¶ The.xv. Chapter.

AFter these thinges were done, the worde of the Lord came vnto Abram in a vision, saying: Feare not Abram, I am thy defence, & thy reward shalbe exceadyng great. And Abram sayde: Lorde God what wylt thou geue me when I go childlesse, and the childe of the stewardshyp of my house is this Eleazer of Damasco? And Abram sayde: See, to me thou hast geuē no seed: lo, a lad borne in my house is my heyre. And beholde, the worde of the Lord came vnto hym saynge: He shall not be thyne heyre, but one ỳ shall come out of thyne owen body shalbe thine heyre. And he brought hym oute and sayde: loke vp vnto heauen, and tell the starres, yf thou be able to number them. And he said vnto hym: Euen so shall thy sede be. And Abram beleued the Lorde, and that counted he to hym for ryghteousnes. And agayne he sayde vnto hym: I am the Lorde that brought the out of Vr of the Caldees, to geue the this lande, and that thou myghtest possesse it. And he sayde: Lorde God, whereby shall I knowe that I shal possesse it? He answered vnto him: Take an heyfer of three yere olde, and a she goate of three yeare olde, and a three yeare olde ram, a turtyldoue also and a yonge pigeon. He toke therfore all these vnto hym, and deuided them in the myddes, and layde euery pece, one agaynst another. But the foules deuyded he not. And when the byrdes fell on the carcases, Abram droue them away. And when the sunne was downe, there fel a slumber vpō Abram. And lo, a darke and great feare fell vpon hym. And he sayde vnto Abram: knowe thys of a suretye, that thy sede shalbe a straunger in a lande that perteyneth not vnto them. And shal serue them, and they shall entreate them cuyll. iiii. hundred yeares. But the nation whom they shall serue, wyll I iudge. And after warde shall they come out with greate substaunce. And thou shalte go vnto thy fathers in peace, and shalt be buryed in a good olde age. But in the fourth generation they shall come hyther agayne, for the wickednes of the Amorites is not yet full. And it came to passe that when the sunne was downe, there was a darke cloude beholde, there was a smokyng furnace and a fyrebrande goynge betwene the sayde peces. In that same daye the Lord made a couenaunt with Abram saynge: vnto thy sede haue I geuen thys lande, from the ryuer of Egypte, euen vnto the great ryuer the ryuer of Euphrates, the Kenites, ỳ Kenizites and the Cadmonites, the Hethites, & the Pherezites, and the Giauntes, the Amorites also, and the Cananites, the Gergesites, and the Iebusites.

¶ The.xvi. Chapter.

SArai Abrams wyfe bare hym no childzen. But she had an handemayde an Egiptian, Hagar by name. And Sarai saide vnto Abram: Beholde, the Lorde hath restrayned me, that I can not beare. I praye thee go in vnto my mayde, peraduenture I maye be edified by her. And Abram obeyed the voyce of Sarai. And Sarai Abrams wyfe toke Hagar her mayde the Egyptian (after Abram hadde dwelled. x. yeare in the lande of Canaan) and gaue her to her husband Abram to be hys wyfe. Whiche when he went in vnto Agar, she conceaued. And when she sawe that she had conceaued, her maistresse was despysed in her eyes. And Sarai sayd vnto Abram: Thou doest me wrong: I haue geuen my mayde into thy bosome. Whyche seynge that shee hath conceaued, I am despysed in her eyes, the Lord iudge betwene the and me. But Abram sayde to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth thee. And when Sarai fared foule with her, shee fled from the face of her. And the Aungell of the Lorde founde her beside a fountayne of water in the wylderues: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde,

thau, and whyther
he sayd: I flee from
mistresse Sarai. And
the Lorde sayde vnto
returne to thy maistresse agayne,
submit thy selfe vnder her handes.
And agayne, the Aungell of the Lord
sayd vnto her: In encreasynge I will
encrease thy seede, and it shall not be
numbred for multitude. And the Lor-
des Aungell sayd vnto her: se, thou art
with chylde and shalte beare a sonne,
and shalte call hys name Ismaell: be-
cause the Lord hath heard thy tribu-
lation. He also wyll be a wylde man,
and his hande wyll be agaynst euerye
man, & euery mans hand agaynst him.
And he shal dwell in the presence of al
hys brethren. And she called the name
of the Lorde that spake vnto her: thou
God lokest on me: for she sayde: Haue
I not sene here the backe partes of
hym that seeth me? Wherefore the
well was called the well of hym
that lyueth, and seeth me. And
it is betwene Cades and Bared. And
Hagar bare Abram a sonne, and A-
bram called hys sonnes name whiche
Hagar bare vnto hym, Ismaell. And
Abram was .lxxx.vi. yere olde, when
Hagar bare hym Ismaell.

¶ The .xvii. Chapter.

ABram was nynetye yere olde
and nine. The Lord appea-
red to Abram and sayde vnto
hym: I am the almightie God: walke
Gen.5.d * before me and be thou perfecte. And
*Gen.6.c I wyll * make my bonde betwene me
and thee, and wyll multiplye thee ex-
cedingly. And Abram fell on his face.
And God talked with hym sayinge:
Beholde, I am, and my testament is
Eccl.44.c with the, and thou shalt be a father of
manye * nations. Neyther shall thy
Rom.4.c name anye more be called Abram, but
thy name shalbe Abraham: * for a fa-
ther of manye nations haue I made
thee. I wyll make the to growe exce-
Ps.7.b dingly, and wyll make nations of the:
yea and kynges shal spryng out of the.
Moreouer I wyll make my bonde be-
twene me and thee, and thy sede after
thee, in theyr generations, by an euer-
lastyng testament: that I may be God
vnto thee, and to thy sede after thee.
And I will gene vnto the and to thy
sede after the, * the land wherein thou Gen.12.b
arte a straunger: Euen all the lande
of Canaan, for an euerlastynge pos-
session, and wyll be theyr GOD.

And GOD sayde agayne vnto A-
braham: See thou also kepe my testa-
ment therfore, both thou and thy sede
after thee in their generations. This
is my testamente which ye shall kepe
betwene me and you, and thy sede af-
ter the. Euery manchylde among you
shalbe circumcised. Ye shal circumcise
the flesshe of your forskyn, and it shall
be a * token of the bonde betwene me Rom.4.b
and you. And euery manchylde of .viii
dayes * olde shalbe circumcised among Gen.25.b
you, and suche as be in your generacy- Luke.2.b
ons, and borne at home, and he that is Leu.12.b
bought with money of any straunger ¶
whiche is not of thy sede. He that is
borne in thy house, and he also that is
boughte with money, muste nedes be
circumcised. And my testament shalbe
in your flesshe for an euerlasting bond.
And the vncircumcised manchylde in
whose flesshe the forskinne is not cir-
cumcised, that soule shal perysshe from
his people: because he hath broken my
testament. And God sayd vnto Abra-
ham: Sarai thy wyfe shalt thou not
call Sarai: but Sara shall her name
be. And I wyll blesse her and
haue genen the a sonne of her, and wil
blesse her people also, ye and kinges of
people shall spryng of her. But Abra-
ham fell vpon hys face and laughed,
and sayde in hys harte: shall a chyld be
borne vnto hym, that is an hundred
yeare olde? And shall Sara that is
nynetye yeare olde beare? And Abra-
ham sayde vnto God. O that Ismael
might lyue in thy syght. Vnto whom
God sayd: Sara thy wyfe shal * beare Gen.18.b
the a sonne in dede, and thou shalt call
hys name Isahac. And I wyll make
my bonde with hym, for an * euerla- Esa.24.b
stynge bonde, and with hys sede after
hym. And as concernynge Ismaell

also

also, I haue heard the: for I haue blessed hym, and wyll make hym to encrease, and wyll multiplye hym exce-
Gen.25b dingly. Twelue * princes shall he beget, and I wyll make a greate nation of hym. But my bonde wyll I make with Isahac which Sara shall beare vnto ther: euen this tyme twelue moneth. And he lefte of talkynge with
D him, and departed vp from Abraham. Abraham toke Ismael his sonne and all suche as were borne in hys house, and al that was boughte with money as many as were menchildren, which were amonge the men of Abrahams house, and circumcised ℔ flesh of their foreskynne euen in that same daye as God had sayde vnto hym. Abraham also hym selfe was nynetye yeare olde and nyne when the flesshe of hys foreskinne was circumcised. Ismael his sonne was .xiii. yeare olde when he was circumcised in the flesshe of hys foreskynne. The selfe same daye was Abraham circumcised and Ismael his son. And all the men of his house, borne in hys house or boughte with money (of straungers) were circumcised with hym.

¶ The xviii. Chapter

1 AND the Lorde appeared vnto him in the playne of Mamre, as he sate in hys tente dore in the heate of the daye. And he lyfte vp hys eyes and loked: and lo, three men stode by him. And when he sawe them he ran to mete them frō the tent dore, and fell to the ground, and sayde: Lord (I beseche thee) yf I haue founde fauour in thy syght: go not (I pray the) from thy seruaunt. Let a litle water be fet, to washe your fete, and refresh your selues vnder the tre. And I wyl
Iud.19b fet a * morsell of bread, to comfort your hartes withall. And then shall ye go your wayes, for euen therfore are ye come to your seruaunt. And they said: Do euen as thou hast sayde. And Abraham went apace into his tent vnto Sara, and sayde: make ready attonce three measures of fyne meale, kneade it, and make cakes. And Abraham ran vnto his beastes, fet a calfe tender and good, and gaue it vnto a man, and he hasted to make it ready attonce. And he toke butter & mylke and the calf which he had prepared, and set it before them: and stode hym selfe by thē vnder the tre * when they did eate. Heb.12.
And they sayde vnto hym: Where is Gen.18
Sara thy wyfe? he answered: behold, E
she is in the tent. And he sayde: I am returning, I wil come againe vnto the, accordyng to the tyme of lyfe. And lo,
* Sara thy wyfe shall haue a sonne. Rom.9b
That hard Sara: in the tent dore which was behind him. Abraham & Sara were both olde & well stryken in age, & it ceased to be with Sara, after the maner as it is with wemē. Therfore Sara laughed within her self, saying Nowe I am waxed olde, shal I geue my selfe to * lust, and my Lord olde also? Eccl.25a
And god said vnto Abrahā: wherfore dyd Sara laugh, saying: shal I of a surety beare a chyld which am olde? Is any thynge wonderfull to God? Accordynge to the tyme * appoynted 4.Re.4e
will I returne vnto thee, euen accor- Rom.9b
ding to the time of lyfe and Sara shal haue a sonne. Then Sara denyed it, saying: I laughed not, for she was afrayde. And he sayde: It is not so but thou laughdst. And the men standyng vp from thence, loked towarde Sodome, And Abrahā went with them C
to bringe them on the waye. And the Lord sayd: Shall I hyde from Abraham the thing which I do: seyng that Abraham shal be a * great and a mighty people, and all the nations of the Eccl.44c
earth shalbe blessed in hym? I knowe Gen.17a
this also, that he wyll commaund hys chyldren and his houshold after him, that they kepe the way of ℔ Lord, and do after ryght and conscience, that the Lord may bring vpon Abrahā that he hath spoken vnto hym. And the Lord said * The crye of Sodom & Gemora Eccl.16c
is great, and theyr synne is exceadyng grieuous. I wyll go downe nowe, and se whether they haue done altogether accordyng to that crye which is come vnto me or not, that I maye knowe.

the men departed thence & went
odome warde. But Abraham
et before the Lord, and Abrahã
nete and sayd: wylt thou also
ye the righteous with the wic-
ed? Peraduenture there be.l. righte-
ous within the citie, wylte thou de-
stroye and not spare the place for the
sake of fifty righteous, that ar therin?
That be farre from thee, that thou
shouldest do after this saying, and slay
the righteous with the wicked, and
that the righteous shoulde be as the
wycked: that be far from the. Shall
not the iudge of all the worlde doo ac-
cordyng to ryght? And the Lord said:
Yf I fynde in Sodom .fyfty righte-
ous within the citie, I will spare all
the place for their sakes. And Abrahã
answeryng, sayd: Behold, I haue ta-
ken vpon me to speake vnto the Lord,
Gene.18 which am but dust and asshes, perad-
uenture there shal lacke fyue of fyfty
righteous: wilt thou destroye all the
citie, for lacke of fyue? And he sayd yf
I fynde there forty and fyue? I wyll
not destroy them. And he proceded to
speake vnto him agayne, and sayd: per
aduenture there shalbe foorty founde
there. He answered I wyll not do it
for forties sake. He sayd vnto hym a-
gayne: O let not my Lorde be angrye
that I speake: peraduenture ther shal
thirtie be founde there. And he sayde:
I wyll do nothyng yf I fynde thirtye
there. He sayd agayne: O see I haue
taken vpon me to speake now also vn
to my Lord: peraduenture ther shalbe
twenty found there. He aunswered:
I wyll not destroy them for twenties
sake. And he sayd: O let not my Lord
be angrye, and I will speake yet but
this once: Peraduenture ther shal ten
be found there. He answered: I wyll
not destroy them for tens sake. And ꝑ
Lord went his way as sone as he had
left communing with Abrahã. And
Abraham also turned vnto his place.

¶ The .xix. Chapter.

AND there came two aungels to
Sodome at euen. And Lot sat
at the gate of Sodome. And
Lot seing them, rose vp to mete thē:
and he bowed hym selfe to ꝑ ground Gen. 23
with his face. And he said my Lords,
turne in I pray you into your seruan
tes house, and tarye all nyght & wash
your fete, and ye shall ryse vp earelye
to go on your wayes. Which said: nay,
but we wyll byde in the streates all
nyght. And he in maner dyd cō com Iud. 24. c.
pell them vehementlye. And they ꝑetur-
nyng in vnto hym, entred into hys
house, and he made them a feast, & bȳd
bake swete breade, and they did eate. Tob. 12.
And before they went to rest, the men
of the citie (euen the men of Sodom)
compassed the house rounde aboute,
both old and yonge, all the people frō
all quarters. And they callynge vnto
Lot, sayd vnto hym: where are the mē
which cam into the this nyght? bring
them vnto vs, and we wyll knowe
them. And Lot went out at the doores B
vnto them: and shut the doze after him
and sayd: nay for Goddes sake brethē
do not so wickedly. Behold I haue
two doughters which haue knowen
no man, them wyll I bryng out now
vnto you: and do with them as it se-
meth good in your eyes. Onely vnto
these men doo nothinge: for therefore
came they in vnder the shadowe of mi
rofe. And they sayd: stand backe. And
they saye: He came in as one to soiorne
and wyll be now a iudge? we wyll Exo. 2. b
surely deale worse with the, then with acts. 7. d.
them. And they preased sore vpon the C
man, euen Lot: and came to breake vp
the doze but the men putte forth theyr
hand, and pulled Lot into the house to
them, and shut to the doze. And ꝑ men
that were at the doze of the house, wer
smote with blyndnesse both small and Sap. 19
great: so that they fainted and coulde 4. Reg. 6
not find the doze. And the men sayde
vnto Lot: Yf thou haue yet here anye
son in lawe, or sonnes, or doughters,
or whatsoeuer thou hast in the cytie,
bryng it out of this place: for we muste
destroy this place, because the crye of
them is great before the face of God, Gen. 18.
for the Lord hath sent vs to destroye
it. And Lot went out and spake vn-
to hys sonnes in lawe whyche ma-
ryed hys doughters, saying: stande

get you out of this place, for the Lord
wyl ouerthrow this citie. But he se-
med as though he had mocked, vnto his
sonnes in lawe. And whan the mor-
D nyng arose, the angels caused Lot to
spede him, saying: Stād vp, take thy
wife and thy two daughters at hand,
lest thou perish in the syn of the citie.
Whyles he prolonged the time, ẏ men
caught both him, his wife, & his two
daughters by the hande, the Lord be-
ynge mercyfull vnto hym: and they
brought him forth, and set him with-
out the citie. It fortuned when they
had brought them out, he saide: Saue
E thy life, and loke not behynd the, nei-
ther tary thou in this plain countrey.
Saue thy self in the mountayne, least
thou perysshe. And Lot sayde vnto
them: Oh nay Lord: behold thy ser-
uant hath found grace in thy syght, &
thou hast magnified thy mercy which
thou hast shewed vnto me, in sauyng
my lyfe. Behold, I cannot be saued
in the mountain lest some misfortune
fall vpon me, and I dye: Behold, here
is a citie by to flee vnto, euen yonder
litteli one: Oh let me be saued there:
is it not a little one, and my soule shal
lyue? And he said to him: See I haue
receiued thy requeste as concernynge
this thing, that I wil not ouerthrow
this citie for thee, whiche thou haste
spoken. Haste thee, and be saued there
for I can do nothyng till thou be com
thither. And therfore the name of the
citie is called Zoar. And the Sunne
was now risen vpon the earth, when
Esa.13 d Lot was entred into Zoar. Then the
Ier.50.f Lorde rained vpon - Sodome & Go-
Eze.16 e morra, brimston & fire from the Lord
out of heauen, and ouerthrewe those
cities, and all the region, and all that
dwelled in the cities, and that grewe
vpon the earth. But Lots wyfe loo-
ked behynde her, and was turned in-
to a pillar of salt. Abraham rysyng vp
earelye, got vnto the place where
he stoode before the presence of God,
and lookyng towarde Sodome and
Gomorra, and toward all the land of
that contrey, he loked: and behold, the
smoke of the countreye arose as the
smoke of a fornace. And it hapned that
when God destroyd the cities of that
region, he thought vpon Abraham, & *2.pe.2.
sent Lot - out from the middes of the Sa.10.a
ouerthrowing, when he ouerthrewe amos.4 d
ẏ cities wher Lot dwelled. And Lot Luk.17 f
departed out of Zoar, and dwelled in Jude,1.b
the mountaines with his. ii. daugh-
ters, for he feared to tary in Zoar, but
dwelled in a caue, he & his. ii. daugh-
ters. And the elder said vnto ẏ yōger:
Our father is old, and there is not a
man in the earth to come in vnto vs,
after the maner of the world. Come,
we wil make our father dronkē with
wyne, and lye with hym, that we
may saue seede of our father. And so
they made their father dronken wyth
wine that night. And ẏ elder daugh-
ter went & lay with her father: and he
perceiued it not, neither whan she lay G
down, neither when she rose vp. And
on the morow it hapned, that the elder
said vnto the yonger: Behold, yester-
night laye I with my father. Let vs
make him dronk with wine this night
also, and go thou & lie with him, that
we may rayse vp seede of our father.
And they made theyr father dronke
with wyne that nyght also. And the
yonger arose & lay with him. And he
perceiued it not: neither when she lay
down, neither whē she rose vp. Thus
were both the daughters of Lot with
childe by theyr father. And the elder
bare a sonne, & called his name Moab
The same is the father of the Moabi
tes vnto this day. And the yōger bare
a sonne also, & called his name Ben
Ammi. The same is the father of the
children of Ammon vnto this day.

The. xx. Chapter.

AND Abraham departed thēs A
toward the south countrey, &
dwelled betwene Cades and
Sur, & soiourned in Gerar. And A-
braham said of Sara his wife: she is Ge.12, c
my - sister. And Abimelech kynge of and,26.b
Gerar sent and fet Sara awaye. But
god came to Abimelech in a dreame in
ẏ night, & said to him: Se, thou shalt
dye for the womans sake which thou
hast take away, for she is a mās wife.

B.i. But

But Abimelech had not yet come nie
her, & he said: Lord wilt thou slea righ
teous people? sayde not he vnto me:
B she is my sister? yea, & said not she her
selfe: he is my brother? with a pure
heart & innocent handes haue I done
this. And God sayde vnto hym by a
dreame: I wot it well that thou didst
it in the pureneſſe of thy hert. I kept
thee also that thou shouldest not sinne
against me: and therfore suffred I the
not to touche her. Now therfore deli-
uer the man his wife agayn, for he is
a prophete: And he shall pray for thee,
that thou maist liue: But & if thou de
liuer her not againe, be sure that thou
shalt die the deth: both thou, & all that
thou haste. Therfore Abimelech ry-
sing vp betimes in the morning, cal-
led all his seruãtes, and told all these
C sayinges in their eares: & the mẽ wer
sore afrayde. And Abimelech called
Abraham, and sayde vnto hym: What
haste thou done vnto vs, & what haue
I offended the, that thou hast brought
on me and on my kingdome so great a
syn? Thou haste done dedes vnto me
that ought not to be done. And Abi-
melech said vnto Abraham: What sa-
weſt thou that thou hast doone thys
thyng? Abraham answered. For I
said: surely the feare of God is not in
this place, and they shall slea me for
my wiues sake: yet in verye dede she
is my sister, for she is the daughter of
my father: thoughe she be not the
daughter of my mother: & she became
my wyfe. And after God caused me
to wander oute of my fathers house,
I said vnto her: This kyndnes shalt
thou shew vnto me in al places wher
D we com, that thou say of me: he is my
brother. Then toke Abimelech sheep
and oxen, men seruantes and women
seruantes, and gaue them vnto Abra-
ham, & deliuered him Sara his wyfe
agayn. And Abimelech said: Behold
my land lieth before the, dwell where
it pleaseth thee best. But vnto Sara
he said: Se, I haue geuen thy brother
a thousand peces of syluer: beholde, it
shalbe a couering of thyne eyes, vnto
all that are with the, and thus withall
was she reproued. And so Abraham
prayed vnto God, & god healed Abi-
melech & his wife, and his maydens,
& they bare children. For ỳ Lord had
closed to all the matrices of ỳ house of
Abimelech: because of Abrahãs wife

The .xxi. Chapter.

THe Lorde visited Sara, as he
had sayd: and did vnto her * ac-
cording as he had promised. Ge.18.b
and.17.c
For Sara was with childe, and bare Gal.4.b
Abraham a sonne in his old age, euen Heb.11.c
the same season which the Lorde had
appointed him. And Abraham called
his sonnes name that was borne vn-
to him, which Sara * bare him, Isa- Mat.1.a
hac: and Abraham * circũcised Isahac Ios.34.a
his son when he was .viii. days olde: Ge.17.b
as God cõmaunded hym. And Abra-
ham was an hundred yere olde, when
his son Isahac was borne vnto him.
But Sara said: God hath made me a
laughing stocke: so that al that heare,
will laugh at me. She said also: Who
would haue said vnto Abraham, that
Sara shoulde haue geuen children
sucke? for I haue borne hym a son in
his old age. The child grew, & was
weaned: and Abraham made a great
feast the same day ỳ Isahac was wea
ned. Sara saw also the son of Hagar, B
the Egyptian (whiche she had borne
vnto Abraham) to be a mocker, wher Gal.4.b
fore she sayd vnto Abraham: Put a-
way this bondmayde and her sonne:
for the sonne of this bondwoman shal
not be heyre with my sonne Isahac:
and this saying was very greuous in
Abrahams syght, because of his son.
And God sayd vnto Abraham: let it
not be greuous in thy syghte, because
of the lad, and of thy bondmaide: All
that Sara hath sayd vnto thee, heare
her voyce: for * in Isahat shal thy sede Ro.9.b
be called. Moreouer, of the sonne of Gal.4.b
the bondwoman will I make a na- Heb.11.b
tion: because he is thy * seede. And so Ge.17.b
Abrahã rose vp early in the morning,
and toke bread, and a bottell of water,
and gaue it vnto Hagar, putting it on
her shoulders with the lad also, & sent
her away: who departyng, wandered
vp and downe in the wildernesse of

Beer

Beer Sheba. And the water was spēt in the bottell, and she cast the lad vnder a bushe, and went and sate on the other side a greate waye, as it were a bowshote of: for she said: I will not see the death of the child. And she sytting downe on the other syde, lyft vp her voice, and wept. And God heard
C the voyce of the chyld, and the angell of God called Hagar out of heauen, & said vnto her: what ayleth thee Hagar? Feare not, for God hath herd the voyce of the child where he lyeth. Arise, and lifte vp the lad, & take him in thy hande, for I wylle make of him a greate people. And God opened her eyes: and she sawe a well of water. and she went & filled the bottell with water, and gaue the boy drinke. And God was with the lad, & he grewe, & dwelt in the wildernes, and became an archer: and he dwelt in the wildernes of Pharan. And his mother got him a wife out of the land of Egypt. And it chanced the same season that Abimelech and Phicol his chefe captaine spake vnto Abraham, saying: * God
Ge.26.f is with the in all that thou doest: and now therfore swere vnto me eue here by God, that thou wilt not hurte me nor my children, nor my childrens children: But that thou shalt deale wyth me and the countrey where thou hast
D bene a straunger, accordyng vnto the kyndenesse that I haue shewed thee. And Abraham said: I will sweare. And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruantes had violentely taken away. And Abimelech said: I wote not who hath doone this thyng: also thou toldest me not: neyther heard I of it, but this day. And Abrahā toke shepe and oxen, and gaue theym vnto Abimelech. And they made bothe of them a bonde together. And Abrahā set. vii. ewe lambes by them selues. And Abimelech sayd vnto Abrahā: what meane these. vii. ewe lambes which thou hast set by them selues? He answered: For these. vii. lambes shalt thou take of my hand, that they maye bee a witnesse vnto me, that I haue digged this well. Wherfore the place is called Beer Sheba, because ỳ there they sware both of them. Thus made they a bonde together at Beer Sheba. And Abimelech and Phicol his chief captaine rose vp, and turned again vnto the land of the Philistins And Abrahā plāted a wood in Beer Sheba, and called there on the name of the Lord, the euerlasting God, and so gouerned in the Philistines lande a long season.

The.xxii. Chapter.

A
Jud.8.d
Ecc.44:a
Heb.11.d
Fter these sayings it hapned that God dyd * proue Abraham, & sayd vnto him, Abraham: whiche answered: here am I. And he sayde: Take thy onely sonne Isahac, whom thou louest, and gette thee vnto the land Moria, and sacrifice him there for a sacrifice vpon one of the mountains which I wil shewe thee. Then Abraham rose vp early in the mornynge, and sadled his asse, and toke two of his ponge men with hym, and Isahac his sonne: and cloue wood for the sacrifice, and rose vp and got him to the place whiche god had appointed him. The third day Abrahā lift vp his eies, and sawe the place a farre of, and sayd vnto his yong men Byde here with the asse, I and ỳ lad wyll go yonder, and worshyppe, and
13 come agayne vnto you. And Abrahā toke the wood of the sacrifice, & layde it vpon Isahac his sonne: but he him self toke fyre in his hand and a knife. And they wēt both of them together. Thā spake Isahac vnto Abrahā his father, & said: My father? And he answered: Here am I my son. He saide: Se here is fyre and wood, but where is the shepe for sacrifice? Abraham answered: My sonne, god wil prouyde hym a shepe for sacrifice. And so they went both together. And when they came vnto the place whiche god had shewed him, Abraham made an aulter there, and dressed the woode, and bound Isahac his son, and * laide him Jac. 2. d
on the aulter, aboue vpō the wod, and 2. Mach. 2. f
Abraham stretching foorth his hand, toke the knyfe to haue kylled his son.

W.ii. And

And the aungell of the Lorde called vnto him from heauen, sayinge: Abraham, Abraham? And he saide: Here am I, and he sayde: Lay not thy hande vpon the childe, neither do any thynge at all vnto hym: for nowe I know that thou feareſt God, and haſt for my ſake not ſpared thine only ſon. C And Abraham liftynge vp his eyes, loked about, and behold, there was a ramme caught by the hornes in a thicket. And he went and toke the rãme and offred him vp for a ſacrifice in the ſtede of his ſonne. And Abraham called the name of ẏ place, the Lorde will ſee. As it is ſayd this day: In ẏ moũt will the lorde be ſene. And the angell of the lord cried vnto Abraham from Hebr. 6.c heauen the ſecõd tyme, and ſaid: * By my ſelf haue I ſworne (ſaith ẏ lord) becauſe thou haſte done this thinge and haſt not ſpared thy only ſon: that in bleſſyng I will multiply thy ſede D as the ſtarres of heuen, & as the ſand which is vpon the ſea ſyde. And thy ſede ſhall poſſeſſe the gate of his enGe.22.a mies. * And in thy ſede ſhall all the actes.3.d nations of the earth be bleſſed, becauſe Gal.3.b thou haſt heard my voice. So turned Abraham again vnto his yong men, & they roſe vp & went togither to Beer Sheba: And Abraham dwelt at Beer Sheba. And it chanced after theſe thinges, that one told Abrahã, ſaying: Behold, Milcha, ſhe hath alſo born children vnto thy brother Nachor: Hus his eldeſt ſon, and Bus his brother, & Kemuel, the father of the Syrians, and Cheſed, and Haſo, and Pildas, & Jedlaph, & Bethuel. And Bethuel begate Rebecca. Theſe. viii. did Milcha beare to Nachor Abrahams brother. And his cõcubine called Rhuma, ſhe bare alſo Tebah, and Gahan, Thaas and Mahaca.

¶ The. xxiii. Chapter.

Sara was an hũdred & .xxvii. yere old (ſo long liued ſhe) & Sara dyed in Kyriat Arba: The ſame is Hebron in the lande of Canaan. And Abraham cam to mourne Sara, and to wepe for her And Abraham ſtode vp from ẏ light of his coarſe, and talked with the ſonnes of Heth, ſaying: I am a ſtraunger and a foreyner among you: Geue me a poſſeſſion to bury in with you, that I may bury my coarſe out of my ſight. And the chyldren of Heth anſwered Abraham, ſaying vnto him: Heare vs Lorde, thou arte a Prince of God among vs. In the chiefeſt of our ſepulchres burie thy dead. None of vs alſo ſhal forbid the his ſepulchre, but thou B mayſt bury thy dead therin: Abraham ſtode vp, and bowed him ſelf before ẏ people of the lande, of the chyldren of Heth. And he communed with them. ſayinge: If it be your mynde that I ſhall bury my deade out of my ſighte, Heare me: & ſpeake for me to Ephron ẏ ſon of Zoar, that he may giue me the double caue whiche he hath, and that is in the ende of his fielde, but for as muche money as it is worth: ſhall he geue it me in ẏ preſẽce of you for a poſſeſſion to bury in. For Ephron dwelled among the chyldren of Heth. And Ephron ẏ Hethite anſwered Abrahã in ẏ audience of the childrẽ of Heth, & of all ẏ went in at the gates of his citie, ſaying: Not ſo my Lord, heare me: The field geue I thee, & the caue that therin is, geue I the alſo: and euen in the preſence of the ſonnes of my peo- C ple geue I it thee: bury thy dead. And Abraham bowed hym ſelfe before the people of the land, and ſpake vnto Ephron in the audience of the people of the countrey, ſaying: I pray the heare me, if it pleaſe thee: I will geue thee ſyluer for the field, take it, and I will bury my dead ther. Ephron anſwered Abraham, ſaying vnto hym: My lord hearken vnto me: The land is worth .iiii. hundred ſicles of ſiluer: what is that betwixt the and me? bury therefore the dead. And Abraham herkned vnto Ephron, and weyed hym the ſiluer which he had ſayd, in the audience of the ſonnes of Heth. Euen. iiii. hun- D dred ſyluer ſicles of currant money among marchauntes. And the fielde of Ephron with the double caue which was before Mamre: euen the fielde and the caue that was therein, and all

the

the trees that were in the fielde, and that were in all the borders rounde aboute, was made sure vnto Abraham for a possession, in the sight of the children of Heth, before all that went in at the gates of the citie. After this buryed Abraham bury Sara his wife in the double caue of the field, that lyeth before Mamre: The same is Hebron in the lande of Chanaan. And so both the field and the caue that is therein, was made vnto Abraham a sure possession to bury in, of the sonnes of Heth.

¶ The .xxiiii. Chapter.

ABraham was old and stryken in dayes, & the Lorde had blessed hym in all thynges. And Abraham sayd vnto his eldest seruaunt of his house, which had the rule ouer all that he had: Put thy hand vnder my thigh, and I wyll make the sweare by the Lorde God of heauen, and God of the earth, that thou shalte not take a wyfe vnto my sonne of the daughters of Chanaã, amõg which I dwell. But thou shalt go vnto my countrey & to my native land, & take a wife vnto my sonne Isaac. Wherto the seruaunt said vnto him: Peraduenture the woman wyll not agree to come with me vnto this lande: shall I bryng thy sonne agayne vnto the lande whence thou camest out? To whom Abraham answered: Beware that thou bryngest not my sonne thyther agayne. The Lorde God of heauen which toke me from my fathers house, and from the lande where I was borne, and which spake vnto me, and that sware vnto me, saying: Vnto thy seede will I geue this lande, he shall sende his Ge. 15. d angell before thee: and thou shalt take a wyfe vnto my sonne from thence. Neuertheles if the woman wyll not agree to folowe thee, than shalt thou be without blame of this my othe. Only bryng not my sonne thyther agayn. Then the seruaunt put his hande vnder the thigh of Abraham his master, and sware to him as concernynge that matter. And the seruaunt tooke ten camels of the camelles of his master, and departed: and had of all maner of goodes of his master with hym, and went to Mesopotamia, vnto the citie of Nahor. And made hys camels to lie downe without the citie by a well syde of water, at euen: about the tyme that women come oute to drawe water: And he sayd: Lorde god of my master Abraham, sende me good speede this day, and shewe mercy vnto my master Abraham. Lo I stande here by the well of water, & the daughters of the men of this citie come out to drawe water: Now the damsell to whome I shall saye, Bowe downe thy pitcher I praye thee, that I maye drinke, & she say: Drinke, and I wyll geue thy camels drinke also: the same is she that thou hast ordened for thy seruant Isaac: yea and therby shall I knowe that thou hast shewed mercye on my master. And it came to passe yer he had left speakyng, Behold, Rebecca came out, the daughter of Bethuel, sonne to Melca, the wife of Nahor Abrahams brother, & her pitcher vpon her shoulder. The damsell was very fayre to loke vpon, & yet a mayde and vnknowne of man. And she went downe to the well, and filled her pitcher, and came vp. And the seruaunt ronnyng vnto her, said: Let me suppe a lyttle water of thy pitcher, and she said: Drinke my Lord. And she hasted and let downe her pitcher vppon her arme, and gaue hym drynk. And whē she had geuen him drinke, she sayd: I wyll draw water for thy camels also, vntill they haue dronke inough. And she powred oute her pytcher into the trough hastily, and ran agayne vnto the well to fet water, and drew for all his camels. And the man wondred at her: But held his peace, to wete whether the Lorde had made his iourneye prosperous or not. And it fortuned as the Camelles had left drynkyng, the man toke a golden earynge of halfe a sicle weyght, and two bracelettes for her handes, of .x. sicles weyghte of golde, and sayd: whose daughter arte thou? tell me I praye thee, is there

to come in thy fathers house for vs to lodge in? She answered hym: I am the daughter of Bethuel the sonne of Milca, whiche she bare vnto Nahor: and said moreouer vnto hym: we haue litter and prouander enough, and also rowme to lodge in. And the man bo-
D wed hym selfe, and worshypped the Lorde God and sayde: blessed be the Lorde God of my master Abraham, whych ceaseth not to deale mercifully and truly with my master and hathe brought me the waye to my masters brothers house. And the damsell ran and tolde them of theyr mothers house these thinges. And Rebecca hadde a brother called Laban. And he ran out vnto the man, euen to the well: for as sone as he had seene the earinges and the bracelettes in his systers handes (and hearde the wordes of Rebecca his sister, saying: thus saieth the man vnto me) he went oute vnto the man. And lo, he stode with the camels by the well syde. And he sayde: come in thou blessed of the Lorde: wherefore standest thou without? I haue prepared the house, and made rowme for the camels. And than the man came into the house: and he vnbrideled the camels and (Laban) brought litter and prouander for the camels, and water to wash his fete, and the mennes feete that were with hym, and sette meate before hym to eate. But hee sayde, I will not eate vntil I haue sayd mine erande. And he sayd, saye on. And hee sayde: I am Abrahams seruaunt, and God hath blessed my master oute of measure, that he is become great, and hath geuen him shepe, and Oxen, syl-
Gen.21. uer and golde, mennes seruauntes, and mayde seruauntes, camelles, and asses. And Sara my masters wyfe bare hym a sonne, when shee was olde, and vnto hym hath hee geuen all that hee hath. And my master made me sweare, saying, thou shalte not take a wyfe to my sonne amonge the daughters of the Canaanites, in whose lande I dwel. But thou shalt goe vnto my fathers house, and to my kynred, and take a wyfe vnto my sonne. And I sayde vnto my master: peraduenture the wyfe will not folowe me. And hee answered me: The Lorde before whome I walke, E will sende hys aungel with thee, and prosper thy iourney, and thou shalte take a wyfe for my sonne, of my kynred, and of my fathers house. Then shalte thou bee guiltelesse of my curse, when thou commeste vnto my kynred. And if they geue the not one, thou shalte bee giltelesse of my curse.
And so I came thys daye vnto the well, and sayde: O Lorde, the God of my master Abraham, yf it be so nowe that thou makest my iourney whiche I goe, prosperous: beholde, I stande by thys well of water, and when a mayden commeth forth to draw wa-
ter, I saye to her: geue mee (I praye thee) a little water of thy pitcher to drynke, and she say to me, drinke thou, & I wyl also draw for thy Cammels: that same is the wyfe whom the Lord hath prepared for my masters sonne. And before I hadde made an ende of speakyng in myne hearte: behold, Re-
becca came forth, and her pytcher on her shoulder, and she went downe vn-
to the well and drewe water. And I sayd vnto her: geue me drynke I praie thee. And shee made haste, and tooke downe her pitcher frome of her, and sayde: drinke, and I wyll geue thy ca-
melis drynke also. And I dranke, and she gaue the Cammelles drynke also, And I asked her, saying, whose dagh- F
ter art thou? She answered: the daughter of Bathuell Nahors sonne, whō Ge.23.b and.24.b
Milca bare vnto hym. And I putte the earynge vppon her face, and the bracelettes vppon her handes. And I bowed my selfe, and worshypped the Lorde, and blessed the Lorde G O D of my master Abraham, whych hadde brought me the ryghte waye, to take my masters brothers daughter vnto hys sonne. Nowe also yf ye will deale mercyfully and truely with my Master, tell mee: and yf not, tell mee also, that I maye turne mee to the ryght hand, or to the lefte. Than an-
swered Laban and Bathuell, saying,

This sayinge is proceaded euen vnto of the Lorde, we cannot therefore say vnto thee, eyther good or bad, beholde Rebecca is before thee, take her and go, that she maye be thy masters sonnes wyfe, euen as GOD hath sayde: And when Abrahams seruaunt herd theyr wordes, hee worshypped the Lorde flatte vpon the earthe. And the seruaunte toke forthe iewelles of syluer, and iewelles of golde, and rayment, and gaue theym to Rebecca. And vnto her brother, and to her mother, he gaue giftes: and they dyd eate and drynke, bothe hee and the menne that were with hym, and tarped all nyghte. And when they rose vppe in the morninge, hee sayde: lette me departe vnto my master. Her brother and her mother answered: lette the damsell abyde with vs a whyle, and it bee but euen .x. dayes, and than shal she go. He sayde vnto theym: hynder me not, beholde: the Lorde hath prospered my iourney. Sende me awaye therefore, that I maye go vnto my master. And they sayde: wee will call the damsell, and enquyre at her mouthe. And they called forth Rebecca, and sayde vnto her: wylte thou go with this manne? And shee answered I will goe. So they lette Rebecca theyr syster goe, and her nurse and Abrahams Seruaunt, and his menne. And they blessed Rebecca, and sayde vnto her, thou arte our syster, growe into thousande thousandes, and thy seede possesse the gate of theyr enemyes. And Rebecca arose, and her damsels, and sette theim vp vppon the camels, and went theyr waye after the manne. And the Seruaunt toke Rebecca, and wente hys waye. And Isahac was commynge frome the waye of the well of the lyuynge and seynge me: for he dwelte in the South countrye, and Isaac was gone out to pray in the feld at the euentyde. And he lyfte vppe hys eyes and sawe the camels commynge. And Rebecca lyfte vppe her eyes: and when shee sawe Isahac, shee lyghted of the camell, and sayde vnto the seruaunte: what manne is thys that commeth

Gen. 22e

Ge. 16. d

walkynge agaynste vs in the feelde? And the seruant sayd: It is my mayster. Therefore she tooke her cloake, and put it aboute her: and the seruant told Isahac all thynges that he hadde done. And Isahac broughte her into his mother Saras tent, and toke Rebecca, and she became his wyfe, and he loued her: and so Isahac receaued comfort after his mother.

The .xxv. Chapter.

Abraham proceaded further, and tooke hym a wyfe called Ketura: whyche bare hym Simram, and Jeckſan, and Medan, and Madian, and Iesback, & Suah. Jeckſan begatte Seba, and Dedan. And the sonnes of Dedan were Assurim, Letusim, and Leummim. And the sonnes of Madian: Epha, and Epher, Hanoch, and Abdia, and Elda. All these were the chylderne of Ketura. And Abraham gaue all his gooddes vnto Isahac. But vnto the sonnes of the concubines whiche Abraham had, he gaue gyftes: and sent them awaye frome Isahac his sonne, (whyle he yet lyued) eastward vnto the lande of Kedes. And these are the dayes of the yeares of Abrahams life which he liued: an hundred and .lxxv. yeare: and then fell sycke and dyed, in a luſtye age, (when he hadde lyued ynough) and was put vnto his people. And hys sonnes Isaac and Ismaell buryed hym in the double caue, in the feld of Ephron, sonne of Zoar the Hethite, beside ỹ plain of Mamre which feelde Abraham bought of the soonnes of Heth: where Abraham was buryed, and Sara his wyfe. It fortuned after the death of Abraham, that God blessed Isahac his sonne, and Isahac dwelled by the welle of the lyuyng, and seyng me.

Ge. 15.

These are the generations of Ismaell Abrahams sonne, whych Hagar, the Egyptian, Saras handemayde, bare vnto Abraham. And these are the names of the sonnes of Ismael: in theyr names, accordynge to their kynredes. The eldeſt sonne of Ismaell: Nebaioth, and Cedar, and

Abdeel, and Mibsam, and Misma, & Duma, and Massa, and Hadar, Thema, Jetur, Naphis, & Kedma: These are the sonnes of Ismael and these are
Ge.17.c their names: by their townes and ca-
1.pa.1.b stels. xii. princes of their nouisholdes
And these are the yeares of the life of Ismael, an hundreth & .xxxvii. yeare, and he fell sycke, and dyed: and was laid vnto his people. And they dwelled frome Heuilah vnto Sur, that is by the border of Egypt, as thou goest toward the Assirians. And he dyed in the presence of all his brethren. And these are the generations of Isahac Abrahams sonne: Abraham begat Isahac. And Isahac was. xl. yere olde when he toke Rebecca to wyfe, the daughter of Bethuel, the Syrian of Mesopotamia, and sister to Laban the Syrian. And Isahac made intercession vnto the Lord for his wyfe because she was barayne: and the Lorde was intreated of hym, and Rebecca his wyfe conceyued, and the children strone together within her. Therfore she said: if it shold go so to passe what healpeth it that I am with childe: wherfore she went to aske the Lorde. And the Lord said vnto her: There are two maner of people in thy wombe,
Rom.9.c and two nations shalbe deuided oute of thy bowels, and the one nation shal be myghtier then the other, and the elder shalbe seruant vnto the yonger. Therfore when her time was come to be deliuered: Behold, there were two twinnes in her wombe. And he that came out fyrst was red, and he was al ouer as it were a rough garment: and they called his name Esau. And after hym, came hys brother oute, and his
D hand holdyng Esau by the hele, and
Ose.12a his name was called Jacob. And Isahac was foure yeare olde whene they wer borne. And the boyes grew, and Esau became a cunnynge hunter, and a tiller of the earthe. But Jacob was a perfect man, and dwelled in the tentes. Isahac loued Esau, because he dyd eate of his venyson; but Rebecca loued Jacob. Jacob sod potage, and Esau came frome the fielde, and was fayntes and Esau sayd to Jacob: Fede me I praye the with that redde potage for I am fayntie. And therfore was Abdi. 18
his name called Edom. And Jacob Heb. 47c
said: Sell me this day thy birthright
Esau sayd: Lo, I am at the poynted
dye, and what profite shal thys birth- Ge.47.b
right do me? Jacob answered: Swere to me then this day. And he sware to hym, and solde his byrtherright vnto Jacob. The Jacob gaue Esau bread and pottage of ryse. And he dyd eate & drink, and rose vp, and went his way and Esau regarded not hys byrtherright.

¶ The .xxvi. Chapter.

A
And there cam a dearth in the lande, passyng the fyrst derthe that was in the days of Abraham. And Isahac went vnto Abimelech kyng of the Philistins, vnto Gerar. And the Lord appered vnto him, and sayd: Go not downe into Egypt, but abyde in the land, whiche I shall shewe vnto the: soiorne in this lande, and I wyll bee with thee, and wyll blesse thee, for vnto thee, and vnto thy
Ge.12.b sede, I will geue all these contreys.
and.13.b And I will performe the oth whiche
Ge.15.b I swore vnto Abraham thy father:
and.22.c and will multiplie thy sede as the
Ecc.44d starres of heauen: and wyll geue vnto thy sede all these countreys. And in thy sede shall all the nations of the earth bee blessed, because that Abraham harkened vnto my voyce, and kepte myne ordynaunces, my commaundementes, my statutes and my lawes.
B And Isaac dwelled in Gerer. And the men of the place asked hym of his wyfe, and he sayd: She is my syster:
Ge.12.f for he feared to say: She is my wife, and, 20d
lest that men of the place should haue killed hym because of Rebecca which was beautiful to the eie. And it happened, after he had ben ther long time, that Abimelech kyng of the Philistians, loked out at a windowe, and sawe Isahac kyssynge wyth Rebecca, hys wife. And Abimelech called Isahac, and sayd: She is of a suretie thy wife and why saydest thou, She is my sy-

ster

ster? To whom Isahac answered: I thought that I myght peraduenture haue died for her sake. Abimelech said why hast thou don this vnto vs? one of the people myght lyghtly haue lien by thy wyfe, and so shold est thou haue brought sinne vpon vs. And so Abimelech charged all his people, saying: he that toucheth this man or his wife shall dye the deathe. Isahac sowed in that land and founde in that same yere an hundred bushels: and the Lord blessed him, and the man waxed mightye, and went forth and grew, tyll he was exceedyng great, for he had possession of sheepe, of oxen, and a myghtye housholde, and therefore the Philystians had enuy at him, for the Philystyans stopped and fylled vppe with earth al the welles whych his fathers seruaũtes dygged in hys father Abrahams tyme. And Abimelech sayd vnto Isaac: get thee from vs, for thou art mightier then we a great deale. Therefore Isahac departed thence, and abode in the valley of Gerar, and dwelt there. And Isaac returnynge, digged again the welles of water which they digged in the dayes of Abraham hys father, whith the Philistians had stopped after the deathe of Abraham, and gaue them the same names which his father gaue theym. Isahacs seruauntes digged in ỹ valley, & found a wel of liuing water. And the herd men of Gerar did stryue with Isahacs herd menne, sayinge: the water is ourcs. Then called he the well * Eseck, because they stroue wyth hym. And they digged a nother well, and stroue for that also. And he called the name of it Sitena. And than he departed thense, and digged an other welle, for the whyche they stroue not: therefore called he it * Rehoboth, saying: The Lord hath nowe made vs roome, that we may encreace vpon the earth. And he wente vp thense, to Beer Sheba. And the Lord appered vnto hym the same nyght, and sayd: I am the god of Abraham thy father: Feare not, for I am with the, & wyl blesse the, & multiplye thy sede for my seruaunt Abrahams sake. And he builded an aultar there, and called vpon the name of the Lord, and pitched his tent. And there Isahacs seruauntes dygged a welle. Then came Abimelech to hym frome Gerar: and Ahusath his frende, and Phicol his chief captain. And Isahac sayd vnto them: Wherfore come ye to me, seyng ye hate me, and haue put me away from you? whiche answered: In seeynge, we sawe that the * Lorde was with thee, and we said: Let there be nowe an othe betwixt vs, euen betwixt vs and thee, and lette vs make a bonde with thee, that thou shouldest doo vs no hurte, as we haue not touched thee, and as we haue doone vnto the nothing but good, and sent the away in peace: for thou arte nowe the blessed of the lord. And he made them a feast, and they dyd eate and drinke. And they rose vp betimes in the morryng, and sware one to another: and Isahac sent them away. And they departed from hym in peace. And that same daye it hapned, that Isahacs seruantes came and tolde hym of a well, which they had digged: and sayd vnto hym: we haue founde water. And he called it * Sheba. And the name of the citie is called * Beer Sheba vnto this day. Esau was. xl. yere olde, and he toke a wyfe called Judith, the daughter of Bery an Hethite, and Basmath the daughter of Elon an Hethite also, whiche wer disobedient vnto Isahac and Rebecca.

Gen. 21. c

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¶ The. xxvij. Chapter.

A And it came to passe, that whã Isahac waxed olde, and his eyes were dymme (so that he coulde not see) he called Esau his eldest sonne, and sayde vnto hym: My sonne, and he sayde vnto hym: Here am I. And he sayde: Beholde I am nowe olde, and knowe not the daye of my death: and nowe therfore take thy weapons, thy quiuer and thy bowe, and gette thee to the fieldes, that thou mayst take me som venison, and make me meate suche as I loue: and bryng it me, that I maye eate, and that my soule maye blesse thee, before that I

dye. But Rebecca heard when Isaac spake to Esau his son. And Esau went into the field, to catche venison and to bryng it. ✠ And Rebecca saide vnto Jacob her son, saying: Beholde I haue herd thy father talkyng with Esau thy brother, and saying: Bryng me venison, and make me meate, that I maye eate, and blesse the before the Lorde, afore my death. Now therfore
B my son, heare my voyce in that which I cõmaunde the: get the to the flocke and bring me thense two good kydded that I may make meate of theym for thy father, such as he loueth. And thou shalt bring it to thy father, that he may may eate, and that he blesse the before his death. Then sayde Jacob to Rebecca his mother: Behold, Esau my brother is a roughe manne, and I am smothe. My father shal peraduenture fele me, and I shall seme vnto him as though I went about to begyle hym, and so shall he bryng a curse vpon me, & not a blessyng: and his mother saide vnto hym: Upon me bee thy curse my sonne, onely heare my voyce, and go & fetch me them. And Jacob went and fet them, and brought them to his mother. And his mother made meate suche as she knew that his father loued And Rebecca set goodly rayment of her eldest sonne Esau, whiche was in
C the house with her, and put them vpon Jacob her yongest sonne, and she put skynnes of goates vpon his handes, and vpon the smooth of his neck. And she put the meate & bread which she had prepared, in the hande of her sonne Jacob. When he came to his father, he sayd: My father? And he answered, here am I, who arte thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne, I haue done accordyng as thou baddest me: Up and syt, and eate of my venyson, that thy soule may blesse me. And Isahac sayde vnto his sonne: Howe commeth it, that thou hast found it so quickely my sonne? He answered: The Lorde thy God brought it to my hand. Then said Isahac vnto Jacob. Come nere, and lette me fele thee my sonne, whether thou be my sonne Esau or not. Than went Jacob to Isahac his father, and he felt and sayde:
The voyce is Jacobs voyce, but the D
handes are the handes of Esau. And he knewe hym not, because his handes wer rough as his brother Esaus handes, and so he blessed hym. And he asked hym: Arte thou my son Esau? and he sayd: That I am. Then sayde he: Bryng me, and lette me eate of my sonnes benesson, that my soule maye blesse the. And he brought him, and he eate: and he brought hym wyne also, and he dranke. And his father Isahac sayd vnto hym, Come nere, and kysse me my sonne. And he went vnto him, and kissed him. And he smelled the sa- Eccl. 3.b
uour of his rayment, and + blessed him Heb. 11.b
and sayde: See the smell of my sonne is as the smell of a fielde, whiche the Lorde hath blessed. God geue thee of the dewe of heauen, and of the fatnesse of the earth, and plentie of corne and wyne. People bee thy seruaunts, and nations bowe vnto the. Be Lorde ouer thy brethren, and thy mothers children stowpe vnto thee. Cursed be he that curseth thee, and blessed bee he E
that blesseth thee. It hapened, that as soone as Isahac had made an ende of blessynge, and Jacob was scarce gone out of the presence of Isahac his father, then cam Esau his brother from his huntyng, and had made also meat, and brought it vnto his father, & sayd vnto his father: Lette my father arise, and eate of his sonnes beneyson, that thy soule may blesse me. Then hys father Isahac sayde vnto hym: who art thou? He answered: I am thy eldest sonne Esau. And Isahac was greatly astonied out of measure, and sayde: Whyche is he, and where is he then, that hath hunted beneyson, and hathe brought it me? I haue eaten of al, before thou camest, and haue blessed him and he shall bee blessed. When Esau heard the woordes of his father, he cryed out greatly and bytterly, aboue measure, and sayde vnto his father: Blesse me also my father. Who answered: Thy brother came wyth sub

tiltie,

tilitie, and hath taken away thy blessynge. And he sayde agayne: He may well be called Jacob, for he hath vndermyned me now two tymes: fyrste he toke away my birthright, and see, now hath he taken away my blessyng also. And he sayd: Haste thou kepte neuer a blessyng for me? Isahac answered, and sayde vnto Esau: behold I haue made hym thy Lorde, and all his mothers chyldren haue I made his seruantes. Moreouer with corne & wyne haue I stablished hym, what can I doo vnto thee nowe my sonne? And Esau sayd vnto his father: haste thou but that one blessyng my father? Blesse me also my father: so lifted vp Esau his voyce, and wepte. Then Isahac his father answered, and sayd vnto hym: Beholde, thy dwellynge place shall be the fatnesse of the earth, and of the dewe of heauen frome aboue. And with thy sweard shalte thou lyue, and shalte be thy brothers seruaunt. And it wyll come to passe, that when thou shalt get the maistry, thou shalt louse his yoke from of thy necke. And Esau hated Jacob, because of the blessynge that his father blessed hym withall. And Esau sayde in his hart: The dayes of my fathers sorowe are at hande, and I wyll slea my brother Jacob. And these wordes of Esau her eldest sonne was tolde to Rebecca. And she sente and called Jacob her yongest sonne, and said vnto hym: Beholde, thy brother Esau threatneth to kyll thee: Nowe therfore my son, heare my voyce: make the readye, and flee to Laban my brother at Haran: and tary with hym a while vntill thy brothers fearsnesse be swaged, and vntyll thy brothers wrathe turne awaye from thee, and he forget the thynges whiche thou haste doone to hym: than wyll I send and fet thee away from thens. Why should I bee desolate of you both in one daye? And Rebecca spake to Isahac, I am wery of my lyfe, for feare of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such one as these are, or of the daughters of the lande, what good shall my lyfe doo me?

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Heb. 11 f

Abdi. 1.

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Gen. 3. a.

The .xxviii. Chapter.

AND so Isahac called Jacob, A and blessed hym, and charged hym, and sayd vnto hym: Ge. 27. a
Se thou take not a wyfe of the dauters of Chanaan, but aryse, and gette the to Mesopotamia, to the house of Bethuell thy mothers father: & there take thee a wyfe of the daughters of Laban thy mothers brother. And god almighty blesse thee, and make thee to encrease, and multiplie the, that thou mayst be a numbre of people, and geue thee the blessyng of Abraham: to thee and to thy seede with thee, that thou mayst possesse the land (wherin thou art a stranger) whiche God gaue vnto Abraham. Thus Isahac sent forth Jacob. And he wente to Mesopotamia vnto Laban, sonne of Bethuell, the Syrian, and brother to Rebecca, Jacobs and Esaus mother.

When Esau saw that Isahac hadde B
blessed Jacob, and sent hym to Me- Dec. 12 d
sopotamia, to fet hym a wyfe thens: and that as he blessed hym, he gaue hym a charge, saying: Thou shalt not take a wife of the daughters of Chanaan, and that Jacob had obeyed hys father and mother, and was gone to Mesopotamia: and Esau seyng also that the daughters of Chanaan pleased not his father Isahac: then wente he vnto Ismaell, and tooke vnto the wyues whiche he hadde Mahala the daughter of Ismaell Abrahams son, the syster of Nabaioth, to be his wife. Jacob departed from Beer Seba, to comme vnto Haran, and came vnto a place by chaunce, and taryed there all nyght, because the sunne was downe. And tooke a stone of the place, and put it vnder his head, and layde hym downe in the same place to sleape. And he dreamed: and beholde, there stoode a ladder vppon the earthe, and the toppe of it reached vp to heauen. And see, the angelles of God wente vppe

vp and downe vppon it, yes and God stode vpon it, and sayde: I am the god of Abraham thy father, and the God of Isaac: the land which thou slepeste vpon, wil I geue thee and thy seede. And thy sede shalbe as the dust of the earth, and thou shalt spreade abroade to the west and to the east, to the northe, and to the South. And through thee and in thy seede shal all the kynredes of the earth bee blessed. And see I am with thee, and will be thy keper in al places whither thou goeste, and wyll bring the agayne into thys lande, neether will I leaue thee vntill I haue made good all that I haue promysed thee. When Jacob was awaked oute of hys slepe: he sayd: surely the Lorde is in this place, and I was not aware
D And hee was afrayde, and sayde: how fearefull is this place: it is none other but euen in the house of GOD and the gate of heauen. And Jacob stode vp early in the morning, & take the stone that he had layed vnder hys
Ge. 32. b head, and pitched it vppe an ende, and powred oyle in the top of it, and he called the name of the place Bethel, but
the house of God. the name of the cytie was called Lus before tyme. And Jacob vowed a vowe, saynge: if God will bee with me, and will kepe me in this iourneye whiche I go, and wil geue me breade to eate, and clothes to putte on, so that I come agayne vnto my fathers house in safetie, then shall the Lorde be my God: and this stone which I haue set vp an ende, shalbe Goddes house, and of all that thou shalt geue me, will I geue the tenth vnto the.

¶ The. xxix. Chapter.

A THen Jacob lift vp his fete, and came into the east country.
And as he loked about, behold, there was a wel in the feld, and three flockes of sheepe laye there by, (for at that well were the flockes watered) and there was a greate stone vppon the welles mouthe, and thyther were all the flockes brought, and they roulled the stone from the welles mouthe and watred ỹ sheepe, and put the stone againe vppon the welles mouthe vnto his place. And Jacob laid vnto them: brethren whence be ye? and they sayd: of Haran are wee. And he sayde vnto theym: know ye Laban the sonne of Nahor? They sayde, we know hym. And he saide vnto them: is he in good healthe and they sayde: he is in good healthe, and behoulde, hys daughter Rahell commeth with the sheepe. And
B he sayde, lo, it is yet but hye day, neyther is it tyme that the cattell shoulde bee gathered together: water yee the sheepe, and go and fet them. And they sayde, we maye not vntill all the flockes be brought together, and till they rolle the stone from the welles mouth
Psal. 55. and so we water oure sheepe. Whyle hee yet talked wyth theym, Rahell came wyth her fathers sheepe for she kepte theym. And as soone as Jacob sawe Rahell, the daughter of Laban his mothers brother, and the sheepe of Laban hys mothers brother, hee
C went and rolled the stone from the welles mouth, and watered the flock of Laban hys mothers brother. And Jacob kissed Rahell and lyfte vp his voyce, and weapte: and Jacob tolde Rahell, that hee was her fathers brother and Rebeccas sonne. Therefore ranne she and tolde her father. And it happened when Laban hearde tell of Jacob hys systers sonne, he ranne to mete hym, and embraced hym, and kyssed hym: and broughte hym to hys house. And he tolde Laban al the matter. To whom Laban sayd: wel, thou arte my bone and my flesshe. And hee abode wyth hym the space of a month And Laban sayde vnto Jacob, though thou bee my brother, shouldest thou therfore serue me for nought? tell mee what shall thy wages bee? Laban had two daughters, the eldest called Lea, and the yongest Rahell. Lea was tender eyed, but Rahell was beautyfull and well fauoured. And
D Jacob loued Rahell, and sayd: I will serue thee vii. yeares for Rahell thy yongest daughter. Laban answered it is better that I geue her vnto thee,

then

then to another man: byde wyth me.
Ge.16.d And Jacob serued .vii. yeres for Rahell, and they seemed vnto hym but a fewe daies for the loue he hadde to her. And Jacob sayde vnto Laban, geue me my wyfe that I maye lye wyth her. For my daies are fulfilled.
E Than Laban gathered together all the menne of that place, and made a feast. And when euen was come hee toke Lea hys daughter, and broughte
Ge.16.e. her vnto him, and he wente in vnto her. And Laban gaue vnto hys daghter Lea, Zylpha hys mayde to bee her seruaunte (To whom when Jacob came in accordynge to the custome.) And when the morynge was come, beholde it was Lea. Than sayd he to Laban, Wherefore haste thou played thus with me? Did not I serue the for Rahell? wherefore hast thou begyled me? Laban aunswered: it is not the maner of this place, to mary the yongest before the eldest. Passe oute thys weke, and than shall thys also be geuen the for the seruyce whyche thou shalt serue me yet vii. yeres more,
And Jacob did euen so, and passed out
F that weke, and than he gaue hym Rahell hys daughter to wyfe also. And Laban gaue to Rahell his daunghter Bilham hys handmayde, to bee her seruaunte. So lay he by Rahell also,
Ge.31.f and loued Rahell more then Lea, and serued him yet vii. yeres more.
When the Lorde sawe that Lea was despysed, he made her fruitefull. And Rahel remayned barreyn. And Lea conceaued and bare a sonne, and called hys name Ruben, for shee sayde: the Lorde hath loked on my tribulation. Nowe therefore my husbande
G will loue me. And shee conceaued agayne and bare a sonne, and sayd: the Lorde hath hearde that I am despised, and hath therefore geuen me thys sonne also, and shee called hys name Symeon. And shee conceaued yet,
1 Par. 2a and bare a sone, and sayde: nowe thys once wyl my husbande kepe me companye, because I haue borne him thre sonnes: and therefore was his name called Leui. And shee conceaued yet agayne, and bare a sonne, saying: nowe will I prayse the Lorde, therfore she called his name Juda, and lefte bearynge.

The .xxx. Chapter.

Rahell whan shee sawe that she bare Jacob no chyldren, A
shee enuyed her syster, and sayde vnto Jacob: Geue me childr.n, or els I am but deade. And Jacob was wroth wyth Rahel, saying: Am I in Gods steade, whyche keepeth frome thee the fruyte of thy wombe? Then shee sayde: here is my mayde Bilha, go in vnto her, and she shall beare vpon my lap, that I maye be encreased by her. And she gaue him Bilha her handmayde to wyfe. And Jacob wente in vnto her: and Bilha conceaued and bare Jacob a sonne. Than sayde Rahell. God hath geuē sentence on my syde, and hath also hearde my voyce and hath geuen me a sonne. Therfore called she him. Da. And Bilha Rahels mayde conceaued agayne, and bare Jacob on other sonne. And Rahel sayde: with godly wrestlinges haue I wrestled wyth my syster, and haue gotten the vpper hand. And she called his name Nepthali. When Lea sawe that she hadde B
lefte bearinge, shee toke Sylpha her mayde, and gaue her Jacob to wyfe. And Sylpha Leas mayde bare Jacob a sonne. Then sayde Lea, Good lucke: and called hys name Gad. And Silpha Leas mayde bare Jacob an other sonne. Than sayde Lea: happy am I, for the daughters wil call mee blessed. And called his name Asser. And Ruben went oute in the dayes of the wheate haruest, and found mādragoras in the feldes, and broughte thē vnto his mother Lea. Than sayd Rahel to Lea: geue me thy sonnes mādragoras. To whom Lea answered: It is not ynough that thou hast takē away my husband, but wouldest take away my sonnes mandragoras also? Thā said Rahel: well, let hym sleepe C
with thee thys nyght, for thy sonnes mandragoras. And Jacob came from the feldes at euen, and Lea went out:

to

to mete him, and sayd: come into me, for I haue bought thee with my sonnes mandragoras. And he slept with her that night. And God heard Lea, that she conceaued and bare vnto Jacob the v. sonne. Than sayd Lea: GOD hath geuen me a reward, because I gaue my maidē to my husbād, and she called him Isachar. And Lea conceaued yet again, & bare Jacob ỳ sixt son. And Lea sayde: God hath endued me ẅ a good dowry. Now wil my husbande dwell with me, because I haue borne him vi. sōnes: & called his name
Ge. 34 d D Zabulō. After that she bare a daghter & called her name Dina. And god remēbred Rahel, he hearde her, & made her fruitful: so that she conceaued and bare a son, and sayd: God hath takē awaye my rebuke. And she called hys name Joseph, saying: The Lord giue me yet another sonne. And assoone as Rahel hadde borne Joseph, Jacob said to Labā: send me awaye ỳ I may goe vnto mine owne place & contrye, giue me my wiues and my childrene, for whō I haue serued the, & let mee go: for thou knowest what seruice I haue done the. To whō Labā answered: yf I haue foūd fauor in thy sight
Ge. 29. a (for I suppose that the Lorde hath blessed me for thy sake) appoint what thy reward shall be, and I will geue it the. But he sayde vnto him, thou knowest what seruice I haue done thee, & in what taking thy cattel haue bene vnder me: For it was but little that thou haddest before I came, and now it is increased into a multitude: and ỳ lord hath blessed the for my sake
E But nowe when shall I make prouision for mine owne house also? And he sayde: what shall I then geue the? And Jacob answered: thou shalt geue me nothinge at all, yf thou wylte doo thys one thyng for me, and then wyll I turne agayne and feede thy sheepe, and kepe theim. I wyll goe about all the shepe this day & seperate frō them all the shepe that are spotted and of diuers colours, and all blacke sheepe among the lambes: and the partie, and the spotted among the kiddes: and the same shalbe my reward. So shal my ryghteousnes answere for me to morowe, and shall come for my reward before thy face: and euerye one that is not speckled and partye amonge the goates, and blacke amonge the sheepe, the same shall be theft with mee. And Laban sayde: Goe to, wouldе God it myght bee accordinge to thy sayinge. Therfore he toke out the same day the he goates that were partie and of diuers coloure, and all the shee goates that were spotted and partie coloured and all that had whyte in theym, and all the blacke amonge the sheepe, and put thē in ỳ keping of his sōs, and set three dayes iourney betwyxt himself and Jacob. And so Jacob keapte the rest of Labans shepe. Jacob toke roddes of greene popular, of Hasell, and of the chestnut trees, and pilled white strakes in them, and made the whyte F
appere in the roddes. But they that were whole: remayned greene: and thus was it made a variable coloure. And put the roddes which he had pilled, euen before the sheepe, in the gutters and waterynge troughtes, when the sheepe came to drynke: that they shoulde conceaue when they came to drinke. And the sheepe conceaued before the roddes, and broughte foorthe lambes straked, spotted, and partie. And Jacob parted the lambes, and G
turned the faces of the shepe towarde spotted thyngs, and toward al maner blacke, that was among the sheepe of Laban: namelye puttinge hys owne flockes by thē self, and not with putting them with Labans sheepe. And it fortuned that in euerye rammynge tyme of the stronger shepe, Jacob laied the roddes before the eyes of the shepe in the gutters: namely, that hee might make them conceaue before the roddes. But when the shepe were feble, he put them not in. And so the febler were Labans, and the stronger Jacobs. And the man encreased excedinglye, and had a greate flocke, mayd seruauntes, and manne seruauntes, camels, and asses.

A ¶ The.xxxi. Chapter.

BVt he hearde the wordes of Labans sonnes saying: Iacob hath taken away all that was our fathers, and of oure fathers gooddes hath he gottē al this honour. And Iacob beheld the countenaunce of Labā, and behold, it was not as yesterday and ere yesterdaye. And the Lord sayd vnto Iacob: turne agayne into the lande of thy fathers, and to thy kynred, and I wyll bee wt thee. Therfore Iacob sent & called Rahel and Lea to the fielde vnto hys flocke, and sayde vnto them. I se your fathers countenaunce that it is not toward me as yesterdaye and ere yesterdaye, But the God of my father hath bene with mee. And yee knowe howe that I haue serued your father with all my myght: But youre father hath disceaued me, and chaunged my wages .x. tymes: but god suffered hym not to hurte mee. When he sayde, the spotted shalbe thy wages, then all the B shepe bare spotted. And whan he said ye straked shalbe thy reward, thā bare all the shepe straked: thus hath God taken away youre fathers sheepe, and geuen them me. But in ramming tim it happened, that I lifted vppe mine eyes, and sawe in a dreme: and behold the rammes leped vpon the shepe that were straked, spotted and partie. And the angell spake vnto me in a dreame, saying: Iacob: And I answered: here am I. And he said: Lift vp now thyne eies, and se all the rammes leapyng vpon the shepe that are straked, spotted and partie. For I haue sene all ye Labau doothe vnto thee. I am the god of Ge.28.d • Bethel, wher thou annoyntedst the stone, and wher thou vowedst a vow vnto me. Now therfore arise, and get Ge.32.c the • out of this countrey, and returne vnto the land where thou wast borne

C Then answered Rahel, and Lea, and said vnto him: haue we a porcion and inheritāce in our fathers house? Woth not he count vs euen as strangers, for for he hath solde vs, and euen eaten vp our money. But all the riches which god hath taken from oure father, that is ours and our childzens. And nowe whatsoeuer God hath said vnto thee, that doo. Then Iacob rose vp, and set his sonnes and wiues vpon camels, & caried away all his flockes, and al his substance which he had procured, hys riches and possessions whych he had gotten in Mesopotamia, for to go to Isahac his father vnto the lande of Canaan. But Laban was gone to Ge.38.c • shere his shepe, and Rahel had stolne 2.re.13.c her fathers images. And Iacob stale away the hart of Laban ye Sirian, in that he tolde him not that he fled. So fled he and all that he had, & made him self redy, and passed ouer the ryuer, & set his face streight toward the mount Gilead. Upō the third day after, was D it told Laban that Iacob fled. Then he tooke his brethren with hym, and folowed after hym. vii dayes iourney and ouertoke hym at the mounte Gilead. And God cam to Laban the Sirian in a dreame by nyght, and sayde vnto him: Take hede that thou speake not to Iacob ought saue good. And Laban ouertooke Iacob: and Iacob had pitched his tent in the mounte. And Laban with his brethrē puched their tent also vpon the mount Gilead. And Laban sayde to Iacob: Why hast thou this done to steale away my hart, and cary away my doughters, as though they hadde ben taken captiue with the swerde? Wherfore, wentest thou away secretly vnknowne to me, and dydst not tell me, that I myghte haue brought thee on the waye with myrth, syngyng, tymbrell and harpe, & hast not suffred me to kisse my childrē, and my daughters? Thou waste • a 2.re.13.c foole nowe to doo it, for I am able to 2.pa.26.c doo you euyll. But the God of youre father spake vnto me yesterdaye, saying: Take heede that thou speake not to Iacob ought saue good. And now though thou wētest thy way, because thou longest after thy fathers house, yet wherefore haste thou stolne my goddes? Iacob answered, and sayde to Laban: Because I was afrayde, and thoughte thou wouldest haue taken away thy daughters from me.

But

But (wher as thou laiest theft to my charge) with whom soeuer thou fyndest thy Goddes, let hym dye here before our brethren. Seke that thyne is by me, and take it to thee. But Jacob wist not that Rahel had stollen them. Then went Laban into Jacobs tent and into Leas tent, and into the two maidens tentes: but found them not. Then went he out of Leas tent, and entred into Rahels tent. And Rahel had taken the images, and put theym in the Camels straw, and sat downe vpon them. And Laban serched al the tent: but found them not. Then sayde she to her father: My lord, be not angry that I can not ryse vp before the, for the custome of women is come vpon me. So searched hee, but founde not those Idolles. And Jacob was wrothe, and chyde with Laban. Jacob also answered and sayd to hym: What haue I trespassed, or what haue I offended, that thou folowedst so after me? Thou haste searched all
F my stuffe, and what hast thou founde of all thy housholde stuffe? put it here before thy brethren & myne, that they may iudge betwixt vs both. Behold, this .xx. yere haue I bene with thee, thy shepe and thy goates haue not ben bareyn, and the rammes of thy flocke haue I not eaten. What soeuer was torne of beastes, I brought it not vn to the, but made it good my selfe: Of my hand diddest thou require, euē as it that was stolne by daye or nyghte. By daye the heate consumed me, and the frost by nyghte, and my sleepe departed from myne eies. Thus haue
Ge. 19. f I ben .xx. yeare in thy house, and serued the. xiiii. yeres for thy ii. daughters, and .vi. yeres for thy shepe, and thou hast chaunged my reward .x. tymes. And excepte the God of my father, the God of Abraham, and the feare of Isahac had ben with me: surely thou haddest sent me away now all emptie. But God beheld my tribulation, and the labour of my hands and rebuked the yesterday. Laban answered and sayd vnto Jacob: These daughters are my daughters, & these childzen are my childzen, and these shepe are my shepe, & all y thou seest, is myne. And what can I doo thys day vnto these my daughters, or vnto theyr childzen whiche they haue borne? Now therefore come on, and let vs make a bonde, I & thou, which may be a witnesse betwene thee and me. Then toke Jacob a stone, and set it vp an ende, and Jacob sayde vnto his brethrē: Gather stones. And they tooke stones, and made an heape, and they dyd eate there vppon the heape. And Laban called it * Jegar Sahadutha: but Jacob called it Gilead. (either of them accordyng to the propertie of his own language.) Then said Laban: * This heape is * witnesse betwene the and me this day: therefore is it called Gilead. (that is a heape of witnesse) and * Mizpah. For he sayde: The Lorde loke betwene me and thee, when we are departed one from an other: If thou shalt vexe my daughters, or shall take other wiues beside my daughters. Here is no man with vs: behold God be witnes betwixt the & me. And Laban said moreouer to Jacob: behold, this heape and this marke whyche I haue sette here betwixt me and the: This heape bee witnesse and also this marke that I will not comme ouer this heape to thee, and thou shalte not come ouer this heape, and this marke vnto me: to do any harme. The God of Abraham, the God of Nahor, and the god of theyr fathers be iudge betwixt vs. And Jacob sware by the feare of his father Isahac. Then Jacob dyd sacrifice vpon the mount, and called his brethren to eate breade. And they dyd eate bread, and taried all nyght in the hyll. And early in the morning Laban rose vp, and kyssed his childzen, and his daughters, and blessed them: and Laban departyng, went vnto his place agayne.

Ehebr. of witnes. Cumnius tes ficans. I tolhill. G

¶ The .xxxii. Chapter.

A

BUt Jacob went forth on his iourney. And the angelles of God cam, and met hym. And when Jacob sawe theim, he sayd:

this is gods host, and called the name
A double of the same place Mahanaim (That
armye. is an armie.) And Jacob sent messengers before hym to Esau his brother,
Ios. 33. a vnto the lande of Seir, and the felde of Edom. And he commaunded them, sayinge: Thus shall ye speake to my Lord Esau: thy seruaunt Jacob sayth thus: I haue sogcourned and bene a straunger with Laban vnto this time and haue oxen, asses, and shepe, men
B seruauntes and women seruauntes. and haue sente to shewe it my Lorde, that I may fynde grace in thy sight. And the messengers came agayne to Jacob, saying: we came vnto thy brother Esau, & he cometh agaynst the, & hath foure hundreth men with hym. But Jacob was greatly afrayed, and wyste not whiche waye to turne hym selfe, and deuided the people that was with hym, and the shepe, and oxen, and camels, into .ii. companyes, and sayde: If Esau come to the one parte and smyte it, the other shall saue it selfe.
And Jacob sayde agayne: O God of my father Abraham, and God of my father Isahac: Lorde whyche saydest
Ge. 31. b vnto me returne vnto thy countrey
C and to thy kynred, and I wyll do all wel with the, I am not worthy of the least of all the mercies & trueth which thou hast shewed vnto thy seruaunte. For with my staffe came I ouer thys Iordan, and now haue I gotten two droues. Delyuer me from the handes of my brother Esau: for I feare hym, lest he wyll come and smyte the mother with the children. Thou saydst: I wyll surely do thee good, and make thy sede as the sande of the sea, whiche can not be numbred for multitude.
D And he tarryed there that same nyght, and toke of that which came to hande, a presente for Esau hys brother: two hundred she goates, and .xx. he goates two hundred shepe, and .xx. rammes: thirty milch camels, with their colttes xl. kyne and .x. bulles .xx. she asses, and tenne foles, and delyuered them into the handes of hys seruauntes, euerye droue by them selues, and sayde vnto hys seruauntes: go fourthe before me, and putte a space betwyxte droue, and droue. And he commaunded the formost, saying: Yf Esau my brother met the, & aske thee saying: whose art thou, and whyther goeste thou: and whose are these that go before the: thou shalt say, they be thy seruaunte Jacobs, and it is a present sent vnto my Lord Esau: and behold he him selfe commeth after vs: And so cõmaunded he the seconde, and the third, and all that folowed the droues, sayinge of thys maner: se that you speake vnto Esau when ye mete hym, and saye moreouer: thy seruaunt Jacob also commeth after vs, for he sayde: I wyll pease hys wrath with the presente that goeth before me, and after warde I wyll see hym my selfe, yf peraduenture he wyll receaue me to grace. So went the present before hym, and he tarryed all that nyghte in the companye, and rose vp the same nyght, and toke hys two wyues, and hys two maydens, and hys eleuen sonnes, and went ouer the foorde Jabok. And he toke them and sente them ouer the ryuer, and sente ouer that he had, and tarryed behynde, hym selfe alone. And there wrastled a man with Ose. 12. b
hym vnto the breakynge of the daye. F
And when he sawe that he coulde not preuayle agaynste hym, he smote hym vnder the thie, and the senowe of Jacobs thie shranke, as he wrastled with hym. And he sayde: lette me go, for the daye breaketh. Whyche answered: I wyll not let thee go, except thou bl esse me. And he sayde vnto hym: what is thy name? And he answered: Jacob. He sayde: thou shalte be called Jacob nomore but Israell. For as a prynce Ge. 35. b
haste thou wrastled with God, and with man, and haste preuayled. And Jacob asked hym sayinge: tell me thy name. And he sayde: wherefore doest thou so aske after my name? and he Iudi. 13
blessed hym there. And Jacob called the name of the place Pheniell, for The face of God.
I haue sene God face to face, and my lyfe is preserued.
And as he wente ouer Pheniell, the sunne rose vpon hym, and he halted vppon hys thye. And therefore is it

that the chyldren of Israell eate not of the senowe that shranke in that place of ẏ thighe vnto this day: because that he touched the place of Jacobs thyghe in the senowe that shranke.

¶ The.xxxiii.Chapter.

A JAcob lyfteynge vp his eyes, loked: and beholde Esau come, hauyng with him fower hundreth men. And he deuyded the chyldren vnto Lea and vnto Rahell, and vnto the two maydens. And he put the maydens and theyr chyldren formost: and Lea and her chyldren after, and Rahell, and Joseph hyndermoste. And he wente before them and
Ge.19.a • fell on the grounde.vii.times vntyll
• Ge.27. he came vnto his brother. Esau • came to mete him and embraced him, and fell on hys necke and kyssed him, and they wepte. And he lyfte vp hys eyes, and sawe the wemen, and the chyldren, and sayde: whence haste thou these? (And do they belong vnto thee,) And he answered: they are the chyldren whiche
B God hath geuen thy seruaunte. Then came the maydens fourthe, and theyr chyldrē, and did their obeysaunce. Lea also with her chyldren came, and dyd theyr obeysaunce. And last of all came Joseph and Rahell, & dyd their obeysaunce. And he sayde: what is all the droue whiche I met? Hys answered: that I may fynde grace in the syght of my Lorde. And Esau saide: I haue ynough my brother, kepe that thou hast vnto thy selfe. To whom Jacob answered: oh nay, but yf I haue founde grace in thy syght, receaue my present of my hande: for I haue seene thy face
Heft,15d • as though I had sene the face of god: and thou hast had a good wyl toward
C me. Oh take my blessynge that is brought thee, for God hath had mercy on me. (Geuynge me all thynges,) and I haue ynough. And so he compelled hym, and he toke it. And he sayde: let vs take our iourney, and go, I will go before thee. Jacob answered hym: my Lord thou knowest, that the chyldren are tender, and the ewes and kyne with yonge vnder myne hande, whyche yf men shoulde ouerdryue but euen one daye, all the shepe wyll dye. Oh let my Lorde go before his seruaunte, and I wyll dryue fayre and softlye, accordynge as the cattell that goeth before me, and the chyldren be able to endure: vntyll I come to my Lorde vnto Seir. And Esau sayd: let me yet leaue some of my folke with thee. And he answered, what needeth it? (Thys one thynge onely D haue I nede of:) Let me fynde grace in the syghte of my Lorde. So Esau went hys waye agayne that same day vnto Seir. And Jacob toke his iourney towarde Succoth, and buylte hym an house and made boothes for hys cattell. And therefore is it, that the Bothes name of the place is called • Suchoth. And Jacob came to Salem a citie of Sichem, whyche is in the lande of Canaan, after that he was come from Mesopotamia, and pytched before the citie: and boughte a parcell of grounde (where he pytched his tent) of the children of Hemor, Sychems father, for an hundred peces of money. And he made there an aulter, and called vpon the myghtye God of Israell.

¶ The.xxxiiii.Chapter.

DIna the daughter of Lea • A
which she bare vnto Jacob, Gen.3
went oute to see the daughters of the lande. Whom whē Sichem the sonne of Hemor the Henite, Lorde of the countrey, sawe, he toke her, and laye with her, and forced • her: and hys harte laye vnto Dina 2 Re.
the daughter of Jacob. And he loued that damsell and spake kyndlye vnto her, and Sychem spake vnto hys father Hemor, saying: get me thys mayden vnto my wyfe. And Jacob heard that he had defyled Dina hys daughter, hys sonnes beynge with their cattell in the felde, and he held his peace, vntyll they were come. And Hemor the father of Sychem wente oute vn-

vnto Jacob, to comen with hym. And
when the sonnes of Jacob commynge
oute of the fyelde hearde it, it greued
them: and they wer not a lytle wroth,
because he had wroughte folye in Is-
rael, in that he hadde lyen with Ja-
cobs daughter, whiche thynge ought
not to be done. And Hemor cõmuned
B with them, saying: the soule of my son
Sichem longeth for youre daughter:
geue her hym to wyfe, and make ma-
riages with vs: and geue your daugh
ters vnto vs, and take our daughters
vnto you: and ye shall dwell with vs,
and the land shall be before you, dwell
and do youre busynes, and haue youre
possessions therin. And Sichem sayd
vnto her father, and her brethren, let
me fynd grace in your eies, and what-
soeuer ye appoynte mee, that will I
geue. Axe freely of me both the dowry
and gyftes, and I wyl geue according
as ye saye vnto me, so that ye geue me
the Damsell to wyfe. But the sonnes
of Jacob answered to Sichem and
Hemor hys father, talkynge amonge
them selues deceitfully, because he had
defiled Dina their sister, and they said
vnto them: we can not do thys thyng
that we shoulde geue our syster to one
that is vnsircumcysed, for that were
a shame vnto vs. But in this will we
C consent vnto you: If ye wil be as we
be, and al the men children among you
be circumcised, than will we geue our
daughters to you, & take your daugh-
ters to vs: and wyll dwell with you,
and be one people. But and if ye wyll
not harken vnto vs to be circumcised,
then will we take oure daughter, and
go oure wayes. Theyr wordes pleas-
ed Hemor and Sichem hys sonne.
And the younge man deferred not for
to do the thinge, because he had a luste
to Jacobs daughter: he was also most
set by of all that were in hys fathers
house. Then Hemor and Sichem his
sonne went vnto the gate of their ci-
tye, and communed with the men of
theyr citie, sayinge: these men are vn-
sayned towarde vs, and dwell in the
lande, and do theyr occupation therin,
and in the lande is roume ynough for
them: we wyll take theyr daughters
to wyues, and geue them our daugh-
ters. Only herein wyll they consente
vnto vs for to dwell with vs, and to
be one people: yf all the men chyldren
that are amonge vs be circumcised as
they are. Shall not theyr goodes and
theyr substaunce and all theyr cattell
be ours, onely yf we consente vnto
them: For they will dwell with vs.
And vnto Hemor and Sichem hys D
sonne harkened all that wente oute of
the gate of hys cytye. And all the men
chyldren were circumcysed whatso-
euer wente out at the gates of hys ci-
tye. And it happened the thyrde daye
(when it was paynefull to them)
two of the sonnes of Jacob. Simeon
and Leuy, Dinas brethren, toke ey-
ther of them hys • swearde and went Gen. 49a
into the Citye boldelye, and slewe all Judi. 9, a
that was male, and slewe also Hemor
and Sichem hys sonne with the edge
of the swearde: and toke Dina out of
Sichems house and went their way.
And the sonnes of Jacob commynge
vppon the dead, spoyled the Citie, be-
cause they had defyled their syster: and
toke theyr shepe, oxen, and theyr asses,
and whatsoeuer was in the citye, and
also in the feldes. And all theyr good-
des, and all theyr chyldren, and theyr
wyues toke they captyue, and made
hauocke of all that was in the house.
But Jacob saide to Simeon and Le-
ui: ye haue troubled me, and made me
stynke before the inhabitoures of the
lande, before the Cananite & the Phe-
rezite: And I beyng fewe in number,
they shal gather them selues together
agaynste me and slaye me, and so shall
I and my house be destroyed. And
they answered: sholde they deale with
our syster as with an whore?

¶ The .xxv. Chapter.

AND God sayd vnto Jacob: a- A
ryse and get the vp to Bethel,
& dwell ther. And make there
an aulter vnto God that appered vn-
to thee, • when thou fledded from the Gen. 28c

face of Esau thy brother. Then sayde Jacob vnto hys housholde and to all all that were with hym: put away the straunge goddes that are among you, and be cleane, and chaunge youre garmentes, for we will aryse and go vp to Bethel: and I will make an altare ther vnto God, which heard me in the daye of my tribulation, and was with me in the waye which I wente. And they gaue vnto Jacob al the straunge goddes which they had in their hand, and all theyr earynges which were in their eares, and Jacob hid them vnder an oke which was by Sichem. And when they departed, the feare of God fell vpō the cities ỹ were round about them. And they dydde not folowe after the sōnes of Jacob. So came Jacob to Lus whiche is in the lande of Canaan, the same is Bethel, he and al the people that was with hym. And he buylded there an aulter, and called the place: The god of Bethel: because that God appered vnto hym ther, whē he fled frō the face of hys brother. But Debora Rebeccas norse, died: & was buryed beneth Bethel vnder an oke, and the name of it was called the oke of lamentation. And God appeared vnto Jacob agayne after he came oute of Mesopotamia, and blessed him, and God sayd vnto hym: thy name is Jacob, notwithstanding ỹ shalt be no more called Jacob, but Jsrael shalbe thy name. And he called his name Jsrael. And God sayde vnto hym: I am God almyghty, growe & multiply, people, & a multitude of people shall spryng of the, yea, and kinges shall come oute of thy lōnes. And the lande whiche I gaue Abraham & Isahac, will I geue vnto thee, and vnto thy sede after thee will I geue that land also. And so god departed vppe from hym in the place where he had talked with hym. And Jacob sette vp a marke in the place wher he talked with him: cuē a marke of stone, and powred a drinke offering thereon, and powred also oyle theron, and Jacob called the name of the place wher God spake vnto hym, Bethel. And they departed from Bethell, and when he was but a felde bredth from Ephrath, Rahell beganne to trauell: and in traulynge shee was in peryll: and it happened as she was in paynes of her labour, the midwyfe sayde vnto her: feare not, for thys sonne is thyne also. Then as her soule was a departyng, that she must dye, she called his name. Ben Ony: (The son of my sorowe.) But his father called him Bē Jamin. (The son of the ryghthand.) And thus dyed Rahel and was buried in the waye to Ephrath, whiche is Bethlehem. And Jacob set vp a stone vpon her graue, whiche is called Raheis graue stone vnto thys daye. And Jsrael wente thence, and pytched vp hys tent beyonde the towre of Eder. And it chaunced as Jsrael dwelte in the lande, that Ruben wente and laye with Bilha hys fathers concubine: and it came to Jsraels eare. The sonnes of Jacob were .xii. in number. The sonnes of Lea, Ruben Jacobs eldest sone, and Simeon, Leui, Juda, Jsachar, and Zabulon. The sonnes of Rahel: Joseth and Ben Jamin. The sonnes of Bilha Raheis maide: Dan and Neptali. The sonnes of Silpha Leas mayd, Gad and Aser. These ar the sōnes of Jacob which were borne hym in Mesopotamia. And so Jacob came vnto Jsahac his father to Mamre, vnto Kyriath Arba, whiche is in Hebron: where Abraham and Jsahac sogeourned as straungers.

And the dayes of Jsahac were an hundred and .lxxv. yeares: and Jsahac fell sycke and dyed, and was put vnto hys people: beyng olde & full of dayes. And hys sonnes Esau and Jacob buryed hym.

¶ The .xxxvi. Chapter.

These are the generations of Esau, the same is Edom. Esau toke hys wyues of the daughters of Canaan. Ada the daughter of Elon and Bethit: and Aholibama the daughter of Ana, the daughter of Zibeon, an Heuite: & Basmath Jsmaels daughter, and syster of Nebaioth.

Ge.24.5

the house of God.

Ge.49

Gen.32.

Gen.11

And Ada bare vnto Esau, Eliphas: and Basmath bare Reguel: and Thalibama bare Jehus, Jalam, & Korah. These are the sonnes of Esau which were borne him in the lande of Canaan. And Esau toke hys wyues, and hys sonnes and daughters, and all the soules of hys house: hys goodes and al his catell, & all hys substaunce which he had got in the lande of Canaan, and went into a countrey aswaye from the face of hys brother Iacob: for theyr
Gen. 13 a B riches was much, and they could not dwell together, and the lande wherin they were straungers, coulde not receaue them, because of theyr possessiō. Thus dweite Esau in mounte Seir: the same Esau is Edom. These are the generations of Esau father of the Edomites in mounte Seir: and these
1. Pa. 1 a are the names of Esaus sōnes. * Eliphas the sonne of Ada the wyfe of Esau, and Rebuell the sōne of Basmath the wyfe of Esau. And the sonnes of Eliphas were: Theman, Omar, Zepho, Gaethan & Kenas. And Thimna was concubyne to Eliphas Esaus sonne, & bare vnto Eliphas Amalech. And these be the sōnes of Ada Esaus wife. And these are the sonnes of Reguell: Nahath, Serah, Samma and Misa, these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Thalibama the daughter of Ana, daughter of Zebion Esaus wyfe, and shee bare vnto Esau: Jehus, Jalam, and Corah.

C These were dukes of the sonnes of
1. Pa. 1 c Esau. The chyldren of * Eliphas, the fyrste sonne of Esau, were these: duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Korah, duke Gatham, and duke Amaleth. These are the dukes that came of Eliphas in the lande of Edom, and these were the sonnes of Ada. These also are the chil dren of Reguell Esaus sonne: duke Nohath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the land of Edom, and these are the sonnes of Basmath Esaus wyfe. These were the chyldren of Thalibama Esaus wyfe: duke Jehus, duke Calam, duke Korah: these dukes came of Thalibama the daughter of Ana Esaus wyfe. These are the chyldren of Esau, and these are the dukes of theym: whyche Esau is Edom. These are the chyldrē of Seir the Horite, the inhabitour of the land: Lothā, Sobail, Zibeon, and Ana, and Dison, Eser and Disan. These also are the dukes of the Horite, the chyldren of Seir in the lande of Edom.

And the chyldren of Lothan were: Hori and Heman. And Lothans syster was called Thymna. The chyldren of Sobal wer these: Alnan, Manahath and Ebal, Sepho and Onan. These are the chyldren of Zibeon. Aia and Ana. Thys was that Ana that founde mules in the wildernes, as he fed hys father Zibeons asses. The chyldrē of Ana were these. Dison and Thalibama, the daughter of Ana. These are the chyldrē of Dison, Hemdan and Esban, Jethran and Cheran The chyldren of Ezer are these: Bilhan, Zcauā, and Akan. The chyldren of Disan also are these: Uz and Aran. D These are the dukes that came of Hori: duke Lothan, duke Sobali, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be ỹ dukes that came of Hozi after theyr dukedoms in the land of Seir. These are the kynges that reygned in the lande of Edom before there raygned anye kynge vpon the chyldren of Israell. Bela the sonne of Beor raygned in Edomea, and the name of hys Cytye was Dinhaba. And when Bela died Iobab the son of Serah, out of Bozra, rayned in hys steade. When Iobab also was deade. Husam of the land of Themany raygned in his steade. And after the deathe of Husam. Hadad the sonne of Bedad which slew the Madianites in the felde of the Moabites, raygned in hys steade: and the name of hys Cytye was Auith. When Hadad was deade, Samla of Masteka raygned in hys steade. When Samla was deade, Saull of the ryuer Reboboth raygned in hys steade. When Saull was deade. Baall Hanan the sonne

of Achbor raygned in hys steade. And after the deathe of Baall Hananne the sonne of Achbor, Hadad raygned in hys steade, and the name of hys cytye was Pahu. And his wyfes name Mahetabell the doughter of Matred, the daughter of Mesaab. These are the names of the dukes that came of Esau, in the .xii. kynreds, places, and names: duke Thymna, duke Alua, duke Jetheth, duke Ahalibama, duke Ela, duke Pymon, duke Kenas, duke Therman, duke Mibezar, duke Mag dieli, duke Jram. These be the dukes of Edomea, accordynge to theyr habitacions, in the lande of their possessions. This Esau is the father of the Edomytes.

¶ The .xxxvii. Chapter

A JAcob dwelt in the land wherin hys father was a straunger, euen in the lande of Canaan. These are the generacions of Jacob: when Joseph was .xvii. yeare olde, he kept shepe with hys brethren: and the tadde was with the sonnes of Bilha and with the sonnes of Zilpha hys fathers wyues. And he broughte vnto theyr father an euyll, sayinge of them. But Israel loued Joseph more then all hys chyldren, because he begate hym in his olde age: and he made hym a coate of manye colours. And when his brethren sawe that their father loued hym more then all hys brethren, they hated hym, and coulde not speake peaceably vnto him. Moreouer
Ge. 13.b when Joseph had dreamed a dreame,
B he told it to his brethren, which hated hym yet the more. And he sayd vnto them: heare I praye you thys dreame whiche I haue dreamed: Beholde we were byndynge sheues in the fyelde: and loo, my sheffe arose, and stode vpryght, and youres stode rounde about, and made obeysaunce to my sheue. To whom hys brethren sayde: shalt thou be oure kynge in dede? or shalte thou in dede haue dominion ouer vs? And they hated him yet the more, because of hys dreames and of hys wordes. And
C he dreamed yet another dreame and tolde it his brethren, saying: behold I haue had one dreame more: me thoght the sunne & the moone and .xi. starres made obeysaunce to me. And when he hadde tolde it vnto hys father and hys brethren hys father rebuked him, and sayde vnto hym: what is thys dreame whyche thou haste dreamed? shall I and thy mother, and thy brethred come to fall on the grounde before the? And hys brethren hated him, but hys father noted the saying. Hys brethren also wente to kepe theyr fathers sheepe in Sychem, and Israell sayd vnto Joseph: do not thy brethren kepe in Sichem? come, and I wyll sende thee to theym. He answered
1.Re.3 here am I. And he sayde vnto hym: goo and see whether it be well with thy brethren and the shepe, and bryng me worde agayne. And so he sente hym oute of the dale of Hebron, and he wente to Sichem. And a certayne man founde hym, and beholde he was wandrynge oute of hys waye in the fyelde, and the man asked hym: what seekest thou? He answered: I seke my brethren, tell me I praye thee where they kepe shepe. And the man sayde, they are departed hence, for I herde them saye: lette vs goo vnto Dothan. Thus wente Joseph after hys brethren, and founde them in Dothan.
And when they sawe hym afar of be-
D fore he came at them, they toke counsel agaynst hym, for to slay hym. For one sayde to another: Behold thys dreamer commeth: come now therfore and
mat.21.d mar.12.d Luk.20.c lette vs slaye hym, and caste hym into some pyte, and we wyll saye a wicked beaste hath deuoured hym, and wee shall see what wyll come of hys dreames. When Ruben herde that, he ryd hym oute of theyr handes, and sayde: we wyll not kyll hym. And Ruben sayde moreouer vnto them: shede not
Ge.13.d hys bloode, but caste hym into thys pytte that is in the wylderneffe, and laye no hande vppon hym. (Thus he sayde.) Namelye, that he myghte ryd hym oute of theyr handes, and deliuer

him

Ephym to hys father agayne. And it happened that when Joseph was come vnto hys brethren, they strypte hym oute of hys coate, hys partye coloured coate that was vpon hym and they toke hym and caste hym into an emptye pytte: wherein was no water. And they sate them downe to eate breade: And as they lyft vp their eyes and loked aboute, there came a companye of Israelytes from Gilead, and theyr cammelles laden with spyserye, bauime, and myrre, and were goynge downe to carye it into Egypte. And
F Juda sayde vnto hys brethren: what auayleth it yf we slay our brother, & kepe hys bloode secrete? come on and
Acts.7.b let vs sell him to the Ismaelites, and
Gen.45a lette not oure handes be vppon hym: for he is oure brother and oute flesshe: and hys brethren were content. Then as the Madianites, marchaunte men passed by, they drewe and lyft Joseph oute of the pytte and solde hym vnto the Ismaelites for xx. peces of syluer. And they brought hym into Egypte. And when Ruben came agayne vnto the pyt and founde not Joseph there, he rent hys clothes and wente agayne vnto hys brethren sayinge: the ladde is not yonger, and whether shall I go? And they toke Josephs coate and kylled a goate, and dypped the coate
G in the blood: And they sente that partye coloured coate: and brought it vnto theyr father, and sayde: This haue we founde: see whether it be thy sonnes coate or no. And he knewe it, saying: it is my sonnes coat, a wicked beaste hath * deuoured hym: Joseph
Gen.44f is rente in peces. And Jacob rente hys clothes, and putte of sacke clothe aboute hys loynes, and sorowed for hys sonne a longe season. But all hys sonnes & all hys doughters rose vp to comfort hym. Neuerthelesse he wold not be comforted, but saide: I wyll go downe into the graue vnto my sonne, mournynge. And thus hys father wepte for hym. And the Madianites
Gen.39a * solde hym in Egypte vnto Puti-
psa.109f phar a Lorde of Pharaos, and hys
Sap.10c chefe stewarde.

The.xxviii.Chapter.

IT fortuned at that time A
that Judas wēt downe from hys brethren and gate hym to a man called Hira of Odollam: and there he sawe the
1.Pa.2a daughter of a man called * Sua, a Cananite. And he toke her, and went in to her. And she conceaued and bare a sonne, and called hys name Er. And she conceaued agayne, and bare a sonne and called hym Onan. And shee conceaued agayne, and bare yet a sonne, whom she called Scla: and he was at Chesyb when she bare him. And Judas gaue Er hys eldest sonne a wyfe, whose name was Thamar. And Er Judas eldeste sonne was wycked in the syghte of the Lorde, and the Lorde slewe hym. And Judas sayde vnto Onan: go into thy brothers wyfe, and marye her, that thou mayest styre vp sede vnto thy brother. And when Onan perceaued that the sede should not be hys, therefore when he wente into his brothers wyfe, he spylled it on the grounde: and gaue not sede vnto hys
B brother. And the thynge whiche he dyd displeased the Lorde: wherfore he slewe hym also. Then sayde Judas to Thamar hys daughter in lawe, remayne a wydow at thy fathers house, tyll Scla my sonne bee growne: for he sayde: Lest peraduenture he dye also, as hys brethren dyd. And Thamar went and dwelt in her fathers house. And in processe of tyme, the daughter of Sua Judas wyfe dyed.
C Then Judas when he had left mournyng, went vnto hys shepe sherers to Thimnath, he and hys frende Hira of Odollam. And one told Thamar, saying: beholde, thy father in lawe goeth vp to Thymnath, to * shere hys shepe.
Gen.31c And she put her widowes garments
2.Re.13 of from her, and couered her with a cloke, and desgysed her selfe: and sate her downe in a comon place whiche is by the hye wayes syde to Thimnath,

for because shee sawe that Sela was
D growne, and she was not geuen vnto
hym to wyfe. When Juda sawe her,
he thought it had bene an whore, be-
cause she had couered her face. And he
turned to her vnto the waye, and said
come I praye the, let me lye ✠ the, for
he knewe not ꝑ it was his doughter
in law. And she answered: what wilt
thou geue me, for to lie with me? Thā
sayd he: I will send the a kydde from
the flocke. She sayde. Than geue me
a pledge tell thou sende it. He sayde,
what pledge shal I geue the? She an
swered: thy sygnet, thy braceiette, and
thy staffe that is in thy hand. And he
gaue it her, and laye by her, and shee
E was with childe by hym. And shee
gat her vp, and went and put her man
tell from her, and put on her wydowes
rayment. And Judas sent the kyd by
hys frende of Odollam, for to receaue
hys pledge agayne from the wymes
hande: But he founde her not. Than
asked he the men of the same place say-
ynge: where is the whore that sat o-
penly by the waye syde? They aun-
swered: there was no whore here. He
came therefore to Juda agayne, and
sayde vnto hym: I cannot fynde her,
and also the men of the place sayd, that
there was no whore there. And Juda
sayde, let her take it to her, lest we be
shamed. Beholde I sent the kyd, and
thou hast not founde her. And it came
to passe that after .iii. monethes, one
F told Juda, saying: Thamar thi dough
ter in lawe hath plaied the whore, and
with playinge the whore is become
great with chylde. And Juda sayde:
bryng her forth, that she may be brent.
And when they brought her forth, she
sent to her father in lawe, saying: by
the man vnto whome these thynges
pertayne, am I wyth chyld: And said
also, loke whose are this seale, brace-
let and thys staffe. And Juda knewe
them and sayde, shee hath bene more
righteous than I, because I gaue her
G not to Sela my sonne. And he laye
with her no more. It fortuned when
tyme was come that she should be de-
liuered, behold there was two twins
in her wombe. And it fortuned that
whan she trauayled, the one put out
hys hand, and the mydwyfe toke and
bounde a red threde about it, sayinge:
thys is come out first. And it chaun-
sed, that he plucked hys hande backe
agayne, and behold hys brother came
oute. And she sayde: wherefore haste
thou rent a rente vpon the? and called
hys name, Pharez. Afterwarde came
out his brother that had the red threde
aboute hys hande, and hys name was
called Zarah.

¶ The .xxxix. Chapter.

IOseph was brought vnto Egipte A
and Putiphar a Lorde of Phara- Gen. 37.
os (and hys cheife steward an E-
gyptian) boughte hym of the Ismae-
lites, whiche had broughte hym thy-
ther. And God was with Joseph, ✠
he became a luckie man, continuynge
in the house of his master the Egypti
an. And hys mayster sawe that God
was wyth hym, and that God made
all that he dyd to prosper in his hand.
And Joseph founde grace in his ma-
sters sight, and serued him. And made
hym ruler of his house, and putte all
that he had in his hande. And it for-
tuned from the tyme that he had made
hym ruler ouer hys house, and ouer al
that he had, the Lorde blessed the E- Gen. 3
gyptians house for Josephs sake: and
the blessynge of the Lorde was vpon
all that he had: in the house, and in the
fielde. And therefore he lefte all that
he had in Josephes hande, and loked B
vppon nothynge that was with him,
saue onely on the breade whych he did
eate. And Joseph was a goodlye per- 1. Re.
son, and a well fauored. And it fortu-
ned after this, that hys masters wyfe
cast her eyes vpon Joseph, and sayde:
come lye with me. But he refused,
and sayde to hys masters wyfe: Be-
hold my master woteth not what he
hath in the house with me, and hath
committed all that he hath to my hand
There is no man greater in the house
than I, neyther hath he kepte anye
thynge from me, but onelye thee, be-
cause

cause thou art hys wyfe. Howe than can I do this greate wyckednes, and syn against God? And after this maner spake she to Ioseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her compante. And
C it fortuned on a certayne conuenient daye, that Ioseph entred into the house to do his busines: and there was none of the house should by, in the house.
And she caught him by the garmente, saying: come slepe with me. And he lefte his garment in her hand and fled and got hym oute. And it chaunced when she saw that he had left his garment in her hande, and was flede out. (And she not regarded) she called vnto the men of her house, and told them, sayinge: See, he hath brought in an Hebrewe vnto vs to do vs shame: for he cam into me, for to haue slept with me: and I beganne to cry with a loud voyce. And when he heard that I lift vp my voyce and cryed, he left his garment with me, and fled away, and got hym out. And she laid vp his garment
D by her: vntyll her Lorde came home. And she tolde him with these wordes saynge: The hys Hebrewes seruaunte whiche thou haste brought vnto vs, came into me to doo me shame, but as soone as I lift vp my voyce and cryed he lefte hys garmente with me, and fled oute. When hys maister (beynge to lyght of credence) heard these wordes of hys wyfe, which she told hym, saying: after thys maner dyd thy seruaunte to me, he waxed wroth. And
Psa.104 the master toke Ioseph and put hym in a prison euen into the place where the kynges prysonners laye bounde, and there continued he in prison. But the Lorde was with Ioseph, and shewed hym mercye, and gote hym fauoure in the sight of the Lorde of the prison. And the keper of the prison committed to Ioseph hande all the prysoners that were in the prison house. And whatsoeuer was done their, that dyd he. And the keper of the prison loked vnto nothinge that was vnder hys handes, seing that the Lord was with him. For whatsoeuer he did, the Lorde made it to prosper.

¶ The.xl. Chapter.

AND it chaunced after thys, that the butler of the kyng of Egypt, and his baker had offended their Lorde the kyng of Egypte. And Pharao was angrye agaynst hys two officers: agaynst the cheife butler, and the cheife baker: and put them in warde, in his cheife stewardes house: euen in the prison & place where Ioseph was bounde. And the cheife steward gaue Ioseph a charge with them, and he serued them. And they continued a season in ward. And they dreamed either of theym in one nyghte: both the butler and the baker of the kynge of Egypte, whych were bounde in the prison house, eyther of them hys dreame: & eche mans dreame of a sondry interpretation. When Ioseph came in vnto theym in the mor-
B nynge, and loked vpon them: behold, they were sad. And he asked Pharaos officers that were with him in his maysters warde, sayinge: wherefore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame, and haue no manne to declare it. And Ioseph sayde vnto them: Do not interpretinges belonge to God? yet tell me. And the cheife butler tolde hys dreame to Ioseph, and sayd vnto him: In my dreame me thought, ther stode a vyne before me, and in the vine were
C three braunches, and it was as though it budded, and her blossomes shete forth: and the grapes thereof, waxed rype. And I had Pharaos cup in my hande, and tooke of the grapes, and wronge them into Pharaos cup, and deliuered Pharaos cup in hys hande. And Iosephes sayde vnto hym: thys is the interpretation of it. The three braunches are three dayes: for within three dayes shall Pharao lyfte vp thine head, and restore the vnto thine office agayne: and thou shalte deliuer Pharaos cuppe into hys hande, after the olde maner, wherein thou waste wonte to geue hym drynke. But if

thou thinke on me with them, when thou arte in good case, shew mercy (I praye thee) vnto me: and make mention of me, to Pharao, and bring me out of thys house. For I was stolen oute of the land of the Hebrewes, and here also haue I done nothyng at al, wherfore they should haue put me into this dongeon. When the cheife baker sawe that the interpretation was good, he sayde vnto Joseph: me thoughte also in my dreame, that I had thre wicker
D basketes on my head. And in the vppermost basket: there was of all maner bakemeates, for Pharao. And the byrdes dyd eate them oute of the basket that was vpon my head. And Joseph answered and sayde: thys is the interpretation therof. The three baskettes are thre dayes, for this day thre dayes shall Pharao take thy heade from the, and shall hange the on a tre, and the byrdes shall eate the flesshe fró
Mat. 14. the. And it came to passe the thirde daye which was Pharaos birth day that he made a feaste vnto all hys seruauntes. And he lifted vp the head of the cheife butler, and of the cheife baker among hys seruauntes. And he restored the cheife butler vnto his butlershyp agayne: whyche also reached the cup into Pharaos hande: but he hanged the cheife baker: euen as Joseph had interpreted vnto them. Neither did the cheife butler remẽbre Joseph, but forgat hym.

¶ The. xli. Chapter.

I AND it fortuned after twoo yeares, that Pharao dreamed and beholde, he stode by a ryuers side, and there came out of the ryuer seuen goodlye kyne and fat flesshed, and fedde in a medowe: and seuen other kyne came vppe after them out of the ryuer, euill fauoured, and leane flesshed, and stode by the other kyne vppon the brynke of the ryuer. And the euill fauoured and leane flesshed kyne dyd eate vp the well fauoured and fatte kyne: and Pharao awoke. And he slept agayne, and dreamed the second tyme. And beholde, seuen eares of corne grewe vppon one stalke, ranke and goodlye: and agayne seuen thinne eares blasted with the east wynde, sprange vp after theym: the seuen thinne eares deuoured the seuen ranke and full eares: and Pharao awaked: and see, it was a dreame. And when the morning came his spirite was troubled. And he sente and
B called for all the south sayers of Egypt, and all the wyse menne thereof, and Pharao tolde theym hys dreame: but ther was none of them that could interprete it vnto Pharao. Than spake the cheife butler vnto Pharao, saying: I do remembre my fautes this daye. Pharao beyng angrye wyth his seruauntes, put in warde, in the cheife stewardes house, both me, & the cheife baker. And we dreamed both of vs in one night, and eche mannes dreame of sondrye interpretation. And ther was with vs a ponge manne, an Hebrewe bonde, seruaunt vnto the cheife Steward: To whom whan we told them he declared our dremes, to vs accordig to eyther of our dreames. And as hee declared them vnto vs, euen so it came to passe. For he restored me to mine office agayne, and hanged him. Pharao sent therefore, and called Joseph: and they brought hym hastely out of prison. And he shaued himselfe, and chã- Psa. 104
ged hys rayment, and came into Pharao. And Pharao sayde vnto Joseph: I haue sene a dreame, and no man can
C interprete it, and I haue heard saye of the, that as soone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharao, saying: Not I, but God shall geue Pharao an answere of peace. And Pharao said vnto Joseph: In my dreame me thought I stode by a riuers side, and ther came oute of the riuer seuen fat flesshed, and well fauored kyne, and fed in the medowe. And then seuen other kyne came vppe after theim, poore and verye euyll fauouredde, and leane flesshedde: suche as I neuer sawe in all thys lande of Egypte, they were soo euyll fauoured. And they seuen leane and euell fauoured kyne dyd eate vp the firste seuen fatte kyne. And when

they

they had eaten them vp, a man coulde not perceaue that they had eaten thē: but they were still as euell fauored as they were at the begynnynge: and I awoke. And I sawe agayne in my dreame, and beholde seuen eares spryng out of one stalke, full and fayre: and seuen other eares agayn wythered thin and blasted with ỹ east wind, sprange vp after them: and the thin eares deuoured the seuen good eares. And I haue tolde it vnto the sothe sayers, but there was no manne that coulde tell what it meaneth. And Ioseph aunswered Pharao: bothe Pharaos dreames are one, and GOD hath shewed Pharao what he is about to doo.

The seuen good kine, are seuen yeres: and the seuen good eares, are seuen good yeares also, and it is but one dreame. Lykewyse, the seuen thinne
D and euill fauored kine that came oute after theym are seuen yeares: and the seuen emptie, and blasted eares, shalbe seuen yeares of hunger. This whych I haue sayde vnto Pharao is it that God is aboute to do: and sheweth it vnto Pharao. Behold there come seuen yeare of great plenteousnes throughe oute all the lande of Egypte.

And agayne, there shall aryse after them, seuen yeares of hunger. And also the plenteousnesse shalbe forgotten in the lande of Egypte, and the hunger shall consume the lande: neyther shall the plenteousnes be knowen in the lande, by reason of that hunger that shall come after, for it shalbe exceadyng greate. And as concernyng that the dreame was doubled vnto Pharao the second tyme, beholde the thinge is certaynely prepared of GOD, and GOD wyll shortelye bringe it to passe. Nowe therefore, lette Pharao, prouyde for a manne of vnderstandynge and wysedome, and sette hym ouer the lande of Egypte. And lette Pharao doo thys also, that he make officers ouer the lande, and take vppe the fyfthe parte of the lande, of Egipte, in the seuenth plenteous yeares, and let them gather all the foode of these good yeres, that come, and lay vp corne vnder the hande of Pharao, that there may be foode in the Cities, and there let them kepe it: that there maye be founde in store in the lande, agaynste the seuen yeares of hunger, whyche shall come in the lande of E- E
gypte: that the lande perysshe not thorowe hunger. And the sayinge pleased Pharao and all his seruauntes.

Then sayde Pharao vntohis seruantes: where shall we fynde such a man as thys is, in whome is the spirite of GOD? And Pharao sayde vnto Ioseph: for as muche as GOD hath shewed the all thys, there is noo man of vnderstandynge or of wysedome lyke vnto the. Thou therefore shalte be ouer my house, and accor- Psa.104
dynge to thy worde, shall all my peo- acte.7.b
ple be ruled, onely in the kynges seate 1.ma.2.f
wyll I be aboue thee. And Pharao Dan.2.g
sayde agayne vnto Ioseph: beholde, I haue set the ouer all the lande of Egypte. And he toke of hys ryng from hys hande, and putte it vpon Ioseph hande, and arayed hym in clothe of raynes, and put a goldenne chayne aboute hys necke, and sette hym vppon the best charette that he hadde, saue one. And they cryed before hym: bowe the knee: And Pharao made hym ruler ouer all the land of Egipt. And Pharao sayde vnto Ioseph: I F
am Pharao, without the shall noo man lyfte vp hys hande or foote in all the lande of Egypte. And he called Ioseph's name Zaphnath Paena. And he gaue hym to wyfe Aseth the doughter of Putiphar, preist of On. Than wente Ioseph abroade in the lande of Egypte. And he was thyrtie yeare olde when he stode before Pharao kynge of Egypte. And Ioseph departynge from the presence of Pharao, went throwe oute all the lande of Egipt. And in the seuen plenteous yeares they made shewes, & gathered vp al the foode of the seuen plenteous yeares, whyche were in the lande of Egypte, and layed vppe the same in the cities. The foode of the fyeldes that grewe rounde aboute euerye cytye, layde he vppe in the same.

And

And Joseph layde vp Corne in store, lyke vnto the sande of the sea, in multitude oute of measure, vntyll he lefte numbryng: For it was without number. And vnto Joseph were borne two sonnes (before the yeres of hunger came) whiche Aznath the doughter of Putiphar preaste of On, bare
G vnto him: And Joseph called ỹ name
Gen.46c of the firste sonne *Manasse, for God (sayd he) hath made me forget all my labour and all my fathers housholde. The name of the seconde called he Ephraim: for God (sayd he) hath caused me to growe in the lande of my trouble. And when the seuen yeres of plenteousnes that was in the lande of Egypt were ended, then came the seuen
Acts.7.b yeres of *dearth accordyng as Joseph had sayde. And the dearth was in all landes: but in all the lande of Egypte was there yet foode. And when the lande of Egipte also beganne to hunger, the people cryed to Pharao for breade. And Pharao sayde vnto all the Egipcians, go vnto Joseph, and what he sayeth to you, that doo. And the dearthe was thorowoute all the lande. And Joseph opened all that was in the Cities, and solde vnto the Egyptians: For the hunger waxed sore in the lande of Egypte. And all countreys came to Egypte to Joseph for to bye corne: because that the hunger was so sore in all landes.

¶ The. xlii. Chapter.

And Jacob seynge that there was corne in Egypte, sayde vnto hys sons: why gape ye one vpon another? And he sayde: be-
Acts.7.b hold, I haue heard that there is corne in Egypte. *Get you downe thyther and bye vs corne from thence, that we maye lyue and not dye. So went Josephs ten brethren downe to bie corne of the Egiptians. But Ben Jamyn Josephs brother wolde not Jacob sende with hys other brethren, for he sayd: lest some misfortune happen him. And the sonnes of Israel came to bye corne among other that came: for there was dearth in the lande of Canaan. And Joseph was gouernoure in the lande, and solde to all the people of the land. And hys brethren came, and fell
B flat on the grounde before hym. When Joseph sawe hys brethren, he knewe them: and made hym self straunge vnto them and spake roughly vnto them saying: whēce come ye? They answered: out of the lande of Canaan, to bye vytayle. And Joseph knew his brethren, but they knewe not hym. And Gen 37b
Joseph remēbred hys *dreames whiche he dreamed of them, and sayd vnto them: ye are spyes, and to se where the land is weake, is your comming. And they sayde vnto hym: naye my Lorde: but to bye vytayle thy seruauntes are come. We are all one mannes sonnes, and meane truely, and thy seruauntes are no spyes. And he sayde vnto them agayne: naye, but euen to se where the lande is weake, is youre commynge And they sayde: wee thy seruauntes are .xii. brethren, the sonnes of one man
C in the lande of Canaan. And behalde, the yongest is thys daye with our father, and one, no man woteth wher he is. And Joseph sayde vnto them, that is it that I spake vnto you, saying: ye are spyes. Hereby ye shall be proued. By the lyfe of Pharao, ye shall not go hence, excepte youre yongest brother come hyther. Sende oute one of you whiche maye fet youre brother, and ye shalbe kept in prison, that your wordes may be proued, whether there be anye trueth in you: or elles by the lyfe of Pharao, ye are but spyes. And he put them in warde thre daies. And Joseph sayde vnto theym the thirde daye: Thys doo and lyue, for I feare God. If ye meane no hurte, lette one of youre brethrenne be bounde in the house of youre prysone, and goo ye and
D bryng the necessarye foode vnto youre housholdes: but brynge your yongest brother vnto mee: that youre wordes maye bee tryed, and that ye dye not. And they did so. And one sayd to another: we haue verelye synned agaynst oure brother, in that we sawe the anguish of his soul whē he besought vs,

and

and we would not here hym: and ther
fore is this trouble come vppon vs.
And Ruben anſwered them, ſaying:
Ge.37.d ſayde I not vnto you that ye ſhoulde
not ſin agaynſt the lad: and ye would
not heare: And ſe his bloud is requy-
red. They were not aware that Jo-
E ſeph vnderſtode them, for he ſpake vn-
Gen.43. to them by an interpreter. And he tur
and.45.a ned from them and wept, and turned
to them agayne, and commened wyth
them: and toke oute Simeon from a-
mong them, & bound hym before their
eyes, and Joſeph commaunded to fill
theyr ſackes with corne, and to put e-
uery mans money in his ſacke, and to
gene them vitaile to ſpend by the way
And this dyd he vnto them: And they
laded theyr aſſes with the corne and
departed thence. And as one of theim
opened his ſacke, for to gene hys aſſe
prouender in the Inne, he eſpyed hys
money: for it was in his ſackes mouth
And he ſayd vnto his brethren: my mo
ney is reſtored me againe: For lo, it is
euen in my ſacke. And their hart fay-
led them: and they were aſtonied, and
ſayd one to another: why hath God
dealt thus with vs? And then came vn
F to Jacob theyr father, vnto the lande
of Canaan, and tolde hym all that had
happened the, ſayinge: The man euen
the Lorde of the lande ſpake roughlye
to vs, and toke vs for ſpies of the coun
trey And we ſaid vnto him: we mean
truely and are no ſpies. We be twelue
brethren. and ſonnes of our father: one
is away, and the yongeſt is thys daye
with our father in the lande of Chana
an. And the Lord of the countrey ſaid
agayne vnto vs: here by ſhal I know
yf ye meane truely, leaue one of youre
brethren here with me, and take foode
neceſſary for youre houſholdes, and
get you away, and bring your yongeſt
brother vnto me, that I maye know
that ye are no ſpies, but meane truely:
So will I deliuer you your brother,
and ye ſhall occupy in the land. And it
fortuned as they emptied theyr ſackes
behold: euery mans bundell of money,
was in his ſacke. And whe both they
G and theyr father ſawe the bundells of
money, they were afrayd. And Jacob
theyr father ſaid vnto them: Me haue
ye robbed of my children: Joſeph is
awaye, and Simeon is awaye, & yee
take Ben Jamin awaye. All theſe
thinges are agaynſt me. Ruben ſayde
vnto his father: Slee my two ſonnes
yf I bryng hym not to the again. De-
liuer hym to my hande, and I will
bringe hym to the agayne: And he
ſayde: my ſonne ſhall not goo downe
with you. For his brother is deade &
he is left alone. If ſome miſfortune
happen vnto hym by the way whiche
ye go, ye ſhal bringe my graye heade
with ſorowe vnto the graue. Gen.44.

The.xliii.Chapter.

AND the derth was greate in J
the lande. And it fortuned
when they had eaten vp the
corne which they broughte
out of the lande of Egipt, theyr father
ſayd vnto them: go agayne and bye vs
a little foode. Juda anſwered him, and
ſayd: the man did teſtifye vnto vs, ſay-
inge: Loke that ye ſee not my face ex- Gen.42.
cept your brother be wt you. If thou
wilte ſende oure brother with vs, we
will go downe, and by the foode: But
yf thou wylt not ſende hym, we wyl
not go downe: for the man ſayde vn-
to vs: looke that ye ſe not my face, ex-
cept your brother be with you. And
Iſrael ſayde: wherefore delte yee ſoo
cruelly with me, as to tell the manne
that ye hadde yet a brother? They an-
ſwered: The man aſked vs ſtraycht-
lye of our kynred, ſaying: is youre fa-
ther yet alyue? haue ye not yet ano-
ther brother? And we told hym accor
dynge to theſe wordes. Could we
knowe that he would ſay: bring your
brother downe with you. Than ſaid
Juda vnto Iſrael his father: Sende
the lad with me, that we maye ryſe
and go, and that we may liue and not
dye: both we, and thou, and alſo oure
children. I wilbe ſuertie for hym, of
my handes, ſhalte thou requyre hym.
If I bryng hym not to the agayne. Ge.44.I
and ſet hym before thyne eyes, than
let me beare the blame for euer. True
lye

lye except we had made thys tarying:
by this, we had bene there twise, and
C come agayne. And theyr father Israell sayde vnto them: If it must nedes
be so nowe: than do thus. Take of the
best fruites of the lande in youre ves-
selles, and bringe the man a presente, a
curtesie of bawme, and a curtesie of
honey, spices, and myrre, nuttes, and
almondes. And take double money in
youre handes: and the money that was
brought agayne in your sackes, take it
agayne with you, least peraduenture
it was some ouer sighte. Take also
your brother with you, and arise, and
go agayne to the man: & God almigh-
tie geue you mercye in the sight of the
man, that he maye delyuer you youre
other brother, and this Ben Jamin:
D And I shalbe robbed of my chylde, as
I haue ben. Thus toke they the pre-
sent, and twise so muche more money
in theyr hand, with Ben Jamin, and
rose vp, went downe to Egypte, and
stoode before Joseph. When Joseph
sawe Ben Jamin with them, he sayd
to the ruler of his house: bringe these
men home, and slay and make redy, for
these men shall dyne with me at none.
And the man did as Joseph bad: and
brought them vnto Josephes house,
When the men were brought into Jo-
sephs house, they were afrayde, & sayd
because of the money that came in our
sackes mouthes, at the firste time, are
we brought in, that he may picke a qua
rell with vs, and to laye sumthing to
oure charge, and to bringe vs in bon-
dage, and our asses also. Therfore cãe
they to the man that was the ruler o-
uer Josephs house, and communed
E with hym at the dore of the house, and
sayde: Oh Sir, we came downe hy-
ther at the first tyme to bye foode: and
as we came to an inne, it happened
that we opened oure sackes: and be-
holde, euerye mannes money was in
Gen. 11. hys sacke with full weyghte: and we
haue brought it agayne in our hand,
and other money haue we brought
also in oure handes, to bye foode: but
we cannot tell who put our money in
our sackes. And he sayde: peace be vn-
to you, feare not: youre GOD and
the GOD of youre father, hath ge-
uen you that treasure in youre sackes,
I had youre money. And he brought
Symeon oute to theym, and the man
ledde them into Josephs house, and
gaue them water to washe theyr feete
and gaue theyr asses prouender: And
they made ready theyr present against
Joseph came at noone, for they heard
saye that they shoulde eate bread ther.
When Joseph came home, they brou- F
ghte the present into the house to him
whyche was in theyr handes, and fell
flatte on the ground before hym. And
he welcomed them curteously, say-
ing, is youre father that olde manne
whyche ye told me of, in good health?
and is he yet alyue? they answered: thy
seruaunt our father is in good health,
and is yet alyue. And they bowed
downe theyr heades and made obey-
saunce. And he lyfte vp his eyes,
beheld his brother Ben Jamin, hys
mothers sonnes, and sayde: Is this Gen. 42.
youre yonger brother of whome ye
sayde vnto me? And he sayd: God be
mercyfull vnto the my sonne. And Jo
seph made hast (for hys hart did melte Gen. 42.
vpon his brother) and sought wher to and. 45.
wepe, and entred into hys chamber,
and wepte there. And he washed his
face, and came out, and refrayned hym
selfe, and sayde: set breade on the table.
And they prepared for hym by hym- G
selfe and for them, by them selues, & for
the Egiptians whych dyd eate wyth
hym, by them selues: because the E-
gyptians may not eate bread with the
Hebrewes, for y is an abhomination
vnto the Egyptians. And they satte
before hym: the eldest accordynge vn-
to the age, and the yongest accordynge
vnto his youth: and the men maruay-
led amonge them selues. And they
broughte rewardes vnto theym from
before hym: but Ben Jamins
parte was fyue tymes soo
much as anye of theyrs.
And they drinking
were dronke
with him.

The

¶ The xliiii. Chapter.

A AND he commaunded the ruler of hys house, sayinge: fyll the mennes sackes wyth foode, as muche as they can carye, and put euerye mans money in his sacke mouth, and putte my syluer cup in the sackes mouth of the yongest and hys corne money also. And he dyd accordynge to the worde that Joseph had sayd. And in the morynge assone as it was light, the men were let goo, they and theyr asses. And when they were out of the citie and not yet farre awaye, Joseph sayd vnto the ruler of his house: vp and folowe after the mē, and whan thou doest ouertake theim, thou shalte saye vnto them: wherefore haue ye rewarded euyll for good? is not that the cuppe in the whyche my Lorde drynketh, and for the whyche he prophecyeth? ye haue euyll done that ye haue done.

B And whan he ouertoke theym, he said the same wordes vnto them. And they aunswered hym: wherfore saith my Lorde suche wordes? GOD forbyd that thy seruauntes should do so: beholde, the money which we founde in oure sackes mouthes, we broughte agayne to the out of the lande of Canaan: howe then should we steale out of thy Lordes house, eyther siluer or golde? with whomsoeuer of thy seruauntes it be founde, let hym die, and, we also will be my Lordes bondmen. And he sayde: nowe also let it be accordynge vnto youre wordes, he with whom it is found, shalbe my seruant: and ye shall be harmelesse. And attoner euerye manne toke downe hys C sacke to the grounde, and euerye man opened hys sacke. And he searched, and beganne at the eldest, and lefte at the yongest: And the cuppe was founde in Ben Jamins sacke. Then they rente theyr clothes, and laded euerye manne hys asse, and went a- Gen.57. gayne vnto the cytie. And Juda and hys brethren came to Josephes house, for he was yet there: and they fell before hym on the grounde. And Joseph sayde vnto theym: what dede is thys whyche ye haue done? wote yee not that such a man as I can prophesye? Then sayde Juda: what shal we saye vnto my Lorde? what shall we D speake, or what excuse can we make? God hath founde out the wyckednes of thy seruauntes. Beholde both we and he with whom the cup is founde, are my Lordes seruauntes. And he answered: God forbyd that I shoulde do so, but the manne with whome the cuppe is founde, he shalbe my seruant. And go ye in peace vnto youre father. Then Juda went vnto hym, and sayde: Oh my Lorde, let thy seruaunt speake a worde in my Lordes eares, and be not wroth with thy seruaunt: for thou arte euen as Pharao. My Lord asked his seruaunt saying: haue ye a father or a brother? And we answered my Lorde: we haue a father that is olde, and a younge lad whyche Gen.42. he begat in hys age: and the brother of E the sayde lad is deade, and he is all that is lefte of that mother: and hys father louyth hym. And thou saydest vnto thy seruauntes: bringe him vnto me, that I maye set myne eye vpon hym. And we answered my Lord, that the lad couldc not goo from hys father, for yf he shoulde leaue hys father, he were but deade. Than saydest thou vnto thy seruauntes: except youre yongest brother come with you, Ge.43.a loke that ye se my face no more. And F when we came vnto thy seruaunt our father, we shewed hym what my lord hadde sayde: And oure father sayde vnto vs: goo agayne, and bye vs a litle foode. And we aunswered: we cannot go downe: Neuertheles yf oure yongest brother goo with vs, then wyll we go downe, for we maye not see the mans face, except our yongest brother be with vs. And thy seruaunte our father sayde vnto vs: ye knowe that my wyfe bare me twoo sonnes. And the one went oute from me, and I sayde: of a suretye he is Gen.37. torne in peces, and I sawe hym not sence. And ye take thys also from me. If somme myschoytune happen vnto hym, ye shall bringe my Gen.42 graye

graye head in sorowe vnto the graue.
Nowe therfore, when I come to thy
seruaunt my father, and the lad be not
with vs (seyng that hys life hangeth
by the laddes lyfe) then shal it come to
passe, that as soone as he seeth that the
Gen.42. lad is not come, he will dye. So shall
we thy seruauntes * bryngе the graye
head of thy seruaunt our father wyth
sorowe vnto the graue. For I thy ser-
Gen.43. uaunte became suertie for the lad be-
fore my father, and sayde: * if I bryng
hym not vnto the agayn, I wyl beare
the blame vnto my father all my lyfe
long. Nowe therefore let me thy ser-
naunte byde here for the lad, and be
my Lordes bondman: and let the lad
goo vppe with hys brethren. For
howe can I go vp to my father, if the
lad be not with me? vnlesse I would
se the wretchednes that shall come on
my father.

¶ The.xlv. Chapter.

A IOseph could no longer refrayne be-
fore al thē that stode by him, wher
fore he cried: bryngе forth all the
men from me. And there remained
no man with hym while Joseph
Gen.42. vttered hym selfe vnto his brethren.
and.43 ℣ And he * wept aloude, so that the E-
gyptians, and the house of Pharao
heard it. And Joseph sayde vnto hys
brethren: I am Joseph, dothe my
father yet lyue? And hys brethrē cold
not answere him they wer so abashed
at his presēce. And Joseph said vnto
Act.7.b. his brethren: come nere to me, and they
Ge.37.b came nere. And he sayde: * I am Jo-
℣ seph your brother * whom ye solde in-
to Egypt. Nowe therefore be not gre
ued therewith, nether let it seme a cru
ell thyng in your eyes, that ye sold me
Gen,50, hither: For God dyd sende me before
you to saue life. * For this is the se-
cond yere of derth in the land, and fiue
mo are behynde: in which there shall
nether be earyng nor harueste. where-
fore, God sent me before you to make
prouision, that ye myghte continue in
the earth, and to saue youre lyues by a
great deliuerannce. So nowe it was
not you that sent me hither, but God:
whyche hath made me a father vnto
Pharao, and Lorde of all hys house,
and ruler thorowout all the lande of
Egypt. Haste you, and go vp to my fa-
ther and tell hym. Thus sayth thy son ¶
Joseph: God hath made me Lorde of
all Egypte: Come downe therefore
vnto me, tarye not. And thou shalte
dwell in the land of Gosan, & byde by
me, thou and thy children, and thy chil
drēs children: thy shepe and thy beasts
and all that thou hast. And there wyll
I make prouysyon for the, for there re
mayne yet fyue yeares of dearth: least
thou and thy housholde and al that
thou hast come to pouertye. And be-
holde, youre eyes doo see, and the eies
also of my brother Ben Jamin, that
myne owne mouth speaketh to you.
Therefore tell my father of all my ho-
noure in Egypte, & of all that ye haue
sene: and make haste and bryng my fa-
ther hyther. And he fell one hys bro- D
ther Ben Jamins necke and wepte,
and Ben Jamin wept on hys necke.
Moreouer he kissed all hys brethren
and wepte vppon them. And after
that, hys brethren talked wyth hym:
and the tydynges came vnto Pharaos
house, so that they sayde: Josephes
brethren are come, and it pleased Pha-
rao well, and all hys seruauntes. And
Pharao spake vnto Joseph: say vn-
to thy brethren, thys doo ye: lade your E
beastes, and gette you hence vnto the
lande of Canaan: Take youre father,
and youre housholdes and come vn-
to me, and I wyll geue you the good
of the lande of Egypte, and ye shall
eate of the fatte of the lande: And
thou also shalte commaunde theim.
Thys doo ye: take Charettes wyth
you oute of the lande, of Egypte, for
youre chyldren and for youre wyues:
and bryngе youre father, and come.
Also regarde not youre stuffe, for the
good of al the land of Egipt is yours.
And the chyldren of Israell dydde F
euen soo: and Joseph gaue them cha-
rettes accordynge to the commaun-
demente of Pharao: and gaue theym
vyttayle also to spende by the waye.

And

And he gaue vnto eche of them chang of rayment: but vnto Ben Jamyn he gaue three hundred peces of siluer and fyue chaunge of raymente. And vnto his father he sent after the same manner ten asses laden with good oute of Egypte, and ten shee asses laden with corne, breade and meate: for his father by the waye: So sente he his brethren awaye to departe. And hee sayde vnto theym: see that ye fall not oute by the waye. They departed therefore from
6 Egypt, and came into the land of Canaan vnto Jacob theyr father, & tolde hym, sayinge: Joseph is yet alyue, and is gouernoure ouer all the Lande of Egypte, And Jacobs hart wauered, for hee beleued theym not. And they tolde hym all the wordes of Joseph, which he had sayde vnto them. And when he sawe the charettes, whiche Joseph had sent to cary hym, the spyrite of Jacob theyr father reuyued. And Israell sayde: I haue ynoughe, that Joseph my sonne is yet alyue: I wil go and see him ere that I dye.

The xlvi. Chapter.

A ISrael toke hys iourney with all that he had, and came vnto Beer Seba, and offred offrynges vnto the God of his father Isaac. And God spake vnto Israell in a vision by nyght, sayinge: Jacob Jacob, And hee aunswered: here am I. And he sayde: I am God the God of thy father, fear not to go downe into Egipt For I wyll there make of the a great people: I wyll goe downe wyth thee into Egypte, and I wyll also bryngе thee agayne, and Joseph shall put hys hande vppon thyne eyes. And Jacob rose vppe from Beer Seba. And the sonnes of Israell caryed Jacob theyr father and theyr children, and theyr wyues in the charettes whiche Pharao hadde sent to carye hym. And they tooke theyr cattell, and the gooddes whiche they had gotten in the land of Canaan, and came into Egypte, both Jacob and all his seede wyth him: his sonnes, and hys sonnes sonnes wyth hym: hys daughters, and hys sonnes daughters, and all hys seede brought he wyth him into Egypte. These are B
the names of the children of Israell, whiche came into Egypte, bothe Jacob and hys sonnes: * Ruben, Jacobs Exo.1.a
firste sonne. The children of Ruben: and.6.c.
Hanoch, and Pallu, Hezron & Charmi. The children of Symeon: Jemuell, Jamin. Ohad, Jachin, & Zohar, and Saul the sonne of a Cananitysshe woman. The chyldren of * Leui, Gerson, Kahath and Merari. The chyldrenne of Juda: Erre: and Onan, Shela, and Pharez, and Selah: But Er and Onan, dyed in the lande of Chanaan. The chyldrenne of Pharez, also were Hezron, and Hamull. The chil- C
drenne of Isachar: Tola, Phua, Job, and Symron. The chyldrenne of Zabulon, Sered, Elon, and Jahelеel. These bee the chyldrenne of Lea, whyche shee bare vnto Jacob, in Mesopotamya, wythe the daughter of Dyna: All the soules of hys sonnes and daughters, make thyrtye and three. The chyldrenne of Gad, Ziphyon, and Haggy, Suni, and Ezbon, Eri, and Arodi, and Areli. The
chyldrenne of Asser: Jemna, and Jesua, Jesui, and Bzya, and Serah, theyr Syster. And the chyldrenne of Bzya: Heber, and Malchiell. These are the chyldrenne of Sylpha, whom Laban gaue to Lea hys daughter: And these shee bare vnto Jacob, euen xvi. soules. The chyldrenne of Rahell Jacobs wyfe: Joseph, and Ben Jamyn, And vnto Joseph in the Lande of Egypte were borne: Manasses, and Ephraim, whyche * Asnath, the daughter of Putiphar preste of On bare vnto hym. The chyldrenne of Ben Jamyn, Bela, Becher, Asoell, Gera, Naeman, Ehi, and Ros Mupim, Huppym, and Ard. These are the chyldrenne of Rahell, whyche shee bare vnto Jacob. xiiii. soules all together. The chyldren of Dan. Husim. The chyldrenne of Neptali: Jahesеel, Guni, Jezre, and Sillem. These are the sonnes of Bilha whyche Laban gaue vnto Rahell

1 Par.7.a

Ge.41.a

1 Pa.7.b and.8.a.

his daughter, and she bare these vnto Jacob, altogether. vii. soules. And so
Deu. 10. the soules that came wyth Jacob into Egypte whyche came oute of hys loynes (beside Jacobs sonnes wyues) were altogether. lxvi. soules: And the sonnes of Joseph whyche were borne hym in Egypt were two soules: So that all the soules of the
D house of Jacob whiche came into Egypte, are. lxx. And he sente Juda before him vnto Joseph, to dyrecte hys face vnto Gosan, and they came into to the lande of Gosan: And Joseph made readye hys charette, and wente vppe to mete Israell hys father vnto Gosan, and presented hym self vnto hym, and fell on hys necke, and wepte vppon hys necke a good whyle. And Israell sayde vnto Joseph: Nowe am I content to dye, in somuche as I haue seene thee, and because thou arte yet alyue. And Joseph sayde vnto his brethren, and vnto his fathers house: I wyll goe vppe, and shewe Pharao, and tell hym: My brethren and my fathers house whiche were in the lande of Canaan are come vnto mee, and they are shepeheardes (for they were menne of cattell) and they haue brought theyr shepe, & theyr oxen, and all that they haue. And yf it chaunce that Pharao call you, and aske you, what your occupation is: ye shal aunswere, thy seruauntes haue beene men occupyed about cattel, from our childhoode vnto thys tyme wee and oure fathers, that yee maye dwell in the lande of Gosan. For euerye sheepe keaper is abhomination vnto the Egyptians.

¶ The. xlvii. Chapter.

IOseph came therefore and tolde Pharao, and sayde: my father and
A my brethrenne, theyr sheepe and theyr oxen, and all that they haue are come oute of the lande of Canaan: and beholde, they are in the lande of Gosan. And Joseph toke of the hynmost of hys brethrenne: euen fyue menne, and presented theym vnto Pharao.

And Pharao sayde vnto hys brethren: What is youre occupation?

And they answered Pharao: shepeherdes are thy seruauntes, both we and also oure fathers. They sayde moreouer vnto Pharao: for to sogeourne in the lande are wee come, for thy Seruauntes haue not pasture for theyr shepe, so sore is the famyshment Ge. 23.1
in the lande of Canaan. Nowe therefore lette thy seruauntes dwell in the
B lande of Gosan. And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto thee. The lande of Egypte is before thee: In the beste place of the lande make bothe thy father and thy brethrenne dwell: euen in the land of Gosan lette them dwel: Moreouer, yf thou knowe any man of actiuitie among thē, make thē rulers ouer my cattell. And Joseph brought in Jacob hys father, and sette hym before Pharao. And Jacob blessed Pharao. And Pharao sayde vnto Jacob: howe olde arte thou? And Jacob sayde vnto Pharao: the dayes of my pylgremage are an hundreth and thyrtye yeares. Fewe and cuyll haue the dayes of my lyfe beene, and haue not attaynted vnto the yeares of the lyfe of my fathers, in the dayes of theyr pylgrymages. And Jacob blessed Pharao, and wente oute from hym. And Joseph prepared dwellynges for hys father, and hys brethrenne, and gaue theym possessyons in the lande of Egypt, in the beste of the lande: euen in the lande of Rameses, as Pharao hadde commaunded. And Joseph made prouysion for hys father, hys brethrenne, and all hys fathers housholde wyth breade, euen as ponge chyldrenne are fedde. Ther
C was noe breade in all the lande, for the dearthe was exceadynge sore: soo that the lande of Egypte, and the lande of Canaan, were famyshed by the reason of the greate dearthe. And Joseph broughte together all the money that was found in the land of Egipt and of Canaā, for the corne which they bought: and he layd vp the mony in Pharao house. When money failed in the lande of Egypt and of Canaan,

all

all the Egyptians came vnto Joseph and sayde: geue vs breade: wherefore sufferest thou vs to dye before thee whan oure money is spente? Than sayde Joseph: bryng your cattell, and
D I wyll geue you for youre cattell, yf yee bee without money. And they brought theyr cattell vnto Josephe: And Josephe gaue theym breade for horses and sheepe, and oxen, and asses, and fedde them with breade for theyr cattell that yeare. But when that yere was ended, they came vnto hym the nexte yeare, and sayde vnto hym, wee wyll not hyde it from my Lorde how that oure money is spente, my Lorde also hadde oure cattell and beastes, neyther is there oughte leste in the syght of my Lorde, but euen oure bodyes and our landes. Wherefore letteste thou vs dye before thyne eyes, and the land to go to nought? Bye vs and our landes for bread: and both we and our landes wil be bound to Pharao. Only geue vs sede, that we may lyue and not dye, and that the lande goe not to
E waste. And so Joseph bought all the lande of Egypte for Pharao. For the Egyptians sold euery manne his land because the derth was sore vppō thē & so the land becam Pharaos. And he appointed the people vnto ẏ cities, frō one syde of Egypt vnto the other: only the land of the Priestes bought he not. For the Priestes had an ordinaunce of Pharao, that they shoulde eate that whyche was appointed vnto them: which Pharao hadde geuen theim, wherefore they solde not theyr landes. Then Joseph sayde vnto the folke: Beholde, I haue boughte you this daye, and your lande for Pharao. Take there bread, and sede, and sowe land. And of the encrease, ye shal geue the fyfte parte vnto Pharao, and fower partes shall be youre owne, for the
F sede of the field and for you, and them of youre housholdes, and for youre chyldren to eate. And they answered: Thou hast saued oure lyues.

Lette vs fynde grace in the syght of my Lorde, and wee will bee Pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypte vnto this day: that Pharao should haue the fyfte part, except the lande of the Priestes onely, which was not Pharaos. And Israell dwelt in Egypt: euen in the countrey of Golan. And they had their possessions therin, and grew and multiplied excedingly. Moreouer Jacob lyued in the lād of Egypt. xvii. yeres, so that the hole age of Jacob was G
an hundred and. xlvii. yere. When the tyme drewe nye, that Israell muste dye, he sent for hys sonne Joseph, and sayde vnto hym: If I haue founde grace in thy sight, Oh, put thy hande vnder my thygh, and deale mercyfully and truelye wyth me, that thou burye mee not in Egypte, but I wyll lye wyth my fathers, and thou shalte carye me oute of Egypte, and burye mee in theyr buryall. And hee aunswered: I wyll do as thou haste sayde. And he sayde: Swoare vnto me, and he sware Ge. 25. d
vnto hym. And Israell worshypped towarde the beds head.

¶ The. xlviii. Chapter. I

After these deedes it happened, that a messenger sayd vnto Joseph: thy father is sicke. And he toke with hym hys two sonnes Manasses and Ephraim. Then was it sayde vnto Jacob: beholde thy sonne Josephe commeth vnto thee. And Israell toke hys strengthe vnto hym, and satte vpon the bed, and Jacob sayde vnto Josephe: G O D almyghtye appered vnto me at * Lus Ge. 28. c
in the land of Canaan, & blessed mee, and said vnto me: behold, I wil make the growe, and will multiplye thee, & wil make a greate number of people of the: and wyll geue this lande vnto thy seede after the, vnto an euerlastynge possession. And nowe thy
two sonnes Manasses and Ephra- Ge. 46. a
im, whyche were borne vnto thee in the land of Egypte, before I came to thee into Egypte, are myne: euen as Ruben and Simeon are myne. And the children whiche thou haste gotten after theim, shall be thyne owne, and shall be called after the names of theyr

brethren in theyr enheritaunce. And
B whan I came from Mesopotamia,
Ge. 35.c Rahel dyed vppon my hande in the
lande of Canaan by the waye: when
there was but a fields bredth to come
vnto Ephath. And I buried her ther
in ỹ way to Ephrath. The same is Be
thlehem. And Israel beheld Iosephes
sonnes and sayde: what are these? Jo-
seph sayd vnto his father, they are my
sonnes which GOD hath geuen me
here. And he sayde: oh bringe them to
me, and let me blesse theym. And the
C eyes of Israell were dym for age, soo
that he could not wel se. And he brou
ght them to hym, and he kysled them,
and embraced them. And Israel sayde
vnto Joseph: I had not thoughte to
haue sene thy face, and yet lo, GOD
hath shewed it me and also thy seede.
And Joseph toke them away frō hys
lappe, and worshypped on the ground
before hym. Then toke Joseph theim
both: Ephraim with his ryght hande
toward Israels left hand, and Mana-
sses with his left hand toward Isra-
ells ryght hande, and broughte theym
vnto hym. And Israell stretched oute
hys ryght hand, and layde it vpon E-
phraims head, whyche was the yon-
ger, and hys left hand vppon Manas-
ses heade, guyding hys handes wisely
for Manasses was the elder. And bee
blessed Joseph and sayde: God before
whome my fathers Abraham and Is-
hac did walke, God which hath fed
me al my lyfe long vnto this day, and
the aungell whiche hath deliuered me
from all euyll, blesse the ladde: & lette
my name be named in theym, and the
name of my fathers Abraham, and Is-
aac, and that they maye growe into a
multytude in the middes of the earth.
When Joseph sawe that hys father
layde his right hand vpon the head of
Ephraim, it displeased him. And hee
lifted vppe his fathers hande, to haue
remoued it from Ephraims head vn-
D to Manasses head: and Joseph sayde
vnto hys father: Not so my father, for
thys is the eldest. Put thy right hand
vpon his head. And his father would
not but sayd: I knowe it wel my son,
I knowe it well. He shalbe also a peo-
ple and shalbe greate: But his yonger
brother shalbe greater then he, and his
sede shalbe full of people. And he bles-
sed them that daye, and sayde: In thee
let Israell blesse and saye: God make
the as Ephraim before Manasses.
And Israell sayde vnto Joseph: be-
hold, I die, and God shalbe with you,
and bryng you agayne vnto the lande
Joh.4 of your fathers. Moreouer I haue
geuen vnto the, a portion of * lande a-
boue thy brethren, whiche I gate out
of the hande of the Ammorite in my
swearde and in my bowe.

The .xlix. Chapter.

A And Jacob called for his son-
nes, and said: Come together,
that I may tell you what shal
happen you in the last dayes. Gather
you together, and heare ye sonnes of
Ge. 29 Jacob, harken vnto Israell your fa-
ther. Ruben * myne eldest sonne, thou
art my myght, and the begynnyng of
my strength, the noblenesse of digni-
tie, and the noblenesse of power. Un-
stable as water. Thou shalte not bee
the chiefest, because thou wentest vp
to thy fathers bedde. Euen then dyd-
dest thou defile it, and it was no more
my couche. Thy brethren Simeon
and Leui, cruelle instrumentes in
theyr habitatiōs. Into theyr secretes
come not my soule: vnto theyr con-
gregation be my honour not coupled:
Ge. 34 For in theyre * wrathe they slewe a
man, & in theyr selfe will they digged
down a wall. Cursed be theyr wrath
for it was shameles, and their fiers-
nesse, for it was cruell. I will deuide
B theim in Jacob, and scatter theym in
Israell. Juda, thou arte he, whome
1. Pa. thy brethern shall prayse: Thy hand
shall bee in the * necke of thyne ene-
myes, thy Fathers chylderne shall
Mich. stowpe before thee. Juda is a * Ly-
ons whelpe: From thy spoyle my
sonne, thou arte come an hyghe.
He layde hym downe, and cowched
Ge. 2 hym selfe as a Lyon, and as a * Ly-
onesse. who wyll styre hym vppe?
The Scepter shall not depart frome
Juda

Juda, and a lawe gener from betwene his kete, vntill * Silo come.

Willfulnesse. And vnto hym shall the gatheryng of the people be. He shall bynd his foale vnto the vine, and his asses colt vnto the branche. He shall washe hys garment in wyne, and his mantell in the blood of grapes. His eyes are redder than wine, and his teeth whiter than mylke. * Zabulon shall dwell beside the hauen of the sea, and nye the hauē of shyppes. His border shall bee vnto Sidon. Issachar a stronge asse couchyng him downe betwene two burdeyns, and sawe that rest was good, and the lande that it was pleasaunte, and bowed his shoulder to beare, and became a seruant vnto tribute. * Dan shall iudge his people, and the tribes of Israell, Dan shall be a serpente in the waye, an adder in the pathe, bytynge the horse heeles, and hys ryder felle backe warde: after thy saluation haue I loked O Lorde.

Jos. 23 a

Iud. 13. 14, 15 16 17. & 18.

Gad, an host of men shall ouercome him, and he shall ouercome at the last.

Of Asser, his bread shalbe fat, and he shall geue pleasures for a kyng.

Nephtalim is a swyfte hynde, geuyng goodly wordes.

That flourishynge chylde Joseph, that plenteous child by the well syde, the daughters ranne vppon the wall. They haue prouoked hym, and shotte hym thorough wyth dartes. & he archers haue enuied hym: But his bow abode faste, and the armes of his handes were made stronge by the handes of the myghtye God of Jacob. Vnto of hym shall come an heardemanne, a D stone in Israell: Frome thy fathers GOD wyth hath helped thee, and with the almyghty, wyth hath blessed thee wyth blessynges frome heauen aboue, wyth blessynges of the deepe that lyeth vnder, and with blessynges of the brest and of the wombe. The blessynges of thy father were stronger thanne the blessynges of my elders, vnto the vtmoste of the hylles of the worlde, and they shall be on the head of Joseph, and on the top of the head of hym that was separate frome his brethren. Ben Jamin shall rauyshe as a wolfe. In the mornyng he shall deuoure the praye, and at nyghte he shall deuyde the spoyle. All these are the .xii. Tribes of Israell, and thus theyr Father spake vnto theim, and blessed them: euery one of theym blessed he wyth a seuerall blessynge.

And he charged theim, and sayde vnto theym: when I shall be gathered vnto my * people, burye mee with my fathers, in the caue that is in the fielde of Ephron the Hethite, in the double caue that is in the fielde by the countreye of Mamre in the lande of Canaan. Wyche fielde Abraham boughte of Ephron the Hethite for a possession to burye in, where as were buried Abraham and Sara his wyfe. And where as were buried Isahac & Rebecca his wyfe. And there I buried Lea. The fielde and the caue that is therin, was bought of the chyldren of Heth. And when Jacob had commaunded all that he woulde vnto his sonnes, he plucked vp his feete vnto the bedde, and dyed: and was * put vnto his people. And Joseph fell vppon his fathers face, and wept vpon him, and kyssed hym.

Ge. 25. a

Act. 7. c

¶ Ge. 1. Chapter.

AND Joseph cōmanded his seruants the Physitians, to embaume his father: and the physitians embawmed Israell. xl. dayes long, for so long doth the embaumyng last, and the Egyptians bewailed him lxx. dayes. And when the days of weping were ended, Joseph spake vnto ỹ house of Pharao, saying: If I haue found fauor in your eies, speake in the eares of Pharao, sayinge: My father made me swere: & said: Lo, I die, * burie me in my graue, which I haue made me in the lande of Chanaan. Now therfore let me go and bury my father, & than will I come again. And Pharao said, Go and bury thy father, accordyng as he made thee to sweare. And Joseph went vp to burie his father, and with hym went all the seruantes of Pharao that were the elders of his

house, and all the house of Joseph, and hys brethren, and hys fathers house, onely theyr chyldren, and theyr sheepe, and theyr cattell lefte they behynde in the lande of Gosan. And there went with hym also charettes, and horsemen: and it was an exceadyng great companye. And they came to the corne flower of Atad, which is
Ecc.22.b beyond Jordane, and there they made a greate and excedyng sore lamentation: And he * mourned for his father vii. dayes. And when the inhabiters of the lande (euen the Cananites) sawe the mournyng in the Corne flooze of Atad, they said: This is a great mournyng vnto the Egyptians. Wherfore the name of the place is called, The Mournyng of the Egyptians, and it is beyonde Jordane: and his sonnes dyd vnto hym, accordyng as he hadde commaunded theym: For his sonnes caryed hym * into the land of Canaan
Ge.49.c and buryed hym in the double caue of
Acts.7.b the fielde: whyche caue * Abraham
C boughte, and the fielde also, to bee a
*Ge.23. place to bury in, of Ephron, the Hethite before Mamre. And Joseph returned into Egypt agayne, he and his brethren (and all that wente vp with hym to burye hys father,) as soone as he had buried him. And whē Josephs brethern sawe that their father was dead, they sayd: Joseph might fortune to hate vs, and * reward vs agayne all
Ge.37.d the euyll, whiche we dyd vnto hym. And they dyd a commaundement vnto Joseph, saying: Thy father charged vs before his death, saying: Thys wise shal ye say vnto Joseph, forgeue (I pray thee) the trespace of thy bretherne, and theyr synne: for they rewarded the euyll. And now (we pray thee) forgeue the trespasse of the seruantes of thy fathers God. And Joseph wepte, whenne they spake vnto hym. For his brethren came vnto him
D and fell flatte before his face, saying: Beholde, we be thy seruauntes. To whom Joseph sayd: * Feare not. Am
Ge.45.b I God? ye thought euyll against me: but God turned it vnto good, to bring to passe, as it is this daye, and to saue muche people alyue: Feare not therefore, nowe I wyll nourishe you, your children: and he conforted them, and spake kyndly vnto them. Joseph dwelte in Egypte, he and his fathers house: and Joseph lyued an hundred and. x. yeare. And Joseph sawe * Ephraims children, euen vnto the third generation. And vnto Machir the sonne of Manasses, were chylderne borne, on Josephs knees. And Joseph sayde vnto his brethren: I dye. And God wyll surely visite you, and bryng you out of this lande, vnto the land whiche he sware vnto Abraham Isahac, and Jacob. And Joseph toke an othe of the chyldren of Israel, saying, God wylle not fayle, but visyte you: and ye shal cary my * bones hens. And so Joseph died, when he was an hundred and. x. yere old. And they embawmed hym wyth spyces, puttynge hym in a chest in Egypt.

Tob.14 Jdb.42 Ps.127

Heb.11 Ex.13 Jos.24

The ende of the first boke of Moses, called in the Hebrue, Bereschyth, and in the Latine, Genesis.

¶ The seconde Booke of Moses, called in the Hebrue, Welich Schemoth: And in the Latin, Exodus.

¶ The fyrst Chapter.

THese ar the names of the children of Israell, whyche came to Egypt with Jacob: euery man cam with his household: Ruben, Simeon, Leui, & Juda, Isachar, Zabulō & Beniamin, Dan, Nephtali, Gad, & Aser. All the soules that came out of the loynes of Jacob, were. lxx. But Joseph was in Egypt alredy. And Joseph dyed, & all his brethren, & all that generation. And the * children of Israell grewe, encreased,

A Ge.46

encreased, and multiplied, and waxed exedyng myghtie: and the lande was full of them. But there rose vp a new king in Egypt, which knew not Ioseph. And he said vnto his folke: Behold, the people of the childzen of Israell, are greater and myghtyer than we. Come on, lette vs playe wysely with them, lest thei multiply, and lest it happen that (yf there chaunce anye warre) they ioyne them selues vnto our enemies, and fighte agaynste vs, and so get them out of the land. Therfore dyd they set tal kemaysters ouer them, to keepe them vnder with burthens. And they buylt vnto Pharao, treasure cities, Phiton, and Rameses But the more they vexed theym, the more they multiplied & grewe, so that they abhorred the chyldzen of Israell. And the Egyptians held the childzen of Israell in bondage without mercye. Therefore was theyr lyfe bytter vnto theym in that cruell bondage, in clay and bryck, and all maner of worke in the fieldes. For all theyr bondage whych they serued them, was full of tyrannye. And the kynge of Egypte sayde vnto the mydwyues of the Hebrues womenne, of whiche, the ones name was Sephora, and the other Phua, when ye do the office of a mydwyfe to the woman of the Hebrues, and see in the byrthe tyme that it is a boye, ye shall kylle it. But if it bee a daughter, it shall lyue. Not withstãdynge, the mydwyues feared God, & dyd not as the kynge of Egypt commanded them: but saued the men childzen. And the kynge of Egypt called for the mydwyues, and sayd vnto thẽ, why haue ye delte on this maner, and haue saued the men childzen. And the mydwyues answered Pharao, that the Hebrewes women are not as the women of Egypte: for they are sturdye women, and are deliuered ere the mydwyues come at theim. And God therfore delte well with the mydwyues. And the people multiplied and waxed very myghty. And it fortuned because the midwyues feared God, he made them houses. And Pharao charged all his people, sayinge: All yͤ men childzen that are borne cast into the riuer, & saue the mayd childzen alyue.

¶ The. ii. Chapter.

AND there went a man of the house of Leui, & toke a daughter of Leui. And the wife conceiued and bare a sonne. And whẽ she saw that it was a proper childe, she hyd him thre moneths: And when she coulde no longer hyde hym, shee toke a basliette of bulrusshes and daubed it wyth slyme and pytche, and layed the childe therein, and putte it in the flagges by yͤ ryuers brinke. And his sister stoode a farre of to wete what woulde come of it. And the daughter of Pharao came downe to washe her self in the ryuer, and her maydens walked alonge by the riuers syde, And whẽ she saw the basket among the flagges: she sente her mayde to fetch it. And when she hadde opened it, shee sawe it was a chylde: & beholde, the babe wepte. And shee had compassion on it, and sayde, it is one of the Hebrues chyldzen. Then sayde hys syster vnto Pharaos daughter: shall I go and cal vnto the a nurse of the Hebrewes wemen, to nurse the the childe? Pharaos daughter answered her: Go, and the mayd ran and called the childes mother. To whõ Pharaos daughter sayde: Take this childe awaye, and nurse it for mee, I wil rewarde thee. And the woman toke the childe, and nursed it vppe. The childe grew, and she brought it vnto Pharaos daughter, and it was made her son, and she called the name of it, Moyses: because (sayd she) I toke him oute of the water. And it happened in those dates, when Moses was waxed great that he went out vnto hys brethren & looked on theyr burdens, and spyed an Egyptian smytynge an Hebrewe whiche was one of his brethren. And hee looked rounde aboute, and when hee sawe noo manne by, hee slewe the Egyptyan, and hydde hym in the sand And when he was gon oute another

A Exo. 6. c 1 Par. 23
B Actu. 7. c Heb. 11 e
C Actu. 7 c 2 Re. 11. Da. 13. c
D

Hebrewes stroue together. And hee
Actu.7.b sayde vnto hym that dyd the wronge:
Ge.19.b wherfore smitest thou thy felow? He
C answered, who made thee a manne of
auctoritie to iudge vs? Speakest
thou to kyll mee, as thou diddest kyll
the Egyptian? And Moyses feared,
and sayde: of a suretie this thynge is
knowen: And Pharao heard of it and
went about to slea Moyses, & Moses
flying from the face of Pharao, dwelt
in the lande of Madian, and hee satte
downe by a welles side. The preeste
of Madian had seuē daughters which
came and drewe water, and filled the
troughes for to water theyr fathers
sheepe. And the shepeherdes came and
droue them awaye: but Moyses stoode
Iethro. vp, and helped them and watered their
sheepe. And when they came to Raguel theyr father, he sayde: howe hap-
peneth it that yee are come so soone to
daye? And they answered: a manne of
Egypt deliuered vs from the hand of
D the shepeherdes, and so drewe vs wa-
ter, and watered the shepe. He said vn-
to hys daughters. And where is hee?
why haue ye so lefte the manne? Call
hym that he may eate bread. And Mo
ses was contente to dwell wyth the
manne. And he gaue Moses Zephora
his daughter, which when shee bare a
Exo.18a sonne, called him Gerson: for he said
I haue bene a straunger in a straunge
land. (And she bare yet another sonne
whom shee called Elieser, sayinge: the
God of my father is myne helper, and
hath rid me out of the handes of Pha-
rao.) And it chaunced in processe of
tyme, that the king of Egipt died, and
the childrenne of Israell sighed by the
reason of bandage, and cryed. And ther
complaint came vppe vnto God from
the bondage: and God hearde theyr
mone. And God remembred hys pro-
myse with Abraham, Isahac, and Ja-
cob. And loked vppon the children of
Israel, and God had respect vnto thē.

A The.iii. Chapter.

Ge.18a. MOses kept the sheepe of Je-
thro hys father in law, priest
of Madian: and he droue the
flocke to the backeside of the deserte,
and came to the mountayne of God,
Horeb. And the angell of the Lorde Exo.14
appeared vnto him in a flame of fyre, Acts.7
out of the middes of a bushe. And hee
looked, and beholde the bushe burned
wyth fyre, and the bushe was not con-
sumed. Therfore Moyses sayd: I will
goe nowe, and see thys greate syghte,
howe it commeth that the bushe bur-
ned not. And when the Lorde sawe
that he came for to see, God called vnto
hym oute of the myddes of the bushe
and sayde: Moyses, Moyses. He ans-
swered: here am I. And hee sayde:
come not hyther. Put thy shooes of
thy feete: for the place whereon thou B
standeste, is holye grounde. And hee Iosu.5
sayde: I am the GOD of thy father
the GOD of Abraham, the God of mat.22
Isahac, and the God of Jacob. And mar.12
Moyses hydde hys face, for hee was Luk.3
afrayde to looke vppon God. And the
Lorde sayde: I haue surelye seene the
trouble of my people whyche are in
Egypte, and haue hearde theyr crye Exo.3
from the face of theyr taskmaysters. Ecc.21
For I knowe theyr sorowes, and am C
come downe to deliuer theym oute of
the hande of the Egyptians: and to
bringe theym out of that lande, vnto
a good lande and a large: and vnto a
lande that floweth wyth mylke and
hony: euen vnto the place of the Ca-
nanytes and Hethytes, and Amo-
rites and Pherezytes, and Heuytes
and of the Iebusytes. Nowe there- D
fore, the complaynte of the childrenne
of Israell is comme vnto mee, and I
haue also seene the oppressyon where-
wyth the Egyptians oppresse theym.
Come thou therefore, and I wyll
sende thee vnto Pharao, that thou
mayeste bringe my people the chyl-
drenne of Israell oute of Egypt. And
Moyses sayde vnto GOD: what
am I to go vnto Pharao, and to bring
the childrenne of Israell oute of E-
gypte? And hee answered: I wyll
bee wyth thee. And thys shalbe a to-
ken vnto thee, that I haue sente thee:
after that thou haste brought the peo-
ple oute of Egypte, yee shall serue

God

God vpon this mountayn. And Moſes ſayde vnto God: Beholde, when I come vnto the chyldren of Iſraell, I ſhall ſaye vnto theym: The God of your fathers hathe ſent me vnto you: and yf they ſaye vnto me, what is his Name, what aunſwere ſhall I gene them? And God anſwered Moyſes: I am that I am: And he ſayde: Thus ſhalte thou ſaye vnto the chyldren of
E Iſraell: I am hath ſent me vnto you.
Heb. 11 c And god ſpake further vnto Moſes: Thus ſhalt thou ſay vnto ỹ childrē of Iſraell: ✠ The Lord God of your fathers, the God of Abraham, the God of Iſahac, and the god of Jacob, hath ſent me vnto you: This is my nam for euer: and thys is my Memoriall into generation and generatione. Go and gather the Elders of Iſrael togyther and thou ſhalte ſaye vnto theym: The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Jacob appeared vnto me, and ſayde: In viſytyng haue I viſyted you, and knowe that whyche is
F doone to you in Egypt. And I haue ſayd: I will bryng you out of the tribulation of Egypt, vnto the lande of the Cananites, and Hethites, and Amorites, and Pherezites, and Heuites, and Jebuſites: euen vnto a land that floweth with mylke and honey. And when they heare thy voyce, then goo, bothe thou and the Elders of Iſraell, ſhall go vnto the kyng of Egypt, and ſaye vnto hym: The Lorde God of the Hebrewes hath met with vs: and now wyll we go therfore. iii. dayes iourneye into the wyldernelle,
G and doo ſacrifice vnto the Lorde oure God. And I am ſure, that the kynge of Egypt wyll not let you go, no not in a myghty hand: and I will ſtretche
Ex. 11. a and. 12. c oute myne hande, and ſmyte Egypte with all my wonders whyche I wyl doo in the myddes thereof. And after that, he will let you go. And ✠ I will get this people fauour in the ſyght of the Egyptians: ſo that when ye goe, ye ſhall not go emptie: but a wife ſhal borowe of her neyghbour, and of her that ſoiourneth in her houſe, jewelles of ſyluer and of golde, and rayment. And ye ſhall put them on youre ſonnes and daughters, and ſhal robbe the Egyptians.

¶ The. iiij. Chapter.

MOyſes aunſwered and ſayde: A
See, they wyll not beleeue mee, nor hearken vnto my voyce, but wyll ſaye: The Lorde hath not appeared vnto thee. And the Lord ſayde vnto hym: what is that whyche is in thyne hande? he aunſwered, a Rodde. And he ſayde: Caſt it on the grounde, and he caſte it on the grounde, and it became a ſerpente: and Moyſes fledde frome the ſyght of it. And the Lorde ſayd vnto Moyſes: Putte foorth thyne hande, B
and take it by the tayle, and therfore he put foorthe his hande and caughte it, and it became a rodde in his hand, For thys thyng (ſayth he) ſhall they beleeue thee, that the Lorde God of theyr fathers, the God of Abraham, the God of Iſahac, and the God of Jacob, hathe appeared vnto thee.
And the Lorde ſayd furthermore vnto hym: Thruſte thyne hande into thy boſome: and he thruſte hys hande into hys boſome: and whan he tooke it out agayne, beholde his hande was leaprous euen as ſnowe. And he ſayde: Put thyne hande into thy boſome agayne. And he put hys hande into his boſome agayne, & plucked it oute of hys boſome: and beholde, it was turned agayne as his other fleſh. Therfore yf they wyll not beleue thee, neither heare the voyce of the fyrſte token, yet wil they beleue for the voyce of the ſeconde token. But and if they C
wyll not beleue the two ſignes, neyther hearken vnto thy voyce, thou ſhalte take of the water of the ryuer, and powre it vppon the dry lande: And the water, whyche thou takeſte oute of the Ryuer, ſhall tourne vnto Bloude, vppon the dry lande. Moyſes ſayde vnto the LORD: Oh my Lorde, I am not eloquente frome yeſterdaye and yeſterdaye, and namelye ſence thou haſte ſpoken vnto thy

seruaunt: but I am slowe mouthed, and slowe tonged. And the Lord sayd vnto hym: whoe hath made mannes mouthe, or whoe hath made the dum or the deafe, the seynge or the blynde? D
Mat.10.c haue not I the Lorde? Therefore I wyll bee wyth thy mouth, and teache thee what thou shalte saye. He sayd: oh my Lorde, sende I praye thee by the hande of hym whome thou wylte sende. And the Lord was angry with Moyses, and sayde: do not I knowe Aaron thy brother the Leuite, that he can speake? For loe, he commeth forth to meete thee: and when hee seeth thee, he wyll be glad in hys hearte. Therefore thou shalte speake vnto hym, and put these woordes in hys mouth, & I wyll bee wyth thy mouthe, and wyth hys mouth, and wyll teache you what ye ought to doe. And hee shall bee thy spokesman vnto the people: he also shal bee to thee in steade of a mouthe, and E
thou shalte bee to hym in stede of God and thou shalte take thys rodde in thy hande, wher wyth thou shalt do miracles. Therefore Moses went and returned to Iethro his father in lawe agayne, and sayde vnto hym: I wyll goe nowe and turne agayne vnto my brethren which are in Egypte, and see whether they bee yet alyue. And Iethro sayd to Moyses: go in peace. And the Lorde sayde vnto Moyses in Midian: goe and returne agayne into E-
Mat.2.b gypt, for they are dead which wente aboute to kyll thee. And Moyses toke hys wife, and his two sonnes, and put them on an asse, and wente agayne to Egypte, and Moyses tooke the rod of GOD in hys hande. And the Lorde sayde vnto Moyses: when thou arte entred and come into Egypte agayne see that thou do all these wonders be-
F fore Pharao wyche I haue putte in
Exo.10.c thy hande: but I wyll holde hys hearte, and hee shall not let the people go. And thou shalte saye vnto Pharao thus sayeth the Lorde: Israel is mine eldeste sonne, and I haue sayde vnto thee, that thou shouldest let my sonne goe, that he may serue me. And thou wouldest not lette hym go: beholde, I wil slee thyne eldest sonne. And it chaunced by the waye in the ynne, that the Lord met him, and would haue killed him. And Zephora tooke a stone, and cut away the foreskin of her sonne, and fel at his feete, and sayde: a blouddy husband art thou vnto me: Then he let hym goo. And she sayde a blouddy husbande, because of the circumsion. Then sayd the Lorde vnto Aaron: goo meete Moses in the wildernesse. And he wēt G
and met him in the mount of God, and kissed him. And Moses tolde Aaron al the woords of the Lord whych had sent him, and all the tokens whyche he had charged hym wythall. So went Moses and Aaron, and gathered all the elders of the children of Israel. And Aaron tolde all the woordes whyche the Lord had spoken vnto Moses, and did the miracles in the syght of the people, and the people beleued. And whē they hard that the Lord had visited the children of Israell, & had loked vpon theyr tribulatyon, they bowed theyr heade, and worshypped.

The.v.Chapter.

MOses and Aaron wente in afterwarde, and tolde Pharao, thus sayeth the Lorde God of Israell: Lette my people goo, that they may kepe holye daye vnto me Iho 21.
in the wildernesse. And Pharao sayd: who is the Lord, that I should heare his voyce, and let Israel go? I knowe not the Lord, neyther will I let Israel go. And they sayde: the God of the Hebrewes hath met with vs: and therfore will we go thre dayes iourney into the desert, and sacrifice vnto the Lord oure God: lest there happen vnto vs, eyther pestilence or swerde. Then sayde the king of Egipt vnto them: wherfore do ye (Moses and Aaron) lette the people frō theyr worke? get you vnto your labor. And Pharao sayd furthermore: beholde, there is muche people nowe in the lande, and ye make them leaue theyr worke. And Pharao commaunded the same daye vnto the Taskemaysters whych were amonge the people,

and

and vnto the officers, sayinge: ye shall
geue the people noo moze strawe, to
make bzick withal, (as ye dyd in time
passed,) lette them go and gather them
B strawe theym selues, and the numbze
of bzicke whiche they were wonte to
make in tyme passed, laye vnto theyz
charges also: and mynyshe nothynge
theresf. For they be ydle, and therfoze
crye, sayinge: we wyll goe and doo sa-
crifice vnto oure God. They muste
haue moze woozke layed vppon them,
that they maye laboure therein, and
not regard vaine wozdes. Than went
the taskemasters of the people and the
officers oute: and tolde the people,
C Thus sayeth Pharao: I wyll geue
you no moze strawe, go youre selues
and gather you strawe where yee can
fynde it, yet shall none of your laboure
be minished. And soo were the people
scattered abzoade thzoughoute all the
lande of Egypte foz to gather stubble
in steade of strawe. And the taskema-
sters hasted theym forwarde, sayinge:
fulfyll your woozke daye by daye, euen
as yf yee had strawe. And the officers
of the chyldzenne of Israell whyche
Pharaos taske masters hadde set ouer
them, were beaten. And they saide vn-
to them: wherfoze haue ye not fulfyl-
led your taske in makinge bzicke, both
yesterdaye and to daye, as well as in
tymes paste? The officers also of the
chyldzenne of Israell, came and com-
playned vnto Pharao, sayinge: wher-
foze dealest thou thus wyth thy Ser-
D uantes? there is no strawe geuen vnto
the seruauntes, and they sayd vnto vs
make bzycke. And thy seruauntes are
beaten, and thy people is foule intrea-
ted. Hee sayde, ydell are yee, ydell, and
therefoze ye saye: We will go and doo
sacrifice vnto the Lozde. Go therefoze
nowe and woozke, and there shall noe
strawe be geuen you, and yet shall yee
delyuer the whole tale of bzycke. And
the officers of the chyldzene of Israell
dydde wyth heaumes looke on theym
that sayde, yee shall mynyshe nothing
of your dayly makyng of bzycke. And
they mette Moses and Aaron, which
stoode in theyz ways as they came out
from Pharao, and sayde vnto theym:
The Lozde loke vppon you, and iudge
you, whiche hath made the sauoure of
vs stincke in the eyes of Pharao, and
in the eies of his seruauntes, and haue
putte a swearde in theyz hande to slee
vs. Moses retourned vnto the Lozde,
and sayde: Lozde, wherefoze hast thou
dealte cruellye wyth thys people, and
wherfoze hast thou sent me. For sence
I came to Pharao to speake in thy
name, hee hath sayed foule wyth thys
folke, and yet thou haste not delyuered
thy people at all. Then the Lozd sayd
vnto Moyses. Nowe shalte thou see
what I wyll doe vnto Pharoo, foz in
a myghtye hande shall he let them goe
and in a myghtye hande shal he dzyue Exo. 14.
them out of hys lande.

¶ The. vi. Chapter.

A

AND GOD spake vnto Mo-
ses, and sayde vnto hym: I am
the Lozde, I appeared vnto
Abzaham, Isahac and Jacob, as an al-
myghtye GOD: and in my name
Iehouah, was I not knowen vnto
them. Moreouer I made an appoint-
mente wyth theym, to geue theim the
lande of Canaan: the lande of theyz
pylgrimage, wherin they were straū-
gers. And I haue also hearde the
gronynge of the chyldzenne of Israel,
whome the Egyptians keepe in bon-
dage, and haue remembzed my coue-
naunte. wherefoze saye vnto the chyl-
dzenne of Israell: I am the Lozde. I
wyll bzynge you oute frome the bur-
dens of the Egyptians, and wyll ryd
you oute of theyz bondage, and wyll
delyuer you in a stretched oute arme,
and in greate iudgementes. And I
wyll take you foz my people, and wil-
bee to you a GOD. And yee shall
knowe, that I am the Lozde youre
God, whych bzyng you oute from the
burdens of the Egyptiās. And I will
bzynge you vnto the lande concerning
the whyche I dydde lifte vp my hand
to geue it vnto Abzaham, Isahac, and
Jacob and wyll geue it vnto you foz a
possessiō: euen in ye Lozd. And Moses

Persone
mer.
Ge. 37.b

told

tolde the chyldren of Israell euen so: But they hearkened not vnto Moses, for anguyshe of spirite, and for cruell bondage. The Lord spake vnto Moses, sayinge: Go in, and speake vnto Pharao kyng of Egypt, that he lette the children of Israell go oute of his lande. And Moyses spake before the Lord, saying: Behold, the children of Israell hearken not vnto me: howe then shall Pharao heare me? whiche am of vncircumcised lippes? And the Lorde spake vnto Moyses and vnto Aaron, and gaue theim a charge vnto the children of Israel, and vnto Pharao king of Egypt: to bryng the chil-
¶ dren of Israell out of the lande of E-
Ge.46.b gypt. These be the heades of their fa-
Exo. 1.a thers houses. The • children of Ru-
Nu.26.a ben the eldest son of Israell are these,
1Pa. 5.a Hanoh, and Pallu, Hezron, & Char-
mi, these be the housholdes of Ruben.
The chyldren of Simeon: Gemuell, and Jamin, Ohad, and Jachim, Zoar and Saule the sonne of a Cananitish
Par.6.a wyfe: These are the kynreds of Si-
and.23.a meon. These also • are the names of
Nu.3.c. the chyldren of Leui in their genera-
and.26.f tions: Gerson, and Kahath, and Me-
rari. Leui lyued an hundred & xxxvii. yeare. The sonnes of Gerson: Libni and Semei by theyr kynredes. The children of Kahath: Amram, and Jesear, Hebron and Vsiell. And Kahath lyued an hundred and xxxiii. yere. The chylderne of Merari: Maheli, and Musi: these are the kynredes of
Exo. 2.b Leui by theyr generations. • Amram
Nu.26.g toke • Jochebed his nece to wyfe, and she bare him Aaron and Moses, (and Mariam.) And Amram lyued an hundred and. xxxvii. yeare. The children of Jezar: Korah, Nepheg, and Sichri. The chyldren of Vsiel: Misael, Elzaphan, and Sichri. And Aaron
D toke Elizaba, daughter of Amina-
dab, and syster of Naason to wyfe: which bare hym Nadab, and Abihu, Eleazar and Ithamar. The chyldren of Korah: Assir, and Elkana, and Abiasaph: these are the kynredes of the Korahites. Eleasar Aarons sonne toke hym one of the daughters of Pu-
tuell to wyfe, whiche bare hym Phinehas, and these are the principall fathers of the Leuites, throughoute theyr kynredes. This is that Aaron and Moyses, to whom the Lord sayd: Carye the chyldren of Israell out of the land of Egypt, accordyng to their armies. These are that Moyses and Aaron, whiche spake to Pharao king of Egypt, that they might bryng the chyldren of Israell oute of Egypte. And in the daye whenne the Lorde spake vnto Moyses in the land of Egypte, he spake vnto hym, sayinge: I am the Lord, speake thou vnto Pharao the kyng of Egypt all that I saye vnto thee. And Moyses sayde before thee Lord: Behold, I am of • vncircumcised lyppes, and how shall Pha-
Exo.6.i rao geue me audience?

¶ The.vii. Chapter.

AND the Lord sayd vnto Moses beholde, I haue made thee Pharaos god, and Aaron thy brother shall be thy Prophet. Thou shalte speake all that I commaunded thee, and Aaron thy brother, shall speake vnto Pharao, that hee
Exo.4.i sende the Chyldren of Israell oute of his land. And • I wyl harden Pharaos herte, and multiplye my myracles and my wonders in the lande of Egypte. But Pharao shall not harken vnto you, that I may sette myne hande vpon Egypte, and bryng oute myne armies, and my people, the childerne of Israell, oute of the lande of Egypte, in greate iudgementes: And the Egyptians shall knowe that I am the Lord, when I stretche foorth my hande vppon Egypte, and bryngе oute the chyldren of Israell frome among theym. Moses and Aaron dyd as the Lorde commaunded them, euen so dyd they. Moyses was then. lxxx. yeare olde, and Aaron was. lxxxiii. when they spake vnto Pharao. And the Lord spake vnto Moses & Aaron sayinge: If Pharao speake vnto you, saying: Shew a wonder, thou shalt say vnto Aaron: take thy rod & caste it before Pharao, that it may be a serpent.

Then

Than wente Moyses and Aaron in vnto Pharao, and dyde euen as the Lorde hadde commaunded. And Aaron caste foorthe hys Rodde beefore
Exo. 4. a Pharao, and before hys seruauntes, * and it tourned to a serpent. Thenne
2 Tim. 3 Pharao called for the wyse men, and * enchaunters: and those wyse men of Egypte dydde in lyke maner with theyr sorcerye. For they cast downe euery manne hys rodde, and they turned to serpentes: but Aarons rodde dyd eate vp theyr roddes: and Pharaos hearte was hardened, so that he
C hearkened not vnto theym, euen as the Lorde had sayde. The Lorde also sayd vnto Moses: Pharaos heart is hardened, he refuseth to lette the people goe: Gette thee vnto Pharao in the mornyng, Lo, he wyl come vnto the water, and thou shalt stande vpon the riuers brynk against he come and the Rodde whyche tourned to a Serpente, shalte thou take in thyne hande: and thou shalte say vnto hym:
Exo. 8. a The Lord GOD of the Hebrewes hath sent me vnto thee, saying: * Let my people goe, that they maye serue me in the wylderneſſe: And behold, hytherto thou wouldest not heare. Thus sayth the Lord: In this thou shalte knowe that I am the Lorde. Beholde, I wylle smyte (with the staffe that is in myne hande) the water that is in the ryuer, and it shall turne to bloode. And the fyshe that is in the ryuer shall dye, and the ryuer stynke: and it shall greue the Egyptians to drynke of the water of the riuer. And the Lorde spake vnto Moses, say vnto Aaron: Take thy staffe and stretche out thyne hande ouer the waters of Egypte, ouer theyr streames, ouer theyr ryuers and pondes, and all pooles of water, whych they haue, that they maye be bloudde: and that there maye be bloode thorought oute all the lande of Egypte: bothe
D in vessels of wodde, and also of stone. And Moyses and Aaron dydde euen as the Lorde commaunded. And he lift vp the staffe, & smote the waters that were in the ryuer in the syght of Pharao, and in the syghte of his seruauntes, and all the water that was in the ryuer, turned into bloud. And the fyshe that was in the ryuer died, Psa. 78 c
* and the ryuer stanke: and the Egi- and 105 c
ptians coulde not drynke of the waters of the Ryuer. And there was bloudde thorought out all the lande of Egypte. And the enchanters of Egypte dyd lykewyse wyth theyr sorceries, & he hardened Pharaos hert: neyther dydde he harken vnto them,
* as the Lorde had sayde. And Pha- Exo. 4. d
rao tourned hym selfe, and wente a- and 7 a.
gayne into his house, and set not his hearte therevnto. And the Egyptians dygged rounde aboute the ryuer for water to drynke, for they coulde not drynke of the water of the ryuer. And it continued a weeke after that the Lorde had smytten the ryuer.

¶ The. viii. Chapter.

A
THe Lorde spake vnto Moyses: Goe vnto Pharao, and tell hym, thus sayth the lord
* Lette my people goe, that Exo. 7 c.
they may serue me. If thou wylt not 9. a. 10. a
lette them go: Behold, I wyll smite all thy border wyth Frogges: And the ryuer shall sraule with frogges, whyche shall goe vp, and come into thy house, and into thy priuie chamber where thou slepest, and vpon thy bedde, and into the house of thy seruantes, and vpon thy people, and into thyne ouens, and vpon thy meates And the Frogges shall come vppon thee, and on thy people, and vpon all Psa. 78 c
thy seruantes. * And the LORD B
spake vnto Moses: Saye vnto Aaron: Stretche foorthe thyne hande, with thy rod ouer the streames, ouer the Ryuers, and ouer theyr pondes, that thou mayst bring vp frogges vpon the lande of Egypt. And Aaron stretched his hande ouer the waters of Egypt, and the frogges came vp, and couered the lande of Egypt. And the sorcerers did likewise with their sorcerie, and brought frogges vp vpon the lande of Egypt. Then Pharao called for Moses and Aaron, and

sayd:

3.re.13.b Exo.9.f and.10.e Act.8.d

sayde: * Praye ye vnto the Lorde, that he maye take away the Frogges frome me, and frome my people: and I wyll lette the people go, that they maye doo sacrifyce vnto the Lorde.

C And Moyses sayde vnto Pharao: Reioyce thou ouer me, and appoynte whanne I shall pray for thee, and for thy seruauntes, and for thy people, to dryue awaye the Frogges frome thee, and thy houses, and that they maye remayne but in the ryuer onely. He sayde: To morowe. And he sayde: euen as thou haste sayde, that thou mayst know, that there is none lyke vnto the Lorde oure God. And so the Frogges shall departe frome thee, and from thy houses, from thy seruauntes, and frome thy people,

D and shall remayne in the ryuer onely. Moyses and Aaron wente out from Pharao, and Moyses cryed vnto the Lorde vppon the appoyntemente of Frogges, whyche he had made vnto Pharao. And the Lorde dyd accorto to the sayinge of Moyses. And the Frogges dyed oute of the houses, out of the courtes and fieldes.

And they gathered them together vppon heapes, and the lande stanke of theym. But when Pharao sawe that he hadde reste geuen hym, he hardened hys hearte, and hearkened not vnto theym, as the Lorde hadde sayde. And the Lorde sayde vnto Moyses: saye vnto Aaronne: Stretche oute thy Rodde and smyte the duste of the lande, that

E it maye tourne to lyce thorowoughoute all the lande of Egypte. And they dydde so. For Aaron stretched oute his hande, and with his rod, he smote the duste of the earth, wyych turned to lyce in menne and beaste, so that all the duste of the lande tourned to lyce, thorowoughout all the lande of Egypt. And the enchaunters assayed lykewyse wyth theyr enchauntementes to bring forth lyce: but they could not And the lyce were both vpon menne and beastes. Then sayde the enchantars vnto Pharao: It is the fynger of God. And Pharaos harte remayned obstinate, and he harkned not vnto theim, euen * as the Lord had said.

And the Lorde said vnto Moyses: Rise Exo.7. vp early in the morwyng, and stande before Pharao, for he wyl come forth vnto the water, and thou shalte saye vnto hym: Thus sayth the Lord: Let my people go, that they may serue me els, yf thou wylte not lette my people go, Beholde, I wyll send all maner of flyes bothe vppon thee and thy seruauntes, and thy people, and into the howses. And the howses of the Egyptians shall be full of flyes, and the grounde whereon they are. And

F the land of * Gosan where my people Ge.47.1 Exo. are, wyl I cause to be wonderfull in that day: so that there shall no flyes be there. wherby thou shalte knowe that I am the Lord in the myddes of the earthe. And I wyll put a diuision betweene my people and thyne. And euen to morowe shall thys myracle be doone. And the Lorde dydde euen so: and there came noysom flies into the house of Pharao, and into seruauntes houses, and into all the lande of Egypte: and the lande was corrupte with these flies. And Pharao called for Moses and Aaron, and sayd: Go and do sacrifice vnto youre God in the lande. And Moses aunswered: It is not mete that we do so. For thenne we muste offer vnto the Lorde oure God, that whyche is an abhomination vnto the Egyptians. But & if we sacrifice that which is an abhominatiō vnto ẏ Egiptiās before theyr eies, thuld thei not stone vs? we wil go thre days iourney into the de- Exo. sert, & do sacrifice vnto the Lord our G God, * as he hath cōmaūded vs: And Pharao sayd: I wyl let you go, that ye may do sacrifice vnto the Lord your God in the wyderneſſe: but goe not farre away, pray for me. And Moses sayd, Beholde, I wyll go out frome thee, & pray vnto the Lord ẏ the flyes may depart from Pharao, & from his seruauntes, & from his people to morowe. But lette Pharao from henseforthe deceaue no more, that he wyll not let the people goe to sacrifice vnto

the

the Lorde. And Moyses wente oute frome Pharao, and prayed vnto the Lord. And the Lorde dyd accordyng to the sayinge of Moyses: And the flyes departed from Pharao, and frō hys seruauntes, and from his people, and there remayned not one. And Pharao hardened his hert euen then also, and dyd not let the people go.

¶ The. ix. Chapter.

A THe Lorde sayd vnto Moyses: Go in vnto Pharao, and thou shalte tell hym: Thus saythe the lorde God of the Hebrues: * lette my people go, that they may serue me Exo.7.c. If thou wylte not lette them go, and wylte holde theim styll, Beholde, the hande of the lorde, is vpon thy flocke, whyche is in the fielde: for vpon horses, asses, camelles, oxen, and sheepe, there shalbe a myghty great murcyn. And the lorde shall doo wonderfully betweene the beastes of Israell, and the beastes of Egypte: so that there shall nothynge dye of all that pertayneth to the chyldren of Israell. And the lord appointed a time, sayying: To morowe the Lorde shall fynishe this B worde in the land. And the Lord dyd it on the morow, and all the cattell of Egypt dyed: but of the cattell of the chyldren of Israell died not one. And Pharao sente, and beholde, there was not one of the cattell of the Israelites dead. And the heart of Pharao was hardened that he wouldе not lette the people go. And the Lorde sayde vnto Moyses and Aaron: Take youre hands full of ashes out of the fornes, and Moyses shall sprinkle it vp into the ayre, in the syght of Pharao, and it shall turne to dust in all the land of Egypte: that there may be swellynge sores with blaines bothe on man and beast thorowe out all the lande of Egypt. And they toke out ashes out of the fornace, and stode before Pharao, and Moyses sprynkled it vp into the ayre: And there were sores with blaines bothe in men, and in beastes: and the sorcerers coulde not stande before Moyses, because of the blaynes, for there were botches vpon the enchanters and vpon al the Egyptiās. And the Lord hardned the hert of Pharao and he hearkened not vnto them * as Exo.5.c the Lord had sayd vnto Moyses. And the Lorde sayd vnto Moyses: Ryse vp early in the morynge, and stande beefore Pharao, and thou shalte telle hym: Thus saieth the Lorde God of the Hebrues: * Lette my people goe, that they may serue me: or els I wyll Exo.8.a at this time sende all my plages vpon thyne herte, and vpon thy seruauntes and on thy people, that thou mayste knowe, that there is none lyke me in al the earth For now I will stretche out my hand, that I may smite thee, & thy people with pestilence: and thou shalt perish from the earth. And in be ry dede * for this cause haue I kepte Ro.9.e. thee, for to shew the my power, & that Psa.47.c they myght declare my name thorow out all the worlde. Yet thou exaltest D thy selfe against my people, that thou wilt not let them go: Behold, to morow this tyme I wyll send downe a mighty great haile: euen such a one as was not in Egypt, sens it was groū ded, vnto this tyme. Sende therfore now, and gather thy beastes, and all that thou hast in the fielde. For vpon all the men and the beastes which are founde in the fielde, and not brought home, shal the haile fall: and they shal die. And as many as feared the word of the Lorde among the seruantes of Pharao, made theyr seruants, & their beasts flee into the houses: but he that regarded not the worde of the Lorde, left his seruauntes and his beastes in E the fielde. And the Lorde sayde vnto Moyses: Stretche foorthe thyne hand vnto heauen, that there may be hayle in all the land of Egypte: vpon man, and vppon beastes, and vppon all the herbes in the field, thorought al the lande of Egypt. And Moyses stretched oute hys Rodde vnto heauen: and the Lorde thundred and hayled and the fyre ranne alonge vppon the ground. * And the Lorde so hailed in the lande of Egypte, that there was Psa.78.c hayle, and fyre mingled with ỹ hayle, and.105 so gre-

so grenous, and suche as there was none throughout all the lande of Egypte, sence people inhabited it. And the hayle smote throughoute all the lande of Egypte, all that was in the felde both manne and beaste. And the
F hayle smote all the herbes of the feld, and broke all the trees of the fyelde, onely in the land of Gozan, wher the childzen of Israell were, was no hail.
Exo. 8 b And Pharao sent and called for Moses and Aaron, and sayde vnto theym: I haue nowe synned: the Lorde is ryghteous: and I and my people are vngodly. Praye ye vnto the Lord: for it is much that there should be thunders of God, and hayle. I wyll lette you go, and ye shall tarye no longer. Moses sayd vnto hym: As soone as I am out of the citie, I wyll spreade abrode my hands vnto the Lord, and the thunder shall ceasse, neyther shall there bee any more hayle: that thou mayest knowe how that the earthe is
G the Lordes. But I knowe that thou and thy seruauntes, yet feare not the face of the Lord God. And so the flax and the barleye were smitten: for the barley was shot vp, and the flaxe was boulled: but the wheate and the rye were not smitten: for they were late sowen. And Moses went out of the citie from Pharao, and spreade abrode his hands vnto the Lord: and the thũder and hayle ceassed, neyther rayned it vpon the earth. And when Pharao saw that the rayne and the hayle and thunder wer ceassed, he sinned again: and hardened his heart, he and his seruantes. And the hert of Pharao was hardened: neyther would he lette the childzen of Israell goe, as the Lorde had sayd, by the hand of Moyses.

¶ The. x. Chapter.

A AND the Lorde sayde vnto Moyses: goe vnto Pharao:
Exo. 8. f for I haue hardened hys hart, and the hert of his seruauntes, that I myghte put these my signes amongest them: and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypt, and the miracles whych I haue doone among theym: that ye may knowe howe that I am the Lorde. And so Moyses and Aaron came vnto Pharoo, and sayde vnto him: Thus sayth the Lord God of the Hebrues: How long shall it be or thou wylt submyt thy selfe vnto me? Lette my people go, that they maye serue me, or elles (if thou doo refyste) Exo. 1. and wilt not let my people go, behold and. 9a to morow will I bryng greshoppers into thy coastes, and they shall couer the face of the earthe, that it can not be sene, and they shal eate the residue whyche remayneth vnto you: and is escaped from the hayle: and they shall eate euery grene tree that beareth you fruite in the fielde: and they shall fyll 25
thy houses, and all thy seruantes houses, and the houses of all the Egyptians, after such a maner as neyther thy fathers, nor thy fathers fathers, haue sene, sens the tyme that they were vpon the earthe vnto this day. And he turned hym selfe aboute, and wente out from Pharao. And Pharaos seruants sayd vnto hym: How long shal he be a slander vnto vs? Let the men goe, that theye maye serue the Lorde theyr God: knowest thou not, that Egypt is destroyd? And Moses and Aaron were broughte agayne vnto Pharao, and he sayde vnto them: Go, and serue the Lorde your God. Who are they that shall go? And Moyses answered: We wil go with our yong and with our olde: yea and with oure sonnes, and with our daughters, and with our sheepe and with oure oxen muste we goe. For we muste holde a feast vnto the Lord. And he sayd vnto them, Lette it be so. The Lord bee
C wyth you. When I lette you goe, and youre chyldzen take hede for he haue somme mischiefe in hande.

Naye not soo: but goo they that are men, and serue the Lorde: for that was youre desyre. And they thruste them out of Pharaos presence. And the Lord said vnto Moyses: Stretch out thyne hande ouer the land of Egypte for greshoppers, that they may come vppon the lande of Egypt, and

eate

eate all the herbes of the lande, and all that the hayle left behynde. And Moyses stretched forth hys rodde ouer the land of Egypt: and the Lord brought an eastwynde vpon the lande all that
D daye, and all that nyghte. And in the
psa. 109 c mornyng, the eastwynd • brought the
Sapi. 16. b greshoppers, & the greshoppers went
Joel. 1. a vp ouer all the lande of Egypte: and remayned in all quarters of Egypte verye grieuously. Before them were there no such greshoppers, neyther after them shalbe: for they couered al the face of the earth: so that the lande was darke. And they vyd eate all the herbes of the lande, and all the fruites of the trees, and whatsoeuer the hayle had lefte: there was no grene thynges left in the trees and herbes of the felde through all the lande of Egypte.

Therfore Pharao called for Moyses
E and Aaron in haste, and sayde: I haue synned agaynste the Lorde your God and agaynste you: And nowe forgeue
Exod. 9. f me my synne only this once: and • pray vnto the Lord your God, that he may take away from me thys death onely. And Moyses wente oute from Pharao, and prayed vnto the Lorde: And the Lorde turned a myghtye stronge westwynd, and it toke away the greshoppers and caste them into the read sea, soo that there was not one greshopper in al the coaste of Egipt. And
Exod. 4. f the Lorde • hardened Pharaos herte,
F so that he wouldе not let the chyldren of Israell goo. And the Lorde sayde vnto Moyses: Stretche oute thy hande vnto heauen, that there maye be vpon the lande of Egypte darkenes whych maye be felte. And Moyses stretched
Exo. 17. a forth hys hand vnto heauen, and ther was a thycke • darkenes vpon all the lande of Egypt three dayes longe: no man sawe another, neyther rose vppe from the place where he was by the space of three dayes: but all the chyldren of Israell had lyght where they dwelled. And Pharao called for Moyses and sayde: go, and serue the Lorde, onely let your shepe and your oxen abyde, and let youre chyldren go with
G you. And Moyses sayde: Thou muste geue vs also offerynges and burnt offerynges for to sacrifice vnto the Lord our God: our catell also shall go with vs, and there shall not one hoffe be left behynde: for therof muste we take to serue the Lorde our God. Neyther do we knowe what we shall offer vnto the Lorde, vntyll we come thyther. But the Lorde hardened Pharaos harte: and he wouldе not let them go. And Pharao sayde vnto hym: get the fro me, and take hede to thy selfe, and see my face nomore. For when soeuer thou commest in my sighte, thou shalt dye. And Moyses sayde: Let it be as thou haste sayde, I wyll see thy face nomore.

The .xi. Chapter.

AND the lord sayd vnto Moyses: yet wyll I bryng one plage more vppon Pharao and vpon Egypt: and after that he wyll let you go hence. And when he letteth you go he shall vtterly dryue you hence.
Speake thou therefore in the eares of the people, that euerye man borowe of hys neybour, and euery woman of her neybours • iewels of syluer, & iewels
Exod. 3. g and. 12. e of golde. And the Lorde shall geue the people fauoure in the syghte of the Egyptians. Moreouer, • Moyses was
Eccl. 45. a very greate in the lande of Egypte, in
B the syght of Pharaos seruauntes, and in the syght of the people. And Moyses sayde: thus sayeth the Lorde: • At
Exo. 12. e midnight will I go out into the middes of Egypte, and all the fyrste borne in the lande of Egypte shall dye, euen from the fyrste borne of Pharao, that sytteth on hys seate, vnto the fyrste borne of the mayde seruaunte that is behynd the myll, and all the fyrst gendred of the cattell. And there shalbe a great crye throughout all the lande of Egypte, suche as there was neuer none lyke, nor shall be. But amonge
C the chyldren of Israell, shall not a dogge moue hys tongue, nor yet man or beaste: that ye maye knowe howe that the Lorde (by a greate myracle) putteth a difference betwene the Egyptians and Israell. And these thy

seruauntes shall all come downe vnto me, and fal before me, and saye: get the oute and all the people that are vnder the, and then wyll I departe: And he went oute from Pharao with an angry countenaunce. And the Lord said vnto Moses: Pharao shall not heare you, that my wonders may be multyplyed in the lande of Egipt. And Moses and Aaron did all these wonders. (And tokens which are written) before Pharao. And the Lord hardened Pharaos harte, so that he wolde not let the children of Israell goo oute of hys lande.

The.xii.Chapter.

AND the Lorde spake vnto Moses and Aaron in the lād of Egypt, saying: Thys moneth shalbe vnto you the begynnynge of monethes: and the first moneth of the yeare shall it be vnto you. Speake ye vnto all the congregation of Israel saying: In the .x. daye of this moneth euery mā take vnto him a lambe, according to ẏ house of the fathers a lambe throughoute euery house. Yf ẏ house should be to litle for the lambe, let him take hys neyghboure whiche is nexte vnto his house, accordyng to the nombre of the soules: euery one of you, according to hys eatinge, shall make youre count for a lambe. And lette the lambe of yours be without blemyshe, a male of a yeare olde, whiche ye shall take oute from among the shepe, or frō amonge the goates. And ye shall kepe him vntill the xiiii. daye of the same moneth. And euery man of the multytude of Israell shall kyll hym about euen. And they shal take of the bloud, and strike it one the two side postes, & on the vpper doze post euen in the houses, where they shall eate hym. And they shall eate the flesshe the same nyghte rosted wyth fyre: and wyth vnleuened breade, and wyth sowre herbes they shall eate it. See that ye eate not therof rawe nor soden in water, but rost with fier: the heade, frete and purtenaunce therof. And ye shall let nothing of it to remayne vnto the morynyng. That which remayneth of it vntyll the morowe, shall ye burne with fire. Of this maner shall ye eate it: with your loynes girded, & your shoes on youre feete, and youre staues in youre handes. And ye shall eate it in hast: for it is the Lords passe ouer: for I wyll passe thorowe the lande of Egypt, this same nyghte, and will smyte all the fyrste borne in the lande of Egypte both of man & beaste, and vpon all the goodes of Egipt wil I the Lorde do execution. And the bloude shalbe vnto you a token in the houses wherein ye are. And when I se the bloude, I wyll passe ouer you, and the plague shall not be vpon you to destroye you, when I smyte the lande of Egypte. And thys day shalbe vnto you a remembraunce: and ye shall kepe it holy vnto the Lord: euen thorowghout youre generations shall ye kepe it holy daye, that it be a custōe for euer. Seuen dayes shall ye eate vnleuened breade: and the fyrst day ye shall put away leuen out of your houses. For whosoeuer eateth leuened breade from the fyrst day vntyll the seuenth daye, that soule shalbe plucked oute from Israell. The fyrst daye shalbe an holye conuocation, and the seuenth daye shalbe an holy conuocation vnto you. There shalbe no maner of worke done in thē, saue about that onely whyche euerye man must eate, that onely maye ye do. And ye shal obserue vnleuened breade. For this same daye haue I brought your armies out of the lande of Egypt, therfore ye shal obserue thys daye, and all youre chyldren after you, by a custome for euer. The fyrste moneth and the fourteenth day of the moneth at euen, ye shal eate sweate breade, vnto the .xxi. day of the moneth at euen agayne. Seuen daies shall there be no leuened bread found in youre houses. And whosoeuer eateth leuened breade, that soule shalbe roted out from the multitude of Israell: whether he be a stranger or borne in the lande.

Ye shall eate nothynge leuened: but in

all

in all youre habitations shall ye eate
D swete breade. Moyses called for the
elders of Israel, and sayd vnto them:
chose out and take you to euery hous-
holde of you a sheepe, and kylle it for
Passeouer. And take a bunche of hy-
sope, and dyppe it in the blood that is
in the basyn, and strike the vpper post
and the two syde poastes wyth the
bloode, that is in the bason: and none
of you go oute at the doze of his house
vntyll the mozning. For the Lozde
wyll go aboute to smyte the Egypti-
ans. And when he seeth the bloode
vppon the vpper dooze poste, and on
the two syde poostes: he wyll passe
ouer the dooze, and wyll not suf-
fer the destroyer to comme into youre
house to plague you. Therefoze shall
ye obserue this thyng, that it be an oz-
dinaunce bothe to thee and thy sonnes
for euer. And when ye bee come into
the lande whych the Lozde will geue
Iosu. 4 d you, accozdyng as he hath promysed,
ye shal kepe this seruice. ✱ And when
youre chyldren aske you what maner
of seruice is thys ye do? ye shal saye:
It is the sacrifice of the Lozdes passe-
ouer, whyche passed ouer the houses
of the chyldren of Israell in Egypt,
as he smote the Egyptians, and saued
oure houses, And the people bowed
theym selues, and wozshypped: And
the chyldren of Israell went, and dyd
as the Lozde had commaunded Moi-
E ses and Aaron: Euen so dydde they.
Exo. 1: b And at ✱ mydnyghte, the LORD
Sa. 135 b smote all the fyrste bozne in the lande
Gen. 18. c of Egypte, frome the fyrste bozne of
Pharao, that satte on hys seate, vn-
to the fyrste bozne of the captiue that
was in pryson, and all the fyrst gen-
dzed of catteil. And Pharao rose vp
in the nyghte, he and all his seruaun-
Sa. 13 b tes, and all the Egyptians: ✱ And
there was a greate cryeng in Egypt:
for there was no howse, where there
was not one dead. And he called vn-
to Moyses and Aaron by nyghte,
saying: Ryse vp, and gette you oute
frome amonge my people: Bothe ye,
and also the chyldrene of Israell, and
goe and serue the Lozde as ye haue
sayd: And take your sheepe and youre
dzoues wyth you, as ye haue sayde:
and departe, and ✱ bielle me. And the Ge. 27. a
Egyptians wer feerce vpon the peo-
ple, that they myghte sende them out
of the lande in haste: For they sayd:
Wee dye all. And the people tooke
their dowghe before it was sowred,
and theyr bittayles bounde in clothes
vppon theyr shoulders. And the chil
derne of Israell dydde accozdynge to
the sayinge of Moyses: and they bo- F
rowed of the Egyptians, ✱ iewels of Exo. 3. g
siluer, iewels of golde, and rayment.
And the Lozd gaue the people fauour
in the syght of the Egyptians: so that
they graunted suche thynges as they
required: and they robbed the Egyp- Nu. 33 a
tians. And the ✱ childerne of Israell Nu. 11 e
toke theyr Journey from Rameses to
Suchoth ✱ six hundzed thousand men
of foote, beside chyldren. And muche
common people wente out also wyth
them, and shepe, and oxen, an exceding
greate flocke. And they baked sweete
cakes of the Dowghe whyche they
brought out of Egypt, for it was not
sowred. For when they were thruste
out by the Egyptians, they could not
tarye to prepare them selues any pro- Ge. 15. c
uision of meate. The dwellyng of the Judith.
childzen of Israel, which they dwel- 5. b
led in Egypte, was ✱ foure hundzed Gal. 3. c
and. xxx. yeares. and when the foure Act. 7. a
hundzed and. xxx. yeres were expired,
euen the selfe same day departed all the
hoastes of the Lozde oute of the lande
of Egypte. It is a nyghte to be ob-
serued to the Lozde, in the whyche
he brought theym oute of the lande
of Egypt. Thys is that nyght of the
Lozde, whych all the chyldren of Is-
raell must kepe, throzow out theyr ge-
nerations: And the Lozd sayde vnto
Moyses and Aaron: This is the law
of the Passeouer: There shal no stran G
ger eate therof. But euery seruaunt
that is boughte for money (after that
thou haste circumcysed hym.) shall
eate therof. A stranger and an hyred
seruaunt shall not eate therof. In one
house shal it be eaten. Thou shalt cary
none of the fleshe oute of the house.

Neyther shal ye breake a bone ther of. All the multitude shall obserue it. Yf a straunger also dwel among you, & wyl hold Passeouer vnto the Lord, let hym circumcise all that be males: and then lette him come and obserue it, and he shall be as one that is borne in the lande. For the vncircumcised person shal not eate thereof. One maner of lawe shal be vnto him that is borne in the lande: and vnto the straunger that dwelleth among you. And al the children of Israell dyd as the Lorde commaunded Moses and Aaron: euen so dyd they. And the self same day did the Lord bring the children of Israel out of the lande of Egypte wyth theyr armies.

Jhō.19. Nu.9.b.

The .xiii. Chapter.

AND the Lorde spake vnto Moyses, saying: Sanctyfie vnto me all the first borne that open all maner matrymonye amonge the chyldren of Israell, as well of man as of beastes: for it is myne. And Moses sayde vnto the people: thynke on this daye in which ye came out of Egypte, oute of the house of bondage: for thorow a mighty hand the Lord brought you out from thence. There shal no leuen bread be eaten. This daye come ye out in the moneth when corne beginneth to ripe. Whē the Lorde hath brought the into the lande of the Cananites, Hethites, Amorites, Heuites, and Jebusites: which he sware vnto thy fathers, that he would geue the a lande wherein mylke and hony floweth, thou shalte kepe this seruice in this same moneth. Seuen dayes thou shalte eate sweete bread: and in the seuenth daye, it is the feast of the Lorde. Sweete bread shalbe eaten seuen daies, and ther shal no leuened bread be sene, nor yet leuē with the, in all thy quarters. And thou shalt shewe thy son in that daye, sayinge: thys is done, because of that which the Lord did vnto me, when I came oute of Egypt. And it shalbe a sygne vnto the vpon thyne hande, and for a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouth. For in a strong hand the Lorde brought the out of Egypte. Kepe therfore this ordinaunce in his season, from yere to yere. And it wyll come to passe that the Lord shal bring thee into the lande of the Cananites, which he sware vnto the, and to thy fathers: and shall geue it the: And thē thou shalt appoint vnto the Lord al y openeth the matrice. And euerye caste thynge that firste doth open the matrice of a beast whiche thou haste: yf they be males, they shalbe the Lordes. And euerye firste gendred of an asse, thou shalte redeme with a lambe: yf thou redeme hym not, y shalte breake hys necke. All the first borne amonge thy children also, shalte thou bie oute. And when thy sonne asketh the to morowe, sayinge: what is this: thou shalt saye vnto him: With a mightye hande the Lorde brought vs oute of Egypte, oute of the house of bondage. And when Pharao was loth to lette vs go, the Lord slew al the first borne in the land of Egypt: aswell the firste borne of man as of beast. Therefore I sacrifice vnto the Lorde all the males that open the matrice, and all the first borne of my children I redeme. This shalbe a token vpon thine hande, and a remembraunce betwene thine eyes, that the Lorde brought vs oute of Egypte, thorowe a myghty hande.

It came to passe that whan Pharao had let the people goo, GOD caryed them not thorowe the waye and land of the Philistines whiche was the morre nie waye: but God sayde: leaste the people haply repent whan they se warr: and so turne agayne to Egypte: But God led the people aboute thorowe the waye of the wylderneße of the red sea. And the children of Israell wente vppe harnelled oute of the lande of Egypte. And Moyses toke the bones of Joseph wyth hym: for he made the children of Israell sweare, sayinge: GOD wyll surely vysyte you, and ye shall take my bones away hence with you. And they toke their iourney

Exo.22. Num.8c Luke.2d

Deu.5 b

Exo.23. 32 g 33

Ge.15,d Exo.3.c.

Pla.

Gen.

C

D

Ga. Ju. Pa.

tourney from Sucoth: and abode in Etham: in the edge of the wyldernes.
Nu.14.c 1.co.10.b Exay.4.c Nehe.9.d • And the Lorde went before them by daye in a piller of a cloud, to lead them the waye: and by nyghte in a pyller of fyre to geue thē lyght, that they might go both by day and by nyghte. • The pyller of the cloude departed not by day, nor the piller of fyre by nyght, out of the syght of the people.

¶ The.xiiii. Chapter.

AND the Lorde spake vnto Moses, sayinge: Speake vnto the chyldren of Israell, that they turne and remaine before Pi Hiroth, betwene Migdoll and the sea,
Nu.33.b ouer agaynste • Baalzephon: and before that shall they pytche by the sea.
For Pharao wyll saye of the children of Israel: they are tangled in the land, the wildernes hath shut them in. And I will harden Pharaos herte. that he shall folowe after you: and I will get me honoure vpon Pharao and vpon all hys hoste, the Egiptians also shall knowe that I am the Lorde. And they
B dyd euen soo. And it was tolde the kynge of Egypt that the people fled. And the harte of Pharao and of hys seruantes turned agaynst the people. And they sayde: why haue we thys done, that we haue let Israell go oute of our seruice? and he made ready hys charettes, and toke hys people with hym, and toke fyre hundred chosen charettes, and all the charettes of Egypte and captaynes vppon euery one of them. And the Lorde hardened the harte of Pharao kyng of Egypt, and he folowed after the chyldren of Israell. But the chyldren of Israell
Psa.135 went out with • an hye hande, and the Egiptians folowed after them: and al the horses and charettes of Pharao and his horsemen, and his hoste, ouer-
C toke them abydyng by the sea, beside Pi Hiroth before Baalzephon. And when Pharao drew nye, the children of Israell lyft vp theyr eyes, and behoilde the Egiptians folowed after
Iosu.24.b them: and they wer sore afrayed: • and the chyldren of Israell cryed out vnto the Lorde. But they sayde vnto Moses: because there were no graues in Egypt, haste thou therefore brought vs away for to dye in the wyldernes? wherefore haste thou serued vs thus, for to carye vs oute of Egypte? Dyd not we tell thee thys in Egypte, sayinge lette vs be in reste, that we maye serue the Egyptians? For it had bene better for vs to haue serued the Egiptians, thē for to dye in the wildernes. And Moyses sayde vnto the people: • feare ye not: stande styll, and beholde
2Pa.20.c howe the Lorde shall saue you thys daye. For ye that haue sene the Egiptians thys daye, shall see them nomore for euer. The Lord shal fyght for you,
D and ye shall holde your peace. And the Lorde sayde vnto Moyses: wherfore cryest thou vnto me? speake vnto the chyldren of Israell that they goo forwarde. But lifte thou vp thy rod, and stretch out thy hande ouer the sea, and deuyde it a sunder: and let the chyldren of Israell go on dyre grounde thorow the myddest of the sea. And beholde, I wyll harden the heart of the Egiptians that they maye folowe them. And I wyll gette me honoure vpon Pharao, and vpon all hys hoste, and vppon hys charettes, and vppon hys horsemen. And the Egyptians shall knowe that I am the Lorde when I haue gotten me honoure vpon Pharao, vpon hys charettes, and vpon hys horsemen.
And the aungell of God which went E before the hoste of Israell remoued, and began to go behinde them. And ✠ clowden pyller that was before the face of them, began to stande behynde them, and came betwene the hoste of the Egyptians, and the hoste of Israell. It was also a darke cloude, and gaue lyght by nyght: and al the nyght longe the one came not at the other. And Moyses stretched fourthe hys hande ouer the sea: and the Lorde caryed awaye the sea by a derye stronge Easte wynde all that nyghte, and made the sea drye lande, and the waters were deuyded. And the chyldren

of Israell went out into the myddest
f of the sea, vpon the drye ground. And
the waters were a wal vnto them, on
the ryghte hande, and on theyr lefte
hande. And the Egyptians folowed
g went in after them to the myddest of
the sea, euen all Pharaos horses, and
charettes, and hys horsemen. And in
Iud.9.a the morynge watche, the Lorde * lo-
ked vnto the hoste of the Egyptians
out of the fyrye and clowdy piller: and
troubled the hoste of the Egyptians,
and toke of hys charette wheles and
caryed them away violently. So that
the Egipcians sayde: Let vs flee from
the face of Israell: for the Lorde figh-
teth for them agaynst the Egipcians.
And the Lorde sayde vnto Moyses:
stretch out thyne hande ouer the sea,
that the waters may come agayne vp-
on the Egpycians, vpon hys charets,
g and vpon his horsemen. And Moises
stretched fourth hys hande ouer the
sea, and it came agayne to hys course
earely in the morynng: and the Egip-
cians fled agaynst it. And the * Lorde
Sap 19d ouerthrew the Egiptians in the mids
of the sea: and the water returned and
couered the charets and the horsemen,
and al the hooste of Pharao that came
into the sea after them, so that there re-
mayned not one of theym. But the
childzen of Israell walked vpon drye
Esa.11d lande * thorowe the middest of the sea:
and the waters wer a wall vnto them
on the ryghthande of them, and on the
lefte. * Thus the Lord deliuered Is-
1.mac.4a raell the selfe same daye oute of the
hande of the Egyptians: and Israell
sawe the Egypcians dead vpon the sea
syde. And Israell sawe that myghtye
power whiche the Lorde shewed vp-
on the Egypcians: * and the people
ysa.105d feared the Lord, and beleued the Lord,
and hys seruaunt Moyses.

¶ The.xb. Chapter.

Then Moyses and the childzen
Exo.15c of Israell sange this songe vn-
to the Lord, and sayde: * I will
synge vnto the Lorde: for he hath tri-
umphed gloriously; the horse and hym
Esa.12a that rode vpon hym, hath he ouerthro-
ysa.118c wen in the sea. * The Lorde is my
strength and prayse, and he is become
my saluation. He is my God, and I
wil glorify hym, my fathers god, & I
will exalte hym. The Lorde is a man
of warre. The Lorde is hys name.
Pharaos charettes and his hoste hath
he caste into the sea. Hys chosen cap-
taines also are drowned in the red sea,
the depe waters haue couered theym:
they sunke to the botome as a stone.
Thy ryghte hande Lorde, is become
glorious in power: thy ryghte hande
Lorde hath all to dashed the enemye.
And in thy great glory thou hast ouer
throwen them that rose vp agaynste
thee: thou senteste fourthe thy wrathe
whiche consumed them euen as stub-
bell. Thorowe the wynde of thy
nostrels the water gathered together,
the flowdes stoode styll as an heape,
and the depe water congeled together
in the hearte of the sea. The enemye B
sayde: I will folowe on them: I will
ouertake theym, I wyll deuyde the
spoyle, I wyll satisfye my luste vpon
them, I wyll drawe my sweard, mine
hand shall destroy them. Thou blew-
dest with thy wynde, the sea couered
them: they sanke as leade in the migh-
tye waters. Who is lyke vnto the O
Lorde amonge gods: who is lyke the,
so glorious in holynesse, fearefull in
prayses, shewynge wonders? Thou
stretchedst out thy righthand, the erth
swalowed them. Thou in thy mercye
haste caryed thys people whyche thou
deliuerdest: and hast brought them in
thy strength vnto thy holy habitaciō.
The nacions heard and were afrayed,
sorowe came vppon the Philistines.
Then the dukes of the Edomytes
were amased, and the myghtiest of the
Moabites, trembylynge came vppon
theym: all the inhabiters of Canaan
waxed faynt harted. C
Let feare and drede fall vpon them in
the greatenes of thine armye, let them
be as stil as a stone, till ỹ people passe
thorowe, O Lorde: while this people
passe thorow which thou hast gotten.
Thou shalt brynge them in, and plant
them in the mountayne of thine enhe-
ritaunce: the place Lorde whyche thou
hast

hast made for to dwel in: the sanctuary
O Lord, which thy handes hath pre-
pared. The Lorde shall raygne euer &
alway. For Pharaos horse wente in
with his charettes and horsemen into
the sea, and the Lord brought the wa-
ters of the sea vpon them. But the chil
dren of Israell went on dry land in ỹ
myddest of the sea. And Mir Iam a
prophetisse the sister of Aaron, toke a
timbrell in her hande, and all the wo-
men came out after her with timbrels
Ex.9.5a and daunced. And Mir Iam sang be
fore them: Syng ye vnto the Lorde:
for he hath triumphed gloriously: the
horse and ryder hath he ouerthrowen
in the sea. And so Moyses brought
Israel from the red sea, and they went
out into the wildernes of Sur. And
they went thre dayes long in the wil-
dernesse, and founde no waters. And
when they came to Mara, they coulde
not drynke of the waters of Mara: for
they were bytter: therefore the name
of the place was called, Mara, (that
is to saye bytternes.) And the people
Iudi.5.b murmured agaynge Moyses, saying:
Num.38.a what shall we drynke? And he cried
vnto the Lord: and the Lorde shewed
hym a tree, whiche when he had caste
into the water, the waters wer made
swete. There he made them an ordey-
naunce and a lawe, and there he pro-
Deu.28k ued him, and sayde: If thou wylt har-
ken vnto the voyce of the Lorde thy
God, and wylt do that which is right
in his syghte, and wylte geue eare vn-
to hys cōmaundementes, and kepe all
his ordeynances: then wil I put none
of these diseases vpon thee whiche I
brought vpō the Egipcians: for I am
the Lorde that healeth thee.

¶ The.xvi. Chapter.

A
Nu.33b The chyldren of Israell came
to Elim, where were.xii. wels
of water, and.lxx. palme trees:
and they abode there by the waters.
And they toke theyr iorney frō Elim:
and al the whole company of the chil-
dren of Israell came to the wildernes
of Sin, which is betweene Elim and
Sinai: the.xv. daye of the.ii. moneth
after theyr departynge out of the land
of Egypte. And the whole multitude Nu.11.a
of the chyldren of Israell murmured
agaynste Moyses and Aaron in the
wildernes. and the chyldren of Israel
sayde vnto them: Wouldе to God we
had dyed by the hande of the Lorde in
the lande of Egypte, when we sat by
the fleshepottes, and when we dyd
eate breade our belyes full: for ye haue
brought vs out into thys wylderne s,
to kyll this hole multitude with hon- B
ger. Then sayde the Lord vnto Moy- Sapi.16
ses: behold I wyll rayne breade from Isa.88,e
heauen to you: and the people shall go Jhon.6d
out, and gather day by day that I may
proue them whether they will walke
in my lawe or no. The.vi. daye they
shal prepare for thē selues that which
they wyll bryng in, and let it be twyse
asmuch as they gather in dayly. And
Moyses and Aaron sayde vnto all the
chyldren of Israell: at euen ye shall
knowe that it is the Lorde, whiche
brought you out of the land of Egipt:
and in the morenyng ye shall se the glo-
rye of the Lorde, because he hath heard
youre grudgynges agaynst the Lord.
And what are we that ye haue mur-
mured against vs? And Moises sayd: Nu.11b
At euen shal the Lord geue you flesh
to eat, & in the morning bread ynough:
for the Lorde hath heard youre mur-
murynges which ye murmure against
hym: for what are we? your murmu-
ringes are not agaynst vs, but against
the Lorde. And Moyses spake vnto
Aaron: Say vnto all the company of
the chyldren of Israell, come fourthe
before the Lorde: for he hath heard
your grudgings. And as Aarō spake
vnto the hole multitude of the chyl-
dren of Israell, they loked towarde
the wildernes: and beholde the glorye
of the Lorde appeared in the cloude.
And the Lorde spake vnto Moyses,
saying: I haue heard the murmuryng
of the children of Israell. Tell them
therfore and saye: at euen ye shall eate
flesshe, and in the morenynge ye shalbe
filled with bread, and ye shall knowe
that I am the Lorde your God.

Nu.11g And at euen the * quayles came and co
uered the grounde where they laye:
And in the moznynge the dewe laye
rounde about the hoste. And when the
dewe was fallen, beholde it laye vpon
the gronnde in the wyldernes, smale,
and rounde, and thin as the hoze frost
on the grounde. And when the chyl-
dren of Israell sawe it, they sayd euer
y one to hys neighbour: It is Man-
na. Foz they wist not what it was.
And Moyses sayde vnto theym: thys
is the breade whiche the Lozde hathe
geuen you to eate. This is the wozde
which the Lozde hath commaunded:
gather it euerye man foz hym selfe to
eate: a gomer full foz a man, accozding
to the number of you: and take euerye
man foz them whyche are in hys tent.
And the children of Israell did euen
so: and gathered some moze, some lesse:
2.Co. 8. and when they dyd mete it with a go-
mer * vnto him that hadde gathered
much, remayned nothing ouer, & vnto
him ỹ had gathered litle, was there no
lacke: euery man gathered sufficyente
foz hys eatyng. And Moses sayd vn-
E to them: Se that noman let ought re-
mayne of it tyll the moznynge. Not-
withstandyng they harkened not vn-
to Moses: but some of them left of it,
vntyll the moznyng, and it waxed full
of wozmes and stanke, and Moyses
was angrye with theim. And they
F gathered it al moznynges, euery man
foz hys eatynge. And assone as the
heate of the sunne came, it melted. And
the sixte daye they gathered twyse soo
muche breade, two gomers foz one
man: and all the rulers of the multy-
tude came and tolde Moses. He sayde
vnto theym: thys is that whiche the
Lozde hath sayd: to mozowe is the rest
of the holy Sabboth vnto the Lozde:
bake that which ye wyll bake, & sethe
that ye will sethe: and that whych re-
mayneth, laye it vp till the moznynge.
And they layde it vp till the mozning,
as Moses bad: and it stanke not ney-
ther bred there any wozme therein.
And Moses sayde: that eate this day:
foz it is the Sabboth vnto the Lozde:
to day ye shall not finde it in the field.
Sixe dayes shall ye gather it: and in
the seuenth days whiche is the Sab-
bothe, there shalbe none. Notwyth-
standynge, there went out some of the
people in the seuenth daye foz to ga-
ther, and they founde none. And the
Lozde sayde vnto Moyses: how long
refuse ye to kepe my commaundemen-
tes and my lawes? Se, the Lozd hath
geuen you a Sabboth, therefoze he
geueth you the sixt day breade, foz two
dayes. Bide therefoze euery manne at
home, and let no man goo oute of hys
place, the seuenth day. And the people
rested the seuenth day. And ỹ house of
Israell called it manna. * And it was
like vnto Coziander sede, white: and Nu.11
the taste of it was like vnto wayfers
made with honey. And Moises sayd:
this is that whyche the Lozde com-
maundeth, fylla gomer of it, whyche
may be kept foz youre chyldren after,
you: that thei may se the bread wher-
I haue fed you in wildernesse, when
I brought you out of the lande of E-
gypt. And Moses spake vnto Aaron:
take a cruse, and put a * gomer full of
Manna therein, and laye it vp befoze
the Lozde, to be kept foz your children Heb.9
after you. As the Lozde commaunded
Moyses, soo Aaron layed it vp befoze
ỹ testimony to be kept. * And the chil-
dren of Israell did eate Manna fourtie
yeare, vntill they came vnto a land 2.Es
inhabyted. And so they dyd eate Man Judith
na, euen vntyll they came vnto the Josu.
bozders of the land of Canaan. A go-
mer is the tenth parte of an Epha.

¶ The .xvii. Chapter.

AND all the companye of the
chyldren of Israell thozow- I
out theyr armies, wente from
the wildernesse of Sin, after the com-
maundement of the Lozd: and pitched Nu.
in * Raphidim: where was no water B
foz the people to drinke. And the peo-
ple chyde with Moses, & said: gene vs
water to drinke. Moses sayd vnto the
why chyde ye with me? wherefoze do
ye tempte the Lozde? There the peo-
ple thyrsted foz water, and the people
murmu-

murmured against Moyses, and sayd:
* wherfore hast thou thus brought vs
Nu. 20. out of Egypt: to kill vs, and our chil-
dren and catel, with thirst. And Mo-
ses cryed vnto the Lord, saying: what
shal I do vnto this people: they be al-
most ready to stone me. And the Lord
sayd vnto Moyses: go before the peo-
ple, and take with the of the elders of
Israell, and thy rod wherewith thou
smotest the riuer, take in thyne hande,
9. Co. 10 and go. Beholde, I stande before thee
Deu. 9. d beside a rocke that is in Horeb: & thou
Psal. 78 shalt smite the rocke, & there shal come
Nu. 20. water out therof, that the people may
drinke. * And Moyses did euen so be-
fore the eyes of the elders of Israell.
Tentation. And he called the name of the place
* Massa and * Meriba, because of the
Stryse. chydyng of the children of Israel, and
because they tempted the Lord, saying
is the Lorde amonge vs or not: Then
came Amalech & fought with Israell
in Raphidim. And Moyses sayd vn-
to Iosua: chose vs out men, & go fight
with Amalech: and to morowe I wil
stand on the top of the hill, and the rod
of God shalbe in my hand. Iosua did
as Moises bad him, and fought with
D Amelech. And Moses, and Aaron, &
Hur, went vp to the toppe of the hyll.
Iudi. 4. c And it happened, that when * Moses
Deu. 25 helde vp his hande, Israell hadde the
better: And when he lette his hande
downe, Amalech had the better. But
Moyses handes were heuie, & there-
fore they toke a stone and put it vnder
hym: and he sat downe thereon. And
Aaron and Hur, stayed vp hys han-
des, the one on the one syde, and the o-
ther one the other side. And hys han-
des remayned stedie vntill the goyng
downe of the sunne. And Iosua dys-
comfyted Amalech and hys people,
with the edge of the sweard. And the
Lorde sayd vnto Moyses: write this
for a remembraunce in a boke, and cõ-
mitte it vnto the eares of Iosua: for
Nu. 24 d * I wyll vtterly put out the remem-
1. Re. 15 braunce of Amalech from vnder hea-
uen. And Moyses made an aulter and
E called the name of it. The Lord is hee
that worketh miracles for me. For he
sayde: the hande is on the seat of God,
the Lorde will haue war with Ama-
lech, from generation to generation.

The .xviii. Chapter.

IEthro the priest of Madiam, A
Moses father in lawe, hearde
of all that God hadde done for
Moses, and for Israell hys people: &
that the Lorde hadde brought Israel Exo. 2. d
oute of Egypte. * Therefore he toke and. 4. l.
Zephora Moses wyfe, (After he had
sent her backe) and her two sonnes: of
whyche the one was called * Gerson,
for he sayde: I haue bene an alient in Exo. 2. d
a straunge lande. The name of the o-
ther was Eliasar: for the God of my
father (sayde he) was mine helpe, and
deliuered me from the sweard of Pha-
rao. And Iethro Moses father in
lawe came with his two sonnes, and
hys wyfe, vnto Moses into the wyl-
dernesse: wher he abode by the mount
of God. And he sayde vnto Moses: I
thy father in lawe Iethro, am come
to the, and thy wyfe also, and her two
sonnes with her. And Moyses went B
out to mete his father in law and dyd
obeysaunce, and kyssed hym, and eache
asked other of hys health: & they came
into the tente. And Moyses tolde
hys father in lawe, all that the Lorde
had done vnto Pharao, and to the E-
gyptians, for Israels sake: and all the
trauayle that had happened theym by
the waye, and howe the Lorde deliue-
red them. And Iethro reioyced ouer
all the goodnesse whyche the Lord had
done to Israel, and because he had de
liuered thẽ out of the hand of the Egip
tians. And Iethro sayd: blessed be the
lord whych hath deliuered you out of
ỹ hand of ỹ Egiptians, and out of the
hand of Pharao: which hath also deli-
uered his people frõ the captyuitie of
the Egyptians. Nowe I know that
the Lorde is greater then all goddes:
for in the thynge whereby they dealte
cruelly with them, are they them sel-
ues perished. And Iethro Moses fa-
ther in law offred burnt offrynges, &
sacrifices vnto God. And Aaron and
all the elders of Israell came to eate
breade with Moyses father in lawe

before God. And it chanced on the morow, that Moses sat to iudge the people, and the people stode about Moyses frome morynynge vnto euen. And when Moses father in lawe sawe all that he dyd vnto the people, he sayde: What is this that thou doest vnto the people? why sittest thou thy self alone and all the people stande about the frō morynynge vnto euen? And Moyses sayd vnto his father in law: Because the people come vnto me to seke councell of GOD: whenne they haue a matter, they come vnto me, & I iudge betwene euery man and his neighbor: and shewe theym the ordinaunces of God, and hys lawes. And Moses father in lawe sayd vnto hym: It is not well that thou doest. Thou both weryest thy self, and this people that is
Deu. 1.b with thee: for this thynge is of more weyght, then * thou arte able to performe thy self alone. Heare now ther fore my voyce, and I wille geue thee councell, and God shall be with thee. Be thou vnto the people to godward, that thou mayst bryng the causes vnto God, and thou shalt teache them ordinances, and lawes, and shew them the way, wherin they must walk, and the
D worke that they must do. Moreouer, thou shalt seke out among all the people, men of attiuitie, and such as feare God: true men, hatyng couetousnesse: and make them heads ouer the people captaines ouer thousandes, ouer hundredes, ouer fiftie, and ouer tenne: and let them iudge the people at all seasons
Deu. 1.c And euery * great matter that happeneth, let them bryng vnto the, but let them iudge all small causes them selues: and so shal it be easier for thy self, and they shall beare with the. If thou shalt doo this thing, (and God charge thee withall) thou shalt be able to endure, and yet the people shall come to theyr place in peace. And so Moyses obeyed the voyce of his father in law, and dyd all that he had sayd: and chose actiue men out of all Israel, and made them as heades ouer the people: name ly captaynes, ouer thousandes, ouer hundredes, ouer fyfty, and ouer tenne. And they iudged the people at all seasons, but brought the hard causes vnto Moses: and iudged all small matters them selues. And Moses let hys father in law depart, and he went into hys owne lande.

¶ The. xix. Chapter.

IN the thyrde monethe, when A the chyldren of Israell were gone out of the land of Egypt the same day came they into the wil-
Nu. 33 derneſſe of Sinai: * For they were departed from Raphidim, & were come to the deserte of Sinay, and hadde pitched their tentes in the wilderneſſe: And there Israell abode before the mounte. * But Moses wente vp
Exo. 24 vnto GOD, and the Lorde called to hym out of the mountayne, sayinge: Thus shalte thou saye vnto the house of Jacob, and tell the chyldren of Israell: Ye haue seene what I dyd vnto the Egyptians, and tooke you vp vppon Eagles wynges, and haue brought you vnto my self. Nowe therefore, * yf ye wyl heare my voyce
Deu. 7 D in deede, and keepe my appoyntment, ye shall bee myne owne aboue all nations: for all the earthe is myne. Ye shall bee vnto me also a kyngdome of
1. Pet. 2 * Priestes, and an holye people: and these are the woordes, whyche thou shalt saye vnto the chyldren of Israel. Moyses came and called for the Elders of the people, and layde before theyr faces, all these woordes whiche the Lorde commaunded hym. And ỹ people aunswered all together, and
Exo. 24 Deut. 5. and 26 sayde: * All that the Lord hath sayd, we wyll doo. And Moses brought the woordes of the people vnto the Lorde. And the Lord sayd vnto Moses: Lo, I am come to thee in a thicke cloud, that ỹ people may heare me talking with the, and beleue the for euer. Moses shewed the woords of the peo-
B ple vnto the Lord. And the Lord sayd vnto Moyses: Goe vnto the people, and sanctifie them to daye, and to morow, and let them wash their clothes: and be ready against the thirde daye. For the thyrde daye the Lorde wyll

come

come downe in the syghte of all the people, vpon mounte Sinay. And thou shalt set markes rounde aboute the people, and say: beware that ye go
he 12.c. not vp into the mounte, or touche the bordze of it. Whosoeuer touchethe the mounte, shall surelye dye. Ther shall not an hande touche it: Els he shalbe
C stoned or shot thorowe: whether it be beast or manne, it shal not lyue: when the trumpe bloweth longe, than maye they come vppe into the mountayne: And Moyses wente downe from the mounte vnto the people, and sanctyfied theym, and they washed theyr clothes. And he sayde vnto the people: be ready againste the thyrde daye, and come not at youre wyues. And the thyrde daye in the morninge there was thunder, and lyghtninge, and a thycke cloud vpon the mount, and the voyce of the trumpe exceading loude: so that all the people that was in the host, was afrayde. And Moses broughte the people oute of the tentes, to mete with God, and they * stode vn-
Deu.4.b der the hyll. And mount Sinay was altogether on a smoke: because the Lorde descended downe vppon it in fire. And the smoke thereof ascended vp, as the smoke of a keele, and all the mount was exceading fearefull. And
when the voice of the trumpe blewe & wared lowder and lowder: Moyses
D spake & God answered him by a voice and the Lord came down vpō mount Sinay, euen in the top of the hil: and whā the Lord called Moyses vp into the top of ỹ hil. Moses went vp. And the Lord sayd vnto Moses: Go down charge the people, that they preace not vp to see the Lorde, and soo manye of them perysshe. And let the preistes also which come to the Lorde, sanctifie thē selues, least the Lorde destroye them. And Moyses sayd vnto the Lord: the people cannot come vpinto the mount Sinay, for thou chargedst vs saying: sette markes aboute the hyl, and sanctyfie it. And the lorde sayd vnto him: away, and gette the downe and thou shalt come vp, thou and Aaron wyth the. But let not the preistes and the people presume for to come vppe vnto the Lorde, lest he destroy them. And so Moyses went downe vnto the people and tolde them.

¶ The .xx. Chapter.

AND God spake all these wordes, and sayd: I am the Lorde I
thy God whych haue - broughte the oute of the lande of Egypte, Deu.5.a
out of the house of bondage. Thou shalte haue none other Goddes in my Le,25.a.
syght. Thou shalte make the no gra- Deu.4.c
uen ymage, nether any similitude that and.27.c
is in heauen aboue, either in the earth beneath, or in the waters vnder the earth. * Thou shalt not worshyp thē Exo.23.a
neyther serue theym: for I the Lorde Ex.14.b
thy God. am a ielouse God, and vysyt the syn of the fathers vppon the chyldren vnto the third and fourth generation of them that hate me, and shewe mercye vnto thousandes, in them that loue me, and kepe my commaundemētes. Thou shalte not take the name of B
the Lord thy GOD in vayne, for the Le.16.b
Lord will not hold hym gyltlesse that Ecc. 24.
taketh his name in vayne. * Remem- Ec.23.b
bre the Sabboth day that thou sancti- 34.c.and.
fye it. Sixe dayes shalt thou laboure, 35.a.
and do al that thou hast to doo, but the seuenth daye is the Sabboth of the Lorde thy God, in it thou shalte do no maner of worke, thou and thy sonne, and thy doughter, thy man seruaunte and thy maide seruaunt, thy cattel, and the straunger ỹ is within thy gates. For in syxe dayes the Lord made hea- Gen.2.a
uen and earthe, the sea, and all that in them is: and * rested the seuenth daye, wherefore the Lord blessed the seuēth mat.15.a
day and hallowed it. * Honour thy fa mat.vii.
ther and thy mother, that thy dayes may be longe in the lande, whiche the C
Lorde thy God geueth the.

* Thou shalt not kyll. mat.5.c.
* Thou shalt not breake wedlocke in.xviii.b
* Thou shalt not steale. mat.v.d.
* Thou shalt not beare false wyt- rom.7,a.
nesse agaynst thy neyghbour.

Thou shalte not couet thy neygh- Ro. 8.c.
bours house, neyther shalt thou couet and.31.b.
thy neighboures wife, or his man ser-
uaūt, or his maid, or his oxe, or his asse
or what-

whatsoeuer thy neyghboure hath.
And all the people sawe the thunder and the lightning, and the noyse of the trumpt, and the mountayne smoking. And when the people sawe it, they remoued, and stode a farre of, and sayde
D deut. 18 e Heb. 12 e vnto Moyses: * talke thou with vs, and we wyll heare: but let not God talke with vs, leaste we dye. And Moyses sayde vnto the people: feare not, for God is come to proue you, and that hys feare maye be in youre face. that ye syn not. And the people stoode a farre of: And Moyses wente into the thycke clowde, where God was. And the Lorde sayde vnto Moyses: thus thou shalte saye vnto the chyldren of Israell. Ye haue sene that I haue talked with you from out of heauen. Ye shall not make therefore with me goddes of syluer, neyther shall ye
Deu 27 a Iosu. 8. f 1 mac. 4. f make you goddes of gold. * An auiter of earthe thou shalte make vnto mee. and thereon offer thy burntofferinges and thy peace offerynge, thy shepe and thyne oxen. In all places where I shal put ỹ remembrãce of my name, thyther I wyll come vnto thee, and blesse thee. And if thou wylt make me an auiter, of stone, se thou make it not of hewen stone: eiles yf thou lyfte vp thy toole vppon it, thou haste poluted it. Neyther shalt thou go vp by steps vnto myne auiter, that thy fylthynesse be not shewed thereon.

¶ The. xxi. Chapter.

A These are the lawes which thou shalte set before them. If thou bye a seruaunte that is an Hebrue, sixe yeares he shall serue: and in the seuenth he shall go oute free, payinge nothynge. If he came alone, he shall go out alone. And if he came maryed, his wyfe shall go out with him. And yf hys master haue geuen hym a wyfe, and she haue borne hym sonnes or daughters: then the wyfe and her chyldren shalbe her masters, & he shall goo oute alone. And yf the seruaunte say: I loue my master, my wyfe, & my children, I will not go oute free, hys master shall bryng hym vnto the iudges, and set him to the dore, or the dore poste, and hys master shall bore hys eare thorowe with an awle: and he shalbe his seruaunt for euer. And yf a B man sell hys daughter to be a seruant: she shall not goo oute as the men seruauntes doo. Yf she also please not her master, and he gene her to no man to wyfe, then shall he let her go free: to sel her vnto a straunge nation shall he haue no power, seyng he despised her. If he haue promised her vnto hys son to wyfe he shal deale with her, as men do with theyr daughters. And yf he take hym another wyfe, yet her foode, her raymente, and duetye of maryage, shall he not mynyshe. And if he do not these three vnto her, then shall she goo oute free, and paye noo money. * He Lev. that smyteth a man that he dye, shalbe Nū. slaine for it. If a man laye not awayt, Mat. but God delyuer hym into hys hande, then I wyll poynte thee a place whither he shall flee. If a man come presumptiously vppon hys neyghboure to sle him with gyle, thou shalt take him fro myne * auiter, that he dye. He that 3 Re. smyteth hys father or hys mother, let hym be slayne for it. * He that stealeth De. a man and selleth hym, (if it be proued vpon hym) shall be slayne for it. * And Lev. he that curseth hys father or mother, Pro. shalbe put to death for it. If mẽ stryue mat. together, and one smyte another with Mar. a stone, or with his fyst, and he dye not but lyeth in bed: if he rise agayne and walke without vpon hys staffe, then shall he that smote hym, go quite, saue only he shal bere his charges for lesing his tyme, and shal pay for his healing. And if a man smyte his seruaunt or his C mayd with a rod, & they dye vnder his hande, it shalbe auenged in dede. And yf they continue a daye or two, it shall not be auẽged, for they are his money. Yf men stryue and hurt a womã with chylde, so that her frute depart frõ her, and yet no misfortune folowe: thẽ shal he be merced accordyng as the womãs husbande will laye to hys charge: and he shall pay as the dayes men appoynt hym. * And if any misfortune folowe, Lev. then shall he paye lyfe for lyfe * eye for De. eye, toothe for tooth, hande for hande, * mi

foote

foote for foote, burnyng for burnyng, wounde for wound, strype for strype. And if a man smyte his seruant or his mayd in the eye, & it perysh he shall let them go fre for the eies sake: Also if he smyte out his seruaunt or his maydes tooth, he shall let thē go out fre for the toothes sake. If an oxe gore a man or a woman that they dye, thē the oxe shal Gen.19a be stoned, & his flesh shal not be eaten: but the owner of the oxe shal go quite. If the oxe were wont to push in tyme past, and it hath bene tolde his master: and he hath not kepte hym, but that he hath killed a man or a womā: then the oxe shalbe stoned, and hys owner shall dye also. Yf ther be set to him a summe of money, then he shal geue for the deliueraunce of hys lyfe, whatsoeuer is put vnto hym. And whether he hath gored a sonne, or hurte a daughter, he shall be serued after the same maner. But if he be a seruaunt or a mayd that the oxe hath gored, then he shall geue vnto theyr master. xxx. sicles of siluer, & the oxe shalbe stoned. If a man open a wel or dyg a pit, and couer it not, and an oxe or an asse fall therin, the owner of the pyt shal make it good and geue money vnto their master: and the dead beast shalbe his. Yf one mans oxe hurt anothers that he dye: then they shall sel the lyue oxe, and deuide the money: and the dead oxe also they shal deuyde. Or yf it be knowen that the oxe hath vsed to pushe in tymes past, & hys master hath not kept hym, he shal pay oxe for oxe, and the dead shalbe his owne.

¶ The. xxii. Chapter.

A Byon. 1 d + 2. re. 12

IF a man + steale an oxe or shepe and kyll it or sell it, he shall restore fiue oxen for an oxe, + and foure shepe for a shepe. If a theefe be founde breakynge vp and be smytten that he dye, there shall no blonde be shed for him, but if the sunne be vp when he is found, then there shalbe bloudshed for hym. A theefe shall make restitution: If he haue not wherewith, he shalbe solde for hys theefte. If the theefte be founde in hys handē alyue, (whether it be oxe, asse, or shepe) he shall restore double. If a man do hurt felde or vyneyarde, and putte in hys beaste to fede in another mans field: of the beast of hys owne felde, and of the beaste of hys owne vyneyarde, shall he make B restitution. If fyre breake oute and catch in the thornes, and the stackes of corne or the standyng corne, or felde be consumed therewith, he that kyndled the fyre shall make restitution. If a man delyuer hys neyboure money or stuffe to kepe, and it be stollen oute of hys house: If the theefe be founde, let hym paye double. And if the theefe be not founde, then the goodman of the house shalbe brought vnto the iudges. (And shall sweare.) Whether he haue put his hand vnto his neibours good. And in all maner of trespace, whether it be for oxen, asse, shepe, rayment or any maner of lost thynge which another chalengeth to be hys, the cause of both parties shall come before the iudges: And whom the iudges condemne let hym paye double vnto his neybour If a man deliuer vnto hys neybour to C kepe, asse, oxe, shepe, or what soeuer beast it be, and it dye or be hurte, or taken awaye (and no man see it:) then shall an othe of the Lorde be betwene them, that he hath not put hys hande vnto hys neybours good, and the owner of it shall take the othe, and the other shall not make it good. And if it be stollen from hym, thē he shall make restitution vnto the owner therof. If it be torne with wylde beastes, then let hym bringe recorde of the tearyng, and he shall not make it good. And if a man borowe ought of hys neyboure, and it be hurte or els dye, and the owner thereof be not by, he shall make it good. But if the owner therof be by, he shall not make it good: namely, if it be an hyred thynge, and came for hys hyre. + If a man entyse a maide that is not betrothed, & lye with her, he shall endote her, and take her to hys wyfe. And yf her father refuse to geue her vnto hym, he shall paye money accordynge to the dowrye of vyrgynnes. Then shalt not suffer a witch to liue. Gen.34a 1 Re.21a

wholy

whosoeuer lyeth with a beast, shalbe slayne for it. He that offreth vnto anye goddes saue vnto the Lord onely: Let
Leu.19g hym be vtterly roted oute. * Vexe not a straunger, neyther oppresse hym: for ye were straungers in the land of E=
Zach.7.e gypte. * Ye shall trouble no wydowe nor fatherlesse childe: If ye shall trouble them, and they cry vnto me, I will surely heare theyr crye, and then wyll my wroth ware hote, and I will kyll you with the swerde: and your wiues shalbe wydowes, and youre chyldren
Eze.22c fatherlesse. * If thou lende money to
Leu.25k any of my people that is poore by thee,
deu.23.d thou shalte not be as a tyraunte vnto
D hym: neyther shalte thou oppresse him
Exod.14b with vsurye. * If thou take thy neyboures rayment to pledge, thou shalte delyuer it vnto hym agayne by that the sunne go downe: For that is hys couerynge onelye: euen the rayment for hys skyne, wherin he slepeth. And when he cryeth vnto me: I will heare him for I am mercifull.

2.re.16b * Thou shalt not raple vpon the god=
*act.23a des * nether blaspheme the ruler of thy people. Thy frutes (whether they be drye, or moyst) se thou kepe not backe.
Exo.13a * Thy fyrste borne sonne thou shalte geue me, lyke wyse also shalte thou do with thyne oxen and with thy shepe. Seuen daies it shalbe with the dame, and the eyght daye thou shalte geue it me. Ye shalbe holye people vnto me: neyther shall ye eate any flesshe that is torne of beastes in the felde. But shal cast it to dogges.

¶ The.xxiii. Chapter.

THou shalte not accepte a vayne tale: neyther shalte putte thyne hand with the wycked, to be an vnryghteous wytnes. Thou shalte not folowe a multitude to do euyll: neyther aunswere in a matter of plee, that thou shouldest (to folowe many) turne asyde from the trueth, neyther shalt thou paynte a poore mans cause.
deut.22a * If thou mete thyne enemyes oxe or asse goynge astraye, thou shalt bringe
Luk.14a them to hym agayne. * If thou see thyne enemyes asse synke vnder hys burthen, thou shalte not passe by and let hym alone: but shalte helpe hym to lyft hym vp agayne. Thou shalte not hynder the ryght of the poore, in their sute. Kepe the far from a false matter: * and the innocente and ryghteous see Sulce
thou slaye not, for I will not iustifye the wicked. * Thou shalt take no gif= Exo.23
tes, for gyftes blynde the sighte, and peruert the wordes of the ryghteous. Thou shalte not oppresse a straunger, for ye knowe the herte of a straunger, seyng ye were straungers in the land B
of Egypt. * Sixe yeares thou shalte Leu.2
sowe thy lande, and gather in the frutes therof: and the seuenth yeare thou shalte let it reste and lye styll, that the poore of thy people maye eate: and what they leaue, the beastes of ye field shall eate in lyke maner thou shalt do also with thy vyneyard, & thyne olyue trees. * Sixe dayes thou shalt do thy Exo.2
worke, and in the seuenth daye thou shalte reste, that thyne oxe and thyne asse maye reste, and the sonne of thy mayde, and the straunger maye be re=freshed. In al things that I haue said vnto you be circumspecte. And make no rehersall of the names of straunge goddes * neyther let it be herde out of Exod.
thy mouth. Three feastes thou shalte holde vnto me in a yere. * Thou shalte Exo.2
kepe the feast of swete bread, that thou and.
eate vnleuened bread, seuē dayes long as I commaunded thee, in the tyme of the moneth when corne begynneth to rype: for in that moneth ye came oute of Egypte: * and see that no man ap= Exo.
peare before me emptye. And the feast Deu.
of Harnest, whē thou reapest the firste C
frutes of thy labours, whyche thou haste sowne in the field. And the feast of in gatherynge, which is in the ende of the yeare when thou haste gathered in thy labours out of the field. * Thre Deu.
tymes in a yere shall all thy men chyl=dren appeare before the Lorde God.
* Thou shalte not offer the bloode of Exo.
my sacrifice vpon leuened breade: neyther shal the fate of my feaste remayne vntyll the morowyng. * The first of the Exod.
firste frutes of thy lande, thou shalte Deu.
bringe into the house of the Lorde thy *due.
God: * thou shalte also not sethe a kyd Exo.

in

in his mothers milke. Behold, I send an Aungell before thee, to kepe thee in the waye: and to bringe thee into the place whiche I haue prepared. Beware of hym, and heare his voyce, and resyste hym not, for he will not spare your mysdeeds, and my name is in him. But and yf thou shalte harken vnto hys voyce, and to all that I speake, I wyll be an enemye vnto thyne enemyes, and an aduersarye vnto thyne aduersaries. Exo.13a For myne Aungel shall go before thee, and bring thee in vnto the Amorytes, and Hethites, & Pherezites, and Cananites, Heuites, and Jebusites, and I shall destroye them. Thou shalt not worshyp their gods, Exo.25a D neyther serue them, neyther doo after the workes of them: but ouerthrowe them, and breake downe the ymages Deut.7b of them. And ye shall serue the Lorde your God, and he shal blesse thy bread and thy water, and I wyll take all sycknesse awaye from the myddes of thee. There shalbe no woman chyldelesse or vnfruitefull in thy lande: the number of thy dayes wyll I fulfyll. I will sende my feare before thee: and wyll trouble all the people whyther thou shalte goo. And I wyll make all thyne enemies turne their backes vnto thee, and I wyl sende hornates before thee, whyche shall dryue oute the Heuytes, the Cananites, and the Hethites before thee. Neuertheles I wyll not caste them oute in one yeare, leste the land growe vnto wildernesse, and the beastes of the fyelde multiplie agaynst thee. By lyttle and lyttle I wyll dryue them oute before thee vntyll thou be increased, and inherit the lande and I wyll make thy coastes from the red sea vnto the sea of ý Philistines, and from the deserte vnto the ryuer. For I wyll delyuer the inhabiters of the lande into thyne hande, and thou shalte dryue them out before the. Deut.7a Thou shalt make none appoyntment with them nor with their gods. Exo.24b Neyther let theym dwell in the land, leaste they make thee synne agaynste me: for yf thou serue theyr goddes, it wyll be thy decaye.

¶ The.xxiiii. Chapter.

AND he sayde vnto Moyses: I come vp vnto the Lord: thou & Aaron, Nadab and Abihu, and the .lxx. elders of Israell, and ye shall worshyp a far of. And Moyses himselfe alone shall go vnto the Lord, but they shall not come nye, neyther shall the people go vp with hym. And Exo.19a Moyses came, and tolde the people all the wordes of the Lord, & al the lawes. And all the people answered with one voyce, and sayde: all the woordes which the Lorde hath sayde, wyll we do. And Moyses wrot al the wordes of the Lorde, and rose vp early, and set vp an * aulter vnder the hyll, and .xii. Exo.24b B stones accordynge to the .xii. tribes of Israell: and sente younge men of the chyldren of Israell, whiche broughte burnte offrynges, and offred peace offrynges of oxen, vnto the Lorde.

And Moyses toke halfe of the blood, and put it in basens, and the other halfe he sprynkled on the aulter. And he toke the boke of the appoyntmente, and red it in the audience of the people. And they sayde: All that the Lorde hath sayde, we wyll do, and be obedient. And Moises toke ý * blood, 1.pet.1.a and sprynkeled it on the people, and sayde: behoulde, * thys is the bloode of Hebr.9.e the appoyntmente whiche the Lorde hathe made wyth you vppon all the woordes. Then wente Moyses and C Aaron, Nadab and Abihu, & the .lxx. elders of Israel vp, and sawe the God of Israell, and there was vnder hys feete, as it were a worke of a Saphir stone, and as it were the heauen whē it is cleare and vpon the nobles of the chyldren of Israell, he sette not hys hande. And they sawe God, and dyd eate and drinke. And the Lord sayde D vnto Moyses: come vp to me into the hyll, and be there, and I will geue the tables of stone, and a lawe, & comaundements, which I haue written, that thou mayest teach them. And Moises rose vp and his minister Jehosua, and Moyses went vp into the hill of God,

and

and sayd vnto the elders: tary ye here vntyll we come agayne vnto you. Be holde, here is Aaron, and Hur wyth you. If any man haue any matters to do: let hym come to them. And Moses went vp into the mount, and a cloude couered the hill, and the glorye of the Lorde abode vpon mount Sinay, and the cloude couered it. vi. dayes. And the seuenth day he called vnto Moyses out of the cloude. And the fashion of the glorye of the Lorde was lyke consuming fyre on the toppe of the hil in the sight of the children of Israell. And Moyses went into the cloude, and got hym vp into the mountayne.

Exo. 34. And Moyses was in the mounte. xl. dayes, and. xl. nyghtes.

¶ The. xxv. Chapter.

AND the Lord spake vnto Moses, sayinge: speake vnto the chyldren of Israell that they brynge me an heaue offering: of euery man that geueth it willyngly wyth

Exo. 35. his hearte, ye shall take it. * Thys is the heueoffrynge whych ye shall take of them, golde, and syluer, and brasse: yelowe silke, purple, scarlette, whyte sylcke, and goates heare, rams skinnes that are red, and the skinnes of Taxus, and Sethim wood, oyle for light, spices for anoyntynge oyle, and for swete cense, Onix stones, and stones to be set in the Ephod, and in the brest lap. And let them make me a sanctuarye (that I may dwell among them.) And accordynge to al that I shew the both after the fashion of the habitation, and after the fashion of all the ornamentes thereof, euen so shall ye make it.

Exo. 37. And they shall make an * arke of Sethim woode, two cubites and an

B halfe longe, a cubyte and a halfe broade, and a cubite and a halfe hye. And thou shalt ouerlaye it with pure golde: within and without shalt thou ouerlay it, and shal make one hye vpō it, a crowne of Golde rounde about it. And thou shalte caste foure rynges of golde for it, and put them in the foure corners thereof: two rynges shalbe in the one syde of it, and two in the other syde. And thou shalte make barres of Sethim wood, & couer them with golde: and put the barres in the ringes along by the sides of the arke, to bere it with all. And the barres shall be in the ringes of the arke, and shall not be taken awaye from it. And thou shalt put in the arke, the witnesse whiche I shall geue the. And thou shalt make a mercyseate of pure golde, two cubits and an halfe longe, and a cubite and a halfe brode. And thou shalt make two Cherubins of golde: Euen of a whole worke shalte thou make theym in the two endes of the mercyseate: and the one cherubbe shalte thou make on the one ende: and the other on the other ende. Euen of the same mercyseate shall ye make Cherubins in the two endes thereof. And the Cherubins shall stretch theyr wynges abrod ouer an hye, coueringe, the mercyseat wyth theyr winges, and theyr faces shall loke one to another: euen to the mercyseate warde, shall the faces of the Cherubins be. And thou shalt putte the * mercyseate aboue vpon the arke, and in the arke thou shalt put the witnes whyche I will geue the. And from thence I will testifye vnto the, & wil common with the from vppon ☩ mercyseate: from betwene the two Cherubins whyche are vppon the arke of wytnesse, of all thing whiche I will geue the in commaundement vnto the chyldren of Israell. * Thou shalt also make a table of Sethim wood of two cubites long, and ons cubite brode, and a cubite and an halfe hye. And thou shalte couer it with pure gold, & make there to a crowne of golde, rounde aboute. And make vnto that an whope of foure fyngers brode, rounde about. And make for it foure rynges of gold: and put the rynges in the corners that are one the fower fete therof: euen ouer agaynst the whope shal the ringes be, to put in barres, to beare the table withall. And thou shalte make the barres of Sethim wood, and ouerlay them with golde, that the table maye be borne with theim. And thou shalte make hys dyshes, and spones, flatpeces, and pottes, to powre out wythal:

euen

euen of fine gold shalt thou make the. And thou shalt set vpō the table, the swbread before me alwaye. ✠ And thou shalt make a candelstick of pure golde, euen of a whole sworke shall the candelsticke be made, with his shafte, braunches, bolles, knoppes, and floures proceadyng therout: Sixe braunches also shall procede out of the sides of it: three braunches of the candelsticke out of the one side, and three out of the other. Three cuppes lyke vnto Almondes, swyth knops and floures in one braunch, and three cuppes like almondes in the other braunche, with knoppes and floures. And euen so thorowout the sixe braunches that procede out of the cādelsticke: and in the candelsticke set four cuppes like vnto almondes, with their knops and flourcs: and ther shalbe a knop vnder euery two braunches, (in three rounes) of the sixe that procede out of the candelsticke: And the knoppes and the braunches shalbe of it. And it shall be one swurke euen of pure golde. And thou shalt make the seuen lamps of it: and the seuen lampes therof, shalt thou put an hye there on, to geue lighte vnto the other side that is ouer agaynste it. The tonges and snuffers therof, shalbe of pure golde. Of an hundred pounde swaight of fine gold shalt thou make it swyth all the apparel. ✠ Looke therefore that thou make them after the fashyon that was shewed in the mount.

Exo. 8. ab and 7 f.

¶ The .xrvi. Chapter.

THe Tabernacle shalt þ make swith ten curtaynes of swhyte twined silke, purple, and scarlet. And in them shalte thou make pictures of brodered sworke. The length of one curtaine shalbe eyght and twentye cubites, and the brede of one curtayne foure cubites, and euerye one of the curtaines shall haue one mesure, fiue curtaines shalbe coupled together: one to another. And thou shalte make loswpes of yelowe silke, alonge by the edge of the one curtain which is in the fringe of the coupling curtaine. And lykewise shalte thou make in the edge of the vtmost curtayn that is to be coupled therwith, on the other side. Fifty loswpes shalt thou make in thone curtaine and fifty loswps shalt thou make in the one curtayne and fifiye loswpes shalt thou make in the edge of the curtayne that is to be coupled therwyth on the other side: that the loswpes may take holde one of another. And thou shalt make fifty buttons of golde, and couple the curtaynes together swyth the buttons, and it shalbe one habytation. ✠ And thou shalte make .xi. curtaynes of gotes heare, to be a couering vpon the tabernacle. The lengthe of a curtaine shall be .xxx. cubytes and the bredth fower, and they shallbe al .xi. of one measure. And thou shalt couple .v. Curtaines by them selues, and the sixe by them selues, and shalte double the sixte in the fore front of the tabernacle. And thou shalt make fyfty loupes in the edge of the vtmost curtayne on the one syde: euen in the edge of the couplynge courtayn: and fifty loswpes in the edge of the other courtayne: that must be ioyned vnto it. And thou shalt make fifty buttons of brasse, and put them on the loswpes: and couple the couerynge together, that it maye be one. And the remnaunte that resteth in the curtaynes of the couering: euen the halfe curtayne that resteth, shalbe left on the backe sides of the habytation: that a cubite on the one syde, and a cubite on the other side, may remain in the lengthe of the curtaynes of the couerynge, and that it maye remayn of eyther syde of the habitation, to couer it swythall. And vppon the tabernacle thou shalt make a couerynge of Rams skynnes, died red: and yet a couerynge aboue all of taxus skynnes. And thou shalte make bordes for the habitation of Sethim wood, to stande vpryghte: ten cubites long shall euery borde be, and a cubite and an halfe brode. Two fete shall there be in one borde: & they shalbe seperate one from another. And thus shalt thou make for all the bordes of the tabernacle. ✠ And thou shalt make .xx. bordes for the habitation on the South syde, and thou shalte make .xl. sockettes of siluer vnder the

Exo. 36. b

Exo 36. c

Exo 36. d

Exo 36. e

twentye bordes, two sockettes vnder one borde, for hys two feete, and twoe sockettes vnder an other borde for his two feete. In like maner in the northe side of the habitation there shall be .xx. bordes, and xl. sockettes of siluer: two sockettes vnder one boorde, and twoe sockettes vnder an other boorde. And in the west end of the habitation, shalt thou make sixe bordes, and two boordes shalt thou make in the corners of
E the habitation in the metynge together of the two sydes. And they shalbe coupled together beneth, and lykewyse aboue to a rynge. And thus shal it be for the two bordes that ar in the corners. And they shalbe eyght boordes hauynge sockettes of syluer, euen syxetene sockettes: that there maye be twoe sockettes vnder one boorde, and twoe sockettes vnder another boorde.
And thou shalt make barres of Sethim wood, fiue for the boordes of the tabernacle in one syde, and fiue barres for the boordes of the tabernacle in the other side, and fyue barres for the bordes of the tabernacle in the west end.
G And the myddle barre shall goo alonge throughe the myddes of the bordes, from the one ende vnto the other. And thou shalt couer the boordes wyth golde, and make theyr rynges of golde, to put the barres through, and thou shalt couer the barres wyth golde also. And thou shalte reare vp the habitation accordyng to the fassyon thereof, as it was shewed thee in the mounte. And thou shalte make a vayle of yealowe sylke, of purple scarlette, and whyte twyned sylke, of brodered woorke wyth pyctures shalte thou make it. And hange it vppon fower pyllers of Sethim woodde couered wyth golde. Whose heades shal bee of golde, standynge vppon fowre sockettes of syluer. And thou shalte hange vppe the vayle wyth ringes, that thou mayest brynge in (within the vayle) the arke of wytnesse.
And the vayle shall vnto you, deuyde the holye, from the moste holye. And thou shalt put the mercye seate vppon the arke of wytnesse in the holyeste place. And thou shalte putte the table without the vaile: and the candlestick ouer agaynste the table, on the southside of the habitation. And put the table on the northside.

And thou shalte make an hangynge for the doze of the tabernacle, of yealowe sylke, purple, scarlet, & white twined silk, wrought wyth nedle woorke. And thou shalte make for hangynge, fyue pyllers of Sethim wood, and couer them with golde, and theyr knoppes shall bee of golde, and thou shalte caste fyue sockettes of brasse for them.

¶ The .xxvii. Chapter.

A Exo. Exx.

AND thou shalt make an altare of Sethim woed, fyue cubites longe, and fyue cubites brode. For it shall bee fowresquare, and three cubytes hye. And thou shalte make it hornes in the fowre corners of it: the hornes shalbe of it self, and thou shalt couer it wyth brasse, and make his aschpannes, shoouels, basens, fleshehokes, fyer pannes, and all the apparel therof for the same, of brasse. And thou shalte make vnto it a gredierne also (like a net) of brasse And vppon that net shalte thou make fowre brasen rynges in the fowre corners thereof: and thou shalte putte it vnder the compasse of the aultare beneth, that the net may bee in the myddes of the aultar. And thou shalt make twoe barres for the aultare of Sethim wood, and couer the wyth brasse, and let them bee put in rynges alonge B by the sydes of the aultare to beare it wythall. And make the aultare holowe wyth boordes: euen as it was shewed thee in the mount, so shal they make it. And thou shalte make the court of the habitation, that ther may be in ye south side hangynges of white twined silke, of an hundred cubittes long, for one syde: and .xx. pillers therof, wyth theyr twentie sockettes of brasse: but the knoppes of the pillers & their whopes shalbe siluer. In like wise on ye north side, there shalbe hangynges of an hundred cubites lōg & xx pillers & their twēti sockets of bras, & the knoppes & the whopes of syluer. And ye breadth of the court which

is eastwarde shal haue fyftie cubites: Hangynges of fiftene cubites in the one syde: and theyr pillers with theyr three sockettes: and likewyse on the other syde shalbe hanginges of fiftene cubites, with theyr three pillers C and sockettes. And in the gate of the Courte shalbe a vayle of twentie cubites of yealowe sylke, purple, and scarlette, and whyte twyned silke, wrought with nedle worke: and fower pyllers with their fower sockettes. All the pillers rounde aboute the courte, shalbe whouped with syluer: and their knops shalbe of siluer, & theyr sockets of brasse. The lengthe of the court shalbe an hundreth cubites, and the bredth fiftie, and ♆ height D fiue. And the hangynges shall bee of white twined silke, and theyr sockets of brasse. All the vessels of the habitation in all maner seruice, and the pinnes therof: yea and all the pynnes also of the Courte shall bee of brasse. Leuitic. And thou shalte commaunde the children of Israel, that they geue the pure oyle Olyue beaten for the lyghte, to powre alwaye into the Lampes. In the Tabernacle of wytnesse without the vayle whych is before the witnes shall Aaron and his sonnes dresse it, bothe euenynge and mornyng before the Lorde: and it shalbe a Statute for euer vnto the generations of the children of Israell.

¶ The .xxviii. Chapter.

A AND take thou vnto thee Aaron thy brother, and his sonnes with hym, from amonge the chyldren of Israel, that they may mynister vnto me: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye bee vnto glorye and beautie. And thou shalte speake vnto all that are wise harted, and whom soeuer I haue fylled wyth the Spirite of wisedom: that they make Aarons rayment to consecrate hym with that hee maye mynyster vnto me. These are the garmentes whych they shall make, a Brestlap, Ephod, a Tunicle, a Strayte coate, a Myter, and a Girdell. These holy garments shal they make for Aaron thy brother and B his sonnes, that they maye mynister vnto me. And let theym take golde, yelowe sylke, purple, scarlette, and whyte twyned silke: They shal make the Ephod of golde, yealowe sylke, purple, scarlette, and whyte twined sylke, with browdred woorke. The two sydes shal come together: and bee closed vp in ♆ two edges therof. And the Gyrdell of the Ephod shall be of the same woorkmãshyp and of the same stufe, euen of gold, yealowe silke, purple, scarlet, and whyte twyned sylke. And thou shalt take two Onix stones and graue in theym the names of the children of Israel: syxe names of them in the one stone, and the other syxe in the other stone: accordynge to (the order of) theyr birth. After the woorke of a stone grauer, and of him that graueth sygnettes shalte thou graue the twoe stones wyth the names of the childrenne of Israell: and shalte make theym to be sette in golde. And thou shalte put the twoe stones vppon the twoe shoulders of the Ephod, that they maye be stones of remembraunce vnto the childrenne of Israell. And Aaron shall beare theyr names before the Lorde vppon hys twoe shoulders for a remembraunce. And thou shalte make hokes of gold, and two cheynes C of fyne golde, lynkewoorke and wrethed: and fasten the wrethed cheynes to the hookes. And thou shalte make the brestlap of iudgemente wyth broodered woorke, euen after the woorke of the Ephod shalt thou make it: namely of gold, yelow silke, purple, scarlet, & white twined silk, shalt thou make it. Fowresquare it shalbe and double, an hand bredth long, & an hande breadth brode. And thou shalt fil it with foure rowes of stones. In the first row shal be a Sardios, a Topas, & Smaragde in the fecond row, a Rubie, a Saphir, & a Diamond: in the thirde Ligorios, an Achat, & Amatist: in the fourth, a Turcas, Onix, & Jaspis. And they shalbe set in gold in theyr incloſures.

And the stones shalbe grauen as syg-
D nettes be grauen, wyth the names of
the chyldzenne of Israell. euen wyth
twelue names, euerye one wyth hys
name accordyng to the twelue tribes.
And thou shalt make vpon the brest-
lappe, two fastening cheynes of pure
golde and wrethen wozke. And thou
shalt make likewise vpon the brestlap
two rynges of golde: and put them on
the edges of the brestlap, and put twoe
wrethen cheynes of golde in the twoe
rynges whiche are in the edges of the
brestlap. And the other twoe endes of
the twoe cheynes, thou shalte fasten in
two ciole hokes, and put theim vpon
the shoulders of the Ephod, on the
forefyde of it. And thou shalt yet make
two ringes of golde, whiche thou mai
est put in the two edges of the breste-
lappe, euen in the bozders thereof, to-
warde the inlyde of the Ephod, ouer-
agaynst it. And yet two other rynges
of golde thou shalt make: and put them
on the two sides of the Ephod, beneth
ouer agaynst the brestlap, alowe wher
the sides are ioyned together vpon the
brodered gerdle of the Ephod. And
they shall bynde the brestlappe by hys
rynges vnto the rynges of the Ephod
with a lace of pealowe sylke, that it
maye lye close aboue the brodered gir-
dell of the Ephod: and that the brest-
E lappe bee not loosed from the Ephod.
And Aaron shall beare the names of
the chyldzen of Israell in the brestlap
of iudgement vpon hys hearte, when
he goeth into the holye place for a re-
membzaunce before the Lord alwaye.
And thou shalte put in the brestelap of
iudgement. Urim and Thumin: and
they shalbe euen vpon Aarons heart,
when he goeth in before the Lord: and
Aaron shall beare the iudgemente of
the chyldzen of Israell vpon hys heart
F before the Lozde alwaye. And thou
shalte make the tunicle vnto the E-
phod altogether of pealow sylke. And
there shalbe an hole for the head in the
middes of it, hauinge a bonde of wo-
men wozke rounde about the coller of
it, (as it were the coller of a partlet)
that it rent not. And beneth vpon the
hem, thou shalte make poungranates
of pealowe sylke, and of purple, and
scarlette rounde aboute the hem, and
belles of golde betwene theim rounde
aboute: and let there bee euer a golden
bell, and a poungranate, a golden bell
and a pomgranate, rounde aboute vp-
pon the hem of the tunicle. And Aa- Exo.
ron shall haue it vppon hym, when he
ministreth: and the sound shalbe heard
when he goeth into the holy place be-
fore the Lozde, and when he commeth
out, hee shall not dye. And thou shalte
make a plate of pure golde, and graue
thereon, as sygnets are grauen: The
holynesse of the Lozd: and putte it on a
pealowe sylke lace to be vpon the my-
tre, euen vpon the fore front of it. And
it shalbe vpon Aarons forehead: that
Aaron may beare the sygne of the holy
thynges whyche the chyldzen of Isra- G
ell hallowe in all theyr holye gyftes.
And it shalbe alwayes vpon hys fore-
head, for the reconcylynge of them be-
fore the Lozde. And thou shalt make a
lynnen cote, and thou shalte make a
mytre of lynnen, and a gerdle of nedle
wozke. And thou shalt make for Aa- Leui.
rons sonnes also cotes, girdles and bo-
nits, glozious and bewtifull: and thou
shalte put them vpon Aaron thy bro-
ther, and one hys sonnes wyth hym:
and shalte annoynt them, and fill theyr
handes, and sanctifye theym, that they
may minister vnto me. And thou shalt
make them linnē bzeches to couer ther
priuities: frome the loynes vnto the
thies shall they reache. And they shal-
be vpon Aaron and hys sonnes. when
they come into the tabernacle of wyt- Exo.
nesse, or when they come vnto the aul-
tare to minister in holynesse, that they
beare no synne, and so dye. And it shal-
be a lawe for euer vnto Aaron and his
seede after hym.

The .xxix. Chapter.

This thyng also shalte thou doe I
vnto theym, when thou halo- Le.
west theym to bee my pryestes.
Thou shalte take a calfe, euen a yong
one, and two rammes that ar without
blemish, and vnleuened bzeade and ca-
kes of

kes of ſweete breade, tempered wyth oyle, and wafers of ſweete breade annoynted wyth oyle (of wheaten flour ſhalt ꝓ make thē) and put theim in the maund, and bryng them in the maund with the calfe and the twoe rammes. And bryng Aaron and his ſōnes vnto the doze of the tabernacle of wytneſſe, and waſhe them with water, and take the garmentes, and put vppon Aaron: the ſtrayte cote the tunicle of the Ephod, and the Ephod, and the breſtlap: and gyrde them to hym wyth the brodered gerdle whiche is in the Ephod, And put the mytre vppon hys heade: and put the holy crowne vppon the mitre. Then ſhalt thou take the annoynting oyle, and powre it vpon his head & annoynte hym. And bryng his ſonnes, and put albees vppon theym, and
B girde them wyth gyrdels, aſwell Aaron as hys ſonnes. And putte the mytres on theym, and the prieſtes office ſhall bee theyrs for a perpetuall lawe. And thou ſhalte fill the handes of Aaron and of hys ſonnes: and bring the calfe before the tabernacle of wyt-
Leui. 1 b neſſe. ✠ And Aaron and hys ſonnes ſhall put theyr handes vpon the heade of the calfe, & thou ſhalte kyll hym before the Lorde, by the dooze of the tabernacle of wytneſſe. And take of the bloude of the calfe and put it vpon the hornes of the aultar wyth thy finger: and powre all the bloude beſyde the bothome of the aultare: and take al the fatte that couered the inwardes, and the kall that is on the lyuer, and the twoe kidneys and the fat that is vpon them: and burne them vppon the aulter: But the fleſhe of the calfe, and his
C ſkin, and hys doung ſhalt thou burne with fier, without the hoſte. It is a ſinofferyng. Thou ſhalt alſo take one of the ram & when thou haſt ſlaine the ram, and Aaron and hys ſonnes ſhall put theyr handes vpon the head of the ram, thou ſhalte take his bloudde, and ſprinkle it rounde about vpon the aultare, and cutte the ram in pieces, and waſhe the inwardes of hym, and hys legges, and put them vnto the pieces and vnto hys heade: and then burne the whole ram vppon the aulter for a burntoffering vnto the Lorde, and for a ſweete ſauoure and a ſacrifice vnto Leui. 7 b
the Lorde. ✠ And take the other ramme, and Aaron and hys ſonnes ſhall putte theyr handes vppon hys heade, Then ſhalte thou kyll him, and take of hys bloude, and put it vppon the tip of the ryghte eare of Aaron, and of his ſonnes, and vppon the thumbe of theyr ryght handes, and vpon the greate toe of theyr ryghte foote, and ſprincle the bloude vpon the aultar round aboute.
D And thou ſhalt take of the bloude that is vpon the aulter, and of the annoyntynge oyle, and ſprinkell it vpon Aaron and hys veſtimentes, and vppon hys ſonnes, and vppon theyr garmentes with him. And he ſhalbe halowed and hys clothes, and his ſonnes, and Leui. 8. c
theyr clothes wyth hym. ✠ And thou ſhalte take the fat of the ram, and hys rumpe, and the fatte that couereth the inwardes, and the kal of the liuer, and the twoe kydneys, and the fat that is vpon them, and the ryght ſhoulder: for the ram is a full offeryng: and a ſimnell of breade, and a cake of oyle bread and a wafer out of the baſket of ſwete breade that is before the Lorde: and put all vpon the handes of Aaron, and on the handes of hys ſonnes: and waue theym for a waueofferynge before the Lorde. And agayne, thou ſhalt take it from of theyr handes, and burne it vpon the aulter for a burnte offerynge, to be a ſauoure of ſweetenes before the Leui. 8. f.
E Lorde: For it is a ſacrifice vnto the lorde. ✠ And thou ſhalt take the breſte of the ramme of Aarons conſecration, & waue it for a waue offeryng before the Lorde: and it ſhalbe thy part. And thou ſhalte ſanctifie the breſte of the waueofferyng: and the ſhoulder of the heueoffering, which is waued & heued vp of the rā of the conuerſation, for Aarō & his ſons. And it ſhalbe Aarons & his ſons by a ſtatute for euer, of ꝑ chyldrē of Iſrael: for it is an heueoffring: Euē an heuoffring of ꝑ childrē of Iſrael & of their peace offrings. Their heueoffrings is the lords. And ꝑ holy garments of Aarō ſhalbee his ſons after

him, to be anointed therin & to fil ther
handes therein. And that sonne that
is prieſt in his ſteade after hym, ſhall
Leui.8g put them on seuen daies: when he com
meth into the tabernacle of witnes to
minister in the holy place. And thou
ſhalte take the ram of the conſecration
and ſeeth hys fleſhe in an holye place.
And Aaron and his ſonnes ſhall eate
the fleſhe of the ram, and the breade that
F is in the baſket, euen by the doore of the
tabernacle of wytnes: & they ſhal eate
thē, becauſe the attonemēt was made
therwyth, to fyll theyr handes, and to
conſecrate them: but a ſtraunger ſhall
not eate therof, becauſe they are holye.
And yf ought of the fleſhe of the con-
ſecration or of the breade remayne vn-
to the morninge, thou ſhalte burne it
with fyer, & it ſhal not be eaten, becauſe
it is holye. Therfore ſhalt thou do vn
to Aaron and hys ſonnes, euen ſoo, ac-
cordynge to all thinges which I haue
commaunded thee: ſeuen dayes ſhalte
thou fill theyr handes, and offer euery
daye a calfe for a ſin offeryng, for to re-
concyle withall: that thou muſt cleanſe
the aultare when thou reconcileſt by-
pon it, and thou ſhalte annoynte it, to
ſanctifye it. Seuen dayes thou ſhalte
reconcile vpon the aultare, and ſanc-
G tifye it, & it ſhal be as an aultare moſte
Nu.27a holye. Euerye one that toucheth the
aultare, ſette hym bee holye. Thys is
that which thou ſhalte offer vpon the
aulter: euen twoe lambes of one yeare
olde, day by daye continually: the one
thou ſhalte offer in the morninge, and
the other at euen. And with the one
lambe a tenth deale of floure mingled
wyth the fourth parte of an hin of bea
ten oyle, and the fourth part of an hin
of wyne, for a drynke offerynge. And
the other lambe thou ſhalte offer at
euen, and ſhalte do therto accordynge
to the meate offeryng and drinke offe-
ryng in the morning: to be an odour of
a ſweete ſauoure and a ſacrifice vnto
the Lorde. And let this be a continual
burnt offeringe amonge your children
after you before the doore of the taber-
Leui 1.a nacle of wytneſſe before the Lorde,
Nu.12a where I will meete you, to ſpeake
there vnto thee, There will I meete
with the childzen of Iſraell, and will
be ſanctifyed in myne honour, And I
will ſanctifie the tabernacle of wyt-
neſſe and the aulter. And I will ſanc-
tifie alſo both Aaron and hys ſonnes Le.
to be my prieſtes. And I will dwell 1Co
amonge the childzenne of Iſraell: and
will be theyr GOD. And they ſhall
know that I am the Lorde their god
that brought them out of the lande of
Egypte, for to dwell amonge them: e-
uen I the Lorde theyr God.

The.xxx. Chapter. I

AND thou ſhalte make an aul-
ter to burne with incenſe: of
Sethim woodde ſhalte thou
make it, a cubite longe and a cubyte
broade: euen foure ſquare ſhall it bee,
and two cubites hye, the hornes ther-
of ſhal proceede out of it: and thou ſhalt
ouerlay it with fyne golde, both the
roofe and the walles round about and
his hornes alſo: and ſhalte make vnto
it a crowne of gold rounde aboute, and
two golden rynges on eyther ſide: euē
vnder the crowne: that they maye bee
as places for the bars to beare it wyth
all. And thou ſhalt make the barres of
Sethim wood and couer theym wyth
golde. And thou ſhalte putte it before
the vayle, that is by the arke of wyt-
neſſe, before the mercye ſeate that is B
vpon the wytnes, where I will mete
thee. And Aaron ſhall burne thereon
ſwete incenſe euery morninge: when
he dreſſeth the lampes, euen then ſhall
hee burne it: and lykewyſe at euen,
when hee ſetteth vppe the lampes hee
ſhall burne incenſe: and thys incen- Le.
ſynge ſhall bee perpetually before the
Lorde, throughout youre generations.
Yee ſhall putte noo ſtraunge incenſe
thereon, burntſacrifyce, or meateoffe-
rynge, neyther powre anye drynke of-
feryng thereon. And Aaron ſhall re-
concile vpon the hornes of it, once in a
yeare: wyth the bloude of the ſinoffe-
ryng of reconcylinge: euen once in the
yeare ſhall hee reconcyle it thoroughe
youre generations, It is moſt holy vn a Nu.
to the Lord. And the Lord ſpake vnto
Moſes, ſayinge: If thou takeſte the

ſumme

summe of the childzen of Israell after
their nũbze, they shal geue euery man
a reconciling of his soul vnto ꝑ Lozd,
when thou tellest them that there bee
Leu.17b no plague amonge theym, when thou
Nu.3,8. Ps.45b tellest them. And thus much shall eue-
ry man geue, that goeth into the num-
bze: halfe a sicle, after the sicle • of the
sanctuary: a sicle is twentie halfpence.
An halfe sicle shall be the heueoffryng
of the Lozde. All that are numbzed frõ
twentie yere olde and aboue shal geue
an heueofferinge vnto the Lozde. The
ryche shall not passe, and the poore shal
not go vnder halfe a sicle. But ye shal
geue an heueofferyng vnto the Lozde,
that ye may haue mercye vppon youre
soules. And thou shalt take the recon
cylynge money of the childzen of Isra
ell, and shalt put it vnto the vse of the
tabernacle of wytnesse: that it maye be
C a memoziall vnto the childzen of Is-
Exo.40d rael before the Lozd, that he may haue
mercye vppon your soules. And the
Lozde spake vnto Moyses, sayinge: •
thou shalte make a lauer of brasse, and
hys foote also of brasse, to wash with-
all, and shalt put it betwene the taber-
nacle of wytnesse, and the aulter, and
put water therin. For Aaron and his
sonnes shall washe theyr handes and
theyr feete therein: euen when they go
into the tabernacle of wytnes, or whẽ
they goe vnto the aulter to mynyster
and to burne the Lozdes offerynge,
they shall washe theym selues wyth
water, leste they dye. And it shalbee an
ordinaunce vnto theym for euer, bothe
vnto him and his seede thzoughoute
theyr generations. And the Lozd spak
vnto Moses, sayinge: Take vnto thee
principall spyces: of the moste pure myr
rhue hundzeth sickles, of sweete cyna-
mon halfe so muche, euen two hundzed
Leui.8b and fifty sicles: of swete calamus two
hundzed and fyftye, of cassia two hun-
dzed and fiftie, after the holye sicle: and
of oyle oliue an hin. • And thou shalte
make of the oyle an holye oyntmente,
euen an oyntmente compounde after
the crafte of the apoticarye. And thou
shalte annoynt the tabernacle of wyt-
nesse therwith, and the arke of witnes
and the table, and all his apparell, and
the candlestycke, and all his apparell:
and the aultare of incense, and the aul-
ter of burntsacrifice, with all his ves-
sels, and the lauer and his foote. And
thou shalte sanctifye theym, that they D
maye bee holye: so that no man touche
them, but they that bee halowed. And
thou shalte anoynt Aaron and his son
nes, and consecrate theym, that they
may minister vnto me. And thou shalt
speake vnto the childzen of Israel, say-
ynge: thys shalbe an holye oyntynge
oyle vnto me thzoughoute your gene-
rations. Vppon mannes fleshe shall it
not be powred: neyther shall yee make
any other after the makyng of it, for it
is holy: and shalbe holy vnto you: who
soeuer maketh lyke that, or whosoeuer
putteth anye of it vppon a straunger,
shal perishe from amonge hys people.
And the Lozde sayde vnto Moyses:
take vnto thee sweete spyces: balme,
Onicha, swete Galbanum, these spy-
ces wyth pure franckincence, of eche
lyke muche, and make of them sweete
smellyng incense, after the crafte of the
apoticarye, mingled together. pure and
holye. And beate it to pouder, and put
of it before the wytnes in the taberna-
cle of wytnesse, where I wyll meete
thee, It shalbe vnto you moste holye.
And see that yee make none after the
making of that. It shalbe vnto you ho
lye for the Lozde. Whosoeuer shall
make lyke vnto that to smell thereto,
shall perishe from among hys people.

C The .xxxi. Chapter.

AND the Lozd spake vnto Mo A
ses, sayinge: beholde, • I haue Exo.35d
called by name. Bezaleel, the
sonne of Uri, the sonne of Hur of the
trybe of Juda. And I haue fylled him
3 Re.7b with the spirite of God, in wysdome
and vnderstanding, in knowledge and
in all maner of wozke, to finde out sub
tle feates, and to wozke in gold, siluer,
and brasse: and in the crafte to sette sto-
nes, and to graue in tymbze, and to
woozke in all maner of woozkemans-
hyppe. And beholde I haue geuen
hym to hys companion, Aholiab the
sonne of Ahisamah of the trybe of Dan

and in the heartes of all that are wyse
B herted, haue I put wysedom to make
all that I haue commaunded thee, the
Tabernacle of wytnesse, the Arke of
witnesse, and the Mercyseate that is
therupon: and all the ornamentes of
the Tabernacle, and the table and hys
ornamentes, and the pure candelstick
with all his apparell, and the aultare
of incense: and the aultar of burnt of-
ferynges, and all his vessels, and the
lauer with his foote. The vestimen-
tes to mynister in, and the holye gar-
ments for Aaron the preest, & the gar-
mentes of his sonnes to minister in,
and the annoyntyng oyle: and sweete
cense for the sanctuarie: accordynge to
all that I haue commanded thee, shall
they doo. And the Lorde spake vnto
C Moyses, sayinge: Speake vnto the
chyldren of Israell, and say: In any
Ex.20.d wyse se that ye kepe my * Sabboths:
for it is a signe betwene me and you,
in your generatiõs, for to knowe that
I the Lorde am he that dothe sanctify
Nu.15d you. * Kepe my Sabboth therfore: for
it is holye vnto you. He that defileth
it, shalbe slayn. For who soeuer worc-
keth therin, the same soule shalbe ro-
ted out from among his people. Sixe
dayes shall men woorke: and in the se-
uenth day is the Sabboth of the holy
rest of the Lord. Who soeuer doth any
worke in the Sabboth day, shall dye:
wherfore let the chyldren of Israell
kepe the Sabboth, that they obserue
it thoro wout theyr generations, that
it be an appoyntment for euer. For it
is a signe betwene me and the childrē
Gen.1.d of Israell for euer. * For in six dayes
the Lorde made heauen and earth: and
in the seuenth day he rested, and was
refreshed. And when the Lorde hade
made an ende of communynge with
Moyses vpon the mount Sinai, * he
Ex.23.d gaue hym two tables of witnes, euen
Tables of stone, wrytten wyth the
fynger of God.

¶ The.xxxii. Chapter.

A AND whē the people saw that
it was longe or Moses came
downe oute of the mountayn
they gathered theym selues together
vnto Aaron, and sayde vnto hym:
* Up make vs goddes to go before vs: Act.7
for of this Moyses (the felowe that
brought vs out of the land of Egypt)
we wote not what is become. And
Aaron sayd vnto theim: * Plucke of Iudic
the golden eare rynges wyych are in 8.f
the eares of your wiues, your sonnes
and of your daughters: & bryng theim
vnto me. And all the people plucked
of the golden earynges, wyche they
had in theyr eares, and brought them
vnto Aaron. And he * receiued theim Psal
of theyr handes, and fashioned it with 106.f
a grauer, and made of it a calfe of mol-
ten mettall. And they sayd: These be
thy gods, O Israell, which broughte 3.Reg.
thee out of the lande of Egypte. And 12
when Aaron saw that, he made an al-
tar before it. And Aaron cried, saying:
To morow is the holy day of the lord.
And they rose vp in the morning, and
offered burntofferynges, and brought
peace offrynges also. * And the people 1.Co.
sat them down to eate and drinke, and 10.d
rose vp agayn to play. And ✝ the lord
sayde vnto Moyses: * Go, get thee Deu.
downe: thy people which thou brough
test out of the lande of Egypte, haue
marred all, they are turned at once out
of the way, wyych I haue comman-
ded them: * for they haue made theim Ps.10
a calfe of molten mettalle, and haue
worshypped it, and haue offered ther-
to, saying: These be thy Goddes, O
Israell, wyych haue brought the out
of the land of Egypt. And the Lorde C
sayd vnto Moses. * I haue sene this Ex.
people: and behold, it is a styffenecked
people: and nowe suffre me, that my
wrathe may waxe hote agaynst them,
and consume them: and I wyll make
of the a mightie people. And Moyses
besought the Lord his God, & said: O
Lord, why doth thy wrath waxe hote
againste thy people, which thou hast
brought out of ✝ land of Egypt, with
great power, and with a mighty hāde
* wherfore shold the Egiptiās speake Nu.
and say: For a mischiefe did he bryng
them out, for to slea them in the moun
tayns, and to consume them from the
earth

earth. Turne from thy fearce wrath,
D and turne from this euyl (deuised) a-
gainst the people. Remembre Abra-
ham, Isahac, and Israel thy seruaun-
tes: to whome thou swarest by thyne
owne self, and saydest vnto them: ✠ I
Ge.15.b will multiplie your seede, as the star-
and,48.d res of heauen: and all this land that I
haue spoken of, wil I geue vnto your
sede, and they shal enherite it for euer.
And the Lord refrained him self from
that euyl, ✠ which he said, he would
do vnto his people. And Moyses tur-
ned his backe, and went downe from
the hyll, ✠ and the two tables of wit-
Ex.31.d nes were in his hande: and the same
tables were written on bothe the lea-
ues, and were the worke of God, and
the writyng was the writyng of god
grauen in the Tables. And whenne
Iosua herd the noyse of the people as
they shouted, he sayde vnto Moyses:
There is a noyse of warre in the host.
And he answered: It is not the crye
of them that haue the maistrye, nor of
theym that haue the worse: but I doo
here the noyse of them that syng. And
it fortuned, as soone as he came nye
E vnto the host, he saw the calfe, and the
dauncyng, and Moses wrath waxed
hote, and he cast out the tables oute of
his handes, and brake them beneth the
hyll. ✠ And he toke the Calfe whiche
Deu.9.e thei had made, and burned it in the fire
and stampte it vnto powder, and stra-
wed it in the water, and made the chil
dren of Israell drynk of it. And Mo
ses sayde vnto Aaron: what dyd thys
people vnto thee: þ thou hast brought
so great a syn vpon them? And Aaron
answered: Lette not the wrathe of my
Lorde waxe fearce, thou knowest the
people that they are euen set on mys-
chiefe: For they sayde vnto me: Make
vs Gods to go before vs: for we wot
not what is become of Moses, the fe-
low that brought vs out of the lande
of Egypte. And I sayd vnto theim:
Let them that haue gold plucke it of,
and bryng it me: and I dyd cast it into
the fyre, and therof came out this calf.
F Moyses therfore sawe that the people
were naked (and that Aaron hadde
made them naked vnto theyr shame a-
mong their enemies) and he wente e
stode in the gate of the host, and sayd:
If any man pertayne vnto the Lord,
let him come vnto me. And al the sons
of Leui gathered themselues together
and came vnto him. And he said vnto
them: Thus saithe the Lord God of
Israell: Put euery man his swearde
by his syde, and go in and oute frome
gate to gate, thorow the host, and slea
euery man hys brother, and euery mā
his compaignion, and euery man hys
neyghbour. And the children of Leui
dyd as Moses had said. And there fel
the same day, about thre thousand mē.
And Moses sayde: Fyll your handes
vnto the Lord this day, euery man v-
pon his sonne, and vpon his brother,
and that ther may be geuen you a bles
syng this day. And on the morow it
G fortuned, that Moyses saide vnto the
people: Ye haue synned a great sinne.
And now wil I go vp vnto the lord:
yt peraduenture I maye purchase an
attonement for your synne. Moyses
therfore went agayne vnto the Lord,
and sayd: Oh this people haue synned
a greate synne, and haue made theym
gods of Golde And now I pray the,
either forgeue them their synne: or (if
thou wilte not) ✠ wipe me out of thy Ps. 69.
booke, whyche thou haste written.
And the Lorde sayd vnto Moyses: I
will putte hym out of my booke that
hath synned agaynst me. And now go
thou, bryng the people vnto the place
which I said vnto the: Behold ✠ myn Exo.13.a
angell shall go before thee. Neuer the
later in the day, when I visite, I wil
visite their synne vpon them. And the
Lorde plaged the people, because they
made the calfe which Aaron made.

¶ The.xxxiii.Chapter.

AND the Lord sayd vnto Mo-
ses: Departe and goe hense:
thou and the people, whyche
thou haste brought out of the lande of
Egypte, vnto the lande whyche I
sware vnto Abraham, Isahac, and
Jacob, saying: ✠ Unto thy sede wyll Ge.22.d

Ex. 23. c and. d. I geue it, + (and I will send an angel before the: and will cast out the Cananites, the Amorites, and the Hethits, the Pherezites, the Heuites, and the Iebusites (a land that floweth with mylke and honey. For I wyll not go Ex. 32. e among you my self: + for ye are a stifnecked people: lest I consume thee in the way. And when the people heard this euyll tidyngs, they sorowed: and no man put on his best rayment. And the Lord spake vnto Moyses: say vnto the chyldren of Israel: Ye are a stifnecked people: I muste come once sodeinly vpon you, and make an ende of you. Therfore nowe put thy goodly rayment from thee, that I may know what to do vnto the. And the chyldren of Israell layd their goodly raiement B from them, euen by the mount of Horeb. And Moyses toke the tabernacle, and pitched it without the hoste, a farre off from the hooste, and called it the tabernacle of witnes.

And soo it came to passe, that euery one which would pray vnto the Lorde, wente out vnto the tabernacle of witnesse, which was without the hoste. And it fortuned, that whenne Moses went out vnto the Tabernacle, all the people rose vp, and stode euery man at his tent dooze: and loked after Moses, vntyll he wos gone into the tabernacle. And as sone as Moses was entred into the Tabernacle, the cloudy piller descended, and stoode at the dooze of the Tabernalle, and he talked with Moses. And al the people sawe the cloudye piller stand at the tabernacles dooze: and they rose vp, and woorshypped euery man in his tente dooze. And the Lord spake vnto Moses + face to face, as a man speketh vnto his frende: and he turned agayn in- Nu. 12. e to the hoste. And the chyld Iosua his seruaunt, the sonne of Nun, departed not out of the tabernacle. And Moises sayd vnto the Lord: Se, thou sayst C vnto me: leade this people forth, and thou hast not shewed me, whom thou wilt sende with me. And thou haste sayd moreouer: I know the by name, and thou hast also sownde grace in my syght: Now therfore if I haue found fauour in thy syghte, then shewe me thy way, that I may knowe thee: and that I maye fynde grace in thy syght. And consyder also, that this nation is thy people. And he sayd: My presence shall go with thee, and I wyll gyue the rest, he sayd vnto him: If thy presence goe not wyth mee, carye vs not hense: For howe shall it bee knowen here, that I and the people haue found fauor in thy sight, but in ỳ thou goest with vs: If thou goe with vs, shall not I & thy people haue preeminence before all the people that are vpon the face of the earth? And the Lord sayde vnto Moses: I wyl do this also that thou hast said: for thou hast found grace in my sight, and I know the by name. And he said: I beseech the shew me thy glory. And he said: I wil make al my good go before thee, and I will be called in this name of the Lord before the D + and will shewe mercye, to whom I wil shew mercy, and wil haue cõpas- Rom. sion on whom I wil haue compassiõ. + Ro. 9 And he said furthermore: thou mayst not see my face, for + there shal no man se my face, for + there shall no see me, & liue. And the Lord said: behold, there is a place by me, and thou shalt stande Deu. 4 vpon a rock: and while my glory goth forth. I will put thee in a cleft of the and. 33 rocke: and wil put my hand vpon the, Iohn. while I passe by. And I will take away my hãde, & thou shalt se my backe partes: but my face shall not be seene.

¶ The .xxxiiij. Chapter.

A And the lord said vnto Moses: Deu. 10 + Hewe ỳ two tables of stone, like vnto the first, and I will write vpon thẽ the wordes that were in the first tables, which thou brakest And be ready in the morning, ỳ thou maist come vp early vnto the mounte of Sinai: and stand there with me in the top of the mout. Ther shal no mã come vp with the, neither let any mã be sene thorowout all the mount, neither let the shepe nor oxen fede before ỳ hill. And Moses hewed two tables

of

of stone lyke vnto the fyrste, and rose vp early in the mornyng, and went vp vnto the mount of Sinai, as the lorde had cõmanded him: & toke in his hand the two tables of stone. And the lord descẽded in the cloud, & stode with him there: and he called vpon the name of the Lord. And whẽ the Lord walked,
Psa.86 e before hym, he cried, Lord, Lord god,
Jere.32 d mercifull, and gracious, long suffring and aboundant in goodnes and truth, and kepyng mercy in store for thousandes, forgeuyng wickednesse, vngodlines and syn, and not leauynge one innocent, visityng the wickednes of the fathers vppon the children, and vpon childrens children, euen to the thyrde and fourthe generation. And Moses bowed hym selfe to the earth quickly, and worshipped, and said: If I haue founde grace in thy sight (O Lorde) then let my Lord go with vs: for it is a stubburn people, and thou shalt haue mercy vpon our wickednes & our syn,
25 and shalt take vs for thyne inheritãce. And he said: Beholde, I make an appointment before all the people: and I will do meruailes: suche as haue not ben done in al the world, neither in all nations. And all the people amonge which thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with the: kepe those things that I commaund the this daye. Behold, I cast out before thee, the Amo-
Deu.7.a rites, Canaanites, Hethites, Phere-
3 Re.11. sites, Heuites, and Iebusites. • Take heede to thy selfe, that thou make no compacte with the inhabyters of the lande whyther thou goest, leste it bee cause of ruine among you. But ouerthrow their aultars, and breake their images, and cut downe their groues.
Thou shalt worship no strange God.
Exo.20 e For the Lorde • is called iealous, because he is a gelous God: leste if thou make any agrement with the inhabiters of the land, & they go a whooring after their gods, and do sacrifice vnto their gods, they call the, and thou eat of their sacrifice: & thou take of their daughters vnto thy sonnes, and their daughters go a whooryng after their gods: and make thy sonnes go a whoring after their gods also. Thou shalt make the no gods of mettaile. The • C
feast of ỹ swete bread shalt thou kepe. Exo.12 b
Seuen dayes thou shalt eate vnleue- and.23.b
ned breade, as I commanded thee in the tyme of the monethe, when corne begynneth to rype. For in the moneth when corne beginneth to rype, thou camest out of Egypt. • All that breketh Exo.13 a
vp, the matrice is myne: & all that breketh the matrice among the cattell, if and.22.b Nu.18.e
it be male: whether it be oxe or shepe.
But the firste of the asse thou shalt bie out with a lambe: And if thou redeme him not, thou shalte breake his necke.
All the first borne of thy sonnes shalt thou redeme. • And se that no man ap- Exo.23 b
pere before me emptie. Sixe • dayes Ecc.3 5 e
thou shalt worke, & in the seuenth daye Deu.16.
thou shalt rest, bothe from earyng and Exo.20 d
reping. • Thou shalt obserue the feast Exo.23 c
of weekes with their firste fruites of wheat harueste, and the feaste of in gathering at the yeares end. Thryse in a
yeare shall all your men chyldren appere before the Lord Iehouah, god of Israel. When I caste out the nations before thee, and enlarge thy coastes, so that no man shall desire thy lande, thou
shalt go vp to appeare before the Lord D
thy God thryse in the yeare. • Thou Exo.23 c
shalt not offre the blood of my sacrifice Deu.16 e
vppon leauen, neyther shall ought of the sacrifice of the feaste of the Passeouer bee left vnto the mornyng. • The
fyrste rype fruites of thy lande, thou Exo.23 c
shalt bring vnto the house of the Lord thy God: And thou shalte not sethe a kydde in his mothers mylke. And Exo.23 e
the Lorde sayde vnto Moyses: wryte these woordes: For after the tenoure of these woordes I haue made a couenaunt wyth thee, and wyth Israell. • And he was there, wyth the Exo.24 b
LORD fourtie dayes, and fourtye nyghtes, and dyd neyther eate breade nor drynke water. • And he wrote Deu.10.
vppon the Tables the woordes of the couenaunte, euen tenne verses. And it fortuned, when Moses came downe from mounte Sinai, the two Tables of wytnesse were in Moyses hande,
when

when he came downe from the mount. And Moses wist not that the skinne of his face shone in maner of an horne whyle he talked with hym. And Aaron and all the children of Israel looked vpon Moses: and behold the skin of his face shone, and they wer afraid to come nye him. And whē he had called them, Aaron, and all the chief that were in the company came vnto hym, and Moses talked with them. And afterwarde, all the children of Israell came nye, and he commaunded them al that the Lorde had sayde vnto hym in mount Sinai. And whē Moses had
2.cor.3.b made an end of cōmenyng with them, * he put a couerynge vppon hys face.
2.cor.3.c And again, when Moses went in before the Lord to speake with him, * he toke the couering of vntil he cam out. And he came oute, and spake vnto the children of Israel that which he was commanded. And the children of Israell sawe the face of Moses, that the skyn of Moses face shone. And Moses put the couerynge vppon hys face agayne, vntyll he went in, to commen with hym.

The .xxxv. Chapter.

A AND Moyses gathered all the company of the chylderne of Israel together, and sayd vnto them: These are the wordes which the Lorde hathe commaunded that ye
Ex. 20.b should do them: * Sixe dayes ye shall worke, but the seuenth daye shall bee vnto you the holy Sabboth of the lordes rest: who soeuer dothe any worke therin, shal dye. Ye shal kyndle no fire throwout all your habitations vpon the Sabbath daye. And Moises spake vnto al the multitude of the chil
Ex. 25.a dren of Israell, sayinge: * This is the thyng wyych the Lorde commanded: sayinge: Take frome amonge you an heue offeryng vnto the Lorde. Who so euer is of a wyllyng heart, lette hym bryngе it for the heueofferyng of the LORD: Namely gold, syluer, and brasse, and yelow sylke, purple, skarlet, whyte sylke, goates heare, and ramme skynnes red, and tarus skynnes wyth Sethim woodde: oyle for light, and spices for the annoyntynge oyle, and for the sweete incense: And B
Onix stones, and stones to be sette in the Ephod, and in the brestelap. And let all them that are wise herted amōg you, come and make all that the Lorde hath cōmanded: the habitation with the tent therof, and his couerynge, and his rynges, and his bordes, his barres, his pilers, and his sockets: the arke and the staues thereof, with the mercyseate, and the vayle that couereth it: the Table and his barres, and all hys vesselles: and the shew bread: the Candelsticke of light and his apparell, and his lampes with the oyle for the lyghte: the cense aultare, and his barres, the annoynting oyle and the sweete cense, and the hangynge of the dooze at the entrynge in of the tabernacle: the aultar of burnte sacrifice with his brasen gredyron, his staues and all his vessels: the lauer and hys foote: and the hanginges of the court, with his pyllers, and theyr sockettes and the hangynge in the dooze of the court: the pinnes of the habitation, & Exo
the pins of the court with theyr coardes: the ministryng garmentes to minister in the holye place, and the holye vestimentes for Aaron the Priestes, and the vestiments of his sonnes, that C
they may minister in. And all the company of the children of Israell departed from the presence of Moses. And euery one cam (as many as their hertes cozaged thē, and as many as their spirits made them willing) & brought a present for the Lorde, to the makyng of the Tabernacle of wytnesse, and for all hys vses, and for the holye vestimentes. And they came both menne & wemen (euen as many as were willing herted) and brought bracelets, & Exo
earynges, rynges, and chayns, which iewelles were all of golde: and all the men brought a waueofferyng of gold vnto the Lord. And euery man wyth whome was found yelowe sylk, purple, skarlet, whyte sylke, and goates heare, and redde skynnes of rammes, and tarus skynnes, brought theym.

All

All that did heaue vp an oblatyon of
gold and bzalle, and bzoughte an heue
offering vnto the Lozde. And all men
with whome was founde Sethim
wood foz any maner wozke of mini-
stration, bzoughte it. And all the wo-
D men that were wise harted, dyd spyn
with theyz handes, and bzoughte the
spun wozke both of yelow sylke, pur-
ple, skarlet, and white silke. And all
the wemen whome theyz owne harte
moued, span goates heere wisely. And
the Lozdes bzoughte onix stones, and
stones to be set in the Ephod, and in
the brestlappe, and spice, and Oyle foz
light, and foz the anoyntinge oyle, and
foz the swete cense. And the chyldzen
of Israel bzought a willing offeringe
vnto the Lozd, both men and wemen,
as many as hadde willinge heartes to
bzing, foz all maner of workes which
the Lozd had commaũded to be made,
by the handes of Moses. And Moses
sayde vnto the chyldzen of Israell: be-
hold, the Lozde hathe called by name
Bezaleel the sonne of Uri the sonne
Exo 31.a of Hur of the tribe of Juda, and hathe
filled hym with the spirite of God, in
wisedome & vnderstanding, in know
ledge, and in all maner wozke, to finde
out curious wozkes whych are made
in gold, siluer and bzalle. In the craft
of stones, to set them: and in caruynge
of woode to make any maner of subtle
wozke. And he hathe put in his harte
that he may teache: both he and Aha-
liab the sonne of Ahisamache of the
tribe of Dan. Them hath he fylled wt
wisdome of harte, to wozke all maner
of grauẽ, and subtle, and nedle wozk,
in yelow silke, and purble, in scarlette
and white sicke, and in wouing: and to
do al maner of wozk and subtle feats.

A The .xxxvi. Chapter.

Exo 31.a AND Bezaleel wzoughte, and
Aliab, and all wyse harted
men, to whom the Lozd gaue
wisdom and vnderstanding, to know
how to wozke all manner wozke foz
the seruice of the Sanctuary, and all
that the Lozd had commaunded. And
Moses called Bezaleel, Aliab, and
all the wyse harted men, and suche as
the Lozde had geuen wisdome vnto,
and as many as theyz harts couraged
to come vnto that wozke to wozk it.
And they receaued of Moses all the
present, which the chyldzen of Israell
had bzought foz the wozke of the ser-
uice of the Sanctuari, to make it. And
beside that they bzoughte gyftes vnto
it euery day in the mozninge. And all
the wise menne that wzought all the
holy wozke, came euery man frõ hys
wurke whiche they made, and spake
vnto Moses, saying: the people bzyng
to muche, and mozethen ynoughe, foz
the seruice and wurke which the lozd
hath commaunded to be made. And
then Moses gaue a commaundement,
and they caused it to bee proclaymed
thozowout the hoste, sayinge: see that
nether man noz woman prepare anye
moze wozke foz the present of the sãc-
tuarye: and so the people were fozbid-
den to bzing: foz the stuffe they hadde,
Exo 36.a was sufficiente foz all the woozke, to
B make it, and to muche. All the wyse
harted menne therefoze, and they that
wzought foz the habitatyon, made ten
curtaynes of white twined silke, ye-
low silke, purple, and scarlette: wyth
pictures of bzoderrd wozke made hee
them. The length of one curtain was
xxviii. cubites, and the bredthe foure,
and the curtaynes were all of one sise.
And he coupled fiue curtains by them
selues, and other fiue by them selues.
And he made loswpes of yelowe sylke
a long by the edge of one curtayn, euen
in the seluedge of the couplinge cur-
taine. And likewise hee made
on the side of the couplynge curtayne
on the other syde. Fiftetye lou-
pes made hee in the one curtayne, and
fifty in the edge of the couplynge cur-
tayne on the other side: and the loswps Exo. 31.a
held one curtayne to another. And hee
made fifty ringes of gold, and coupled
the curtayns one to another with the
ringes: and so it was made one dwel-
lyng place. And he made .xi. curtay-
nes of goates heare, to be a tente ouer
the tabernacle. The lengthe of a cur-
tayne, had .xxx. cubites, and was .iiii.
cubites broade, and they all eleuen of

one

one syde. And he coupled fyue curtains by them selues, and six by them selues and he made fyfty loupes along by the border of the vtmost coupling curtain and fyfty in the edge of the other coupling curtayne. (That they might be ioyned together.) And he made fiftye
C ryuges of brasse to couple the tent together, that it myght be one. And he made a couerynge vpon the tent of ram
Ex. 26.c skynnes redde, and yet an other of taxus skyns aboue that. * And he made standyng boordes for the tabernacle) of Sethim woodde. The length of a boorde was tenne cubites, the breadth one cubite and a halfe. One boord had two feete, whereby they were ioyned one to an other. And thus made he for all the borders of the tabernacle. And he made. xx. boordes for the southsyde of the habitation, and. xl. sockets of siluer, vnder the. xx. boordes, two sockettes vnder one borde, for his two feete, and two sockets vnder another boord for his two fete (where the sockets of the sydes end in the corners.) And for the other syde of the dwellyng, which is toward the north, he made twentye boordes, and their fourty sockettes of syluer, two sockets vnder one boorde, and two sockets vnder the other. And toward the west ende of the tabernacle. (That is to say) at that end of the tabernacle whiche enclineth toward the sea. He made sixe bordes, & two other boordes made he in the corners of the habitation, for eyther syde, & they were ioyned close benethe and aboue, with a clampe, and thus they dydde to both the corners. And there wer. viii. boordes, and sixtene sockets of syluer, vnder euery boorde two sockets. And
D he made barres of Sethim wood, fiue for the bordes of the tabernacle in the one syde: and fiue for the bordes of the tabernacle in the other side, & fiue bars for the bordes of the habitation in the west end, (Toward the sea.) And he made the myddest barre to shoote thorow the boordes, euen frome the one ende to the other, and ouerlayde the boordes with gold, and made rynges of gold to thrust the barres thorowe, and couered the barres wyth golde. And he made an hangynge of yelowe sylke, purple scarlet, and whyte twyned sylke, euen with pictures made he it of broudred woorke. And made therevnto fower pyllers of Sethim wood, and ouerlayd them with gold. Their knoppes were also of gold, and he cast for them fower sockets of syluer. And he made an hangyng for the tabernacle dooze: of yelow silke, purple, scarlet, and white twined silke of nedle woorke. And the fyue pyllers of it with their knoppes, and ouerlayde the knoppes of them, and the houpes with golde. Theyr fiue sockets also were of brasse.

The. xxxvii. Chapter.

A
AND Bezaleel made the * arke Ex.
of Sethim woode, two cubites and an half long, and a cubite and a halfe brode, and a cubite and a halfe hye, and ouerlayd it with fine golde within and without, and made a crowne of gold to it rounde aboute, and cast for it foure rynges of gold for the foure corners of it: two ringes for the one syde, and two for the other, & made barres of Sethim woode, and couered them with golde, and put the barres in the rynges along by the side of the arke to beare it wythall.
And he made the mercye seate. (That is to say, Goddes answeryng place) of pure golde: two cubites and a half was the length thereof, and one Cubite and a halfe the breadthe: And he made two Cherubines of thick golde
B vppon the twoo endes of the Mercye seate. One Cherub on the one ende, and an nother Cherub on the other ende. Euen of the Mercy seate made he the Cherubines, namely in the endes thereof. And the Cherubines spreade oute theyr wynges aboue an hye, and couered the mercyseate therwith. And theyr faces were one to another: euen to the mercy seat ward were the faces of the Cherubines.
* And he made the table of Sethim wodde twoo cubites was the length ther-

therof and a cubite the breadth, and a cubite and a halfe the height of it. And he ouerlayde it with fyne golde, and made thereto a crowne of gold round about, and made thereto an whope of an hande breade, rounde aboute, and made vpon the whope a crowne of golde rounde aboute, and cast for it foure rynges of gold, and put the ringes in the foure corners, that were in the foure feete thereof. Euen hard by the whope were the ryuers, into the
C whyche the barres were put, to beare the table withal. And he made the barres of Sethim wood, & couered them with golde to beare the table with all, and made the vessels (for the table) of pure golde: the dysshes, spones, flatte
Exo. 25. peeces, and pottes to poure withall. And he made the candelsticke of pure golde: euen of one peece made he the candlestycke. For his fote, his shafte, his cuppes, his knoppes, & his flowers were of one pece. Sixe braunches proceding out of the sides therof, three oute of the one syde, and three oute of the other. And in one braunche three cuppes made like vnto almonds with knoppes and flowers. And in another braunch, three cups made like vnto almōdes w̄ knops & flowers, & so thorough out the fyxe braunches, that proceded oute of the candlestycke.
And vpon the candlesticke selfe were foure cuppes after the facyon of almondes wyth knoppes and flowres: vnder euery two braunches a knop. And the knoppes and the braunches proceded out of it, and it was all one peece of pure thycke golde. And he made hys seuen lampes with the tonges and snuffers thereof, of pure gold.
D Euen of an hundred weighte of pure golde, made he it with all the vessells thereof. And he made the cens alter of Sethim wood. The length of it was a cubite, and the breadth a cubite for it was foure square, and two cubites hye, with hornes proceding out of it. And he couered it with pure gold both the toppe and the sydes thereof rounde aboute, and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two rynges of golde for it, euen vnder the crowne thereof, in the two corners of it, and in the two sydes thereof to put barres in, for to beare it withall: and made the barres of Sethim wood, and ouerlayde them with golde. And he made the holy anoynting oyle, and the swete pure incense, after the apotycaries craft.

¶ The .xxxviii. Chapt.

AND he made the burnte offe- A
ryng-alter of Sethim wood, Exo. 37.
fyue cubites was the lengthe thereof, and fiue cubites the breadth: euen fowre square, and three cubites hye. And he made vnto it hornes in the foure corners of it, proceding oute of it, and he ouerlayde it with brasse. And he made al the vessels of the alter: the cauldrones, shouels, basynes, flesshehokes and colepannes. All the vessels thereof made he of brasse. And he made a brasen gredyrō of net worke vnto the alter, rounde aboute, alowe, beneth, vnto the myddes of the alter, & cast fowre rynges of brasse, for the fowre endes of the gredyren, to putte barres in. And he made the barres of Sethim wood, and couered thē wyth brasse, and put the barres into the ringes in the foure corners of the alter, to beare it withall, and made the altarre holowe with in the bordes. And he B
made the lauer of brasse, and the foote of it also of brasse in the sight of them, that dyd watche at the doze of the tabernacle of witnesse. And he made the courte on the southsyde, and the hangynges of the courte were of whyte twyned sylke, haupng an hundred cubytes. The pyllers were twenty, and theyr brasen sockettes twenty. But the knoppes of the pyllers, and theyr whopes were of syluer. And on the Northesyde the hangynges were an hundred cubites. Theyr pyllers were xx. and their sockets of brasse xx. But the knoppes and the whopes of the pyllers were of syluer. On the west syde, were hangynges of fyfty cubites, ten pyllers, and theyr ten sockets (of brasse.) But the knoppes and the whopes of the pyllers, were of syluer.

And

And toward the east syde, were hangyngs of.l. cubites: the hangyngs of the one syde of the gate, were sixtene cubites longe, with three pyllers, and three sockets. And of the other syde of the court gate, were hangyngs also of
C xv. cubites long, with three pillers and three sockets. All the hanginges of the court round about, wer of white twined sylke: but the socket of the pillers were of brasse: and the knops and the houpes of the pillers were of siluer, & the coueryng of the heades was of siluer, and all the pyllers of the courte were houped about with syluer. And the hāging of the gate of ỹ court was nedell wozke, of yelowe silke, purple, scarlet & white twined silk xx. cubites longe, and fiue in the breadth, ouer against the hangynges of the Courte. And theyr pillers were fower, & their foure sockettes of brasse, and the knoppes of syluer, and the headdes ouerlayd with siluer, and whouped about wyth syluer, and all the pinnes of the Tabernacle and of the courte rounde about were of brasse. This is the sum of the habitation of wytnes, as it was counted accozding to the commaundement of Moses foz the office of the Leuites by the hande of Ithamar sonne to Aaron the priest. And Bezaleel the sonne of Uri the sonne of Hur of the trybe of Juda, made all that the lozde commaunded Moyses, and with hym was Aholiab sonne of Ahisamach of the tribe of Dan, a connynge grauer, and a wozker of nedle wozke in yealowpeke silke, purple, scarlet, and whyte twyned silke. All the golde that was occupyed foz al the wozke of the holye place, was the golde of the waue offeryng, euen.xxix. hundzeth weyghte and seuen hundzeth and xxx. sickles, accozding to the sickle of the Sanctuary. And the sume of syluer that came of the multitude, was.v. skoze hundzed weyghte, and a thousande seuen hundzed and.xxxv. sickles after the sickle of the Sanctuary. Foz euerye manne an halfe weight, euen halfe a sickle after the sickle of the sanctuary, foz al them that went to be numbzed from xx. yere olde and aboue, euen foz vi. hundzethe thousande and three thousande and. v. hundzeth and.l. menne. And of the.v. skoze hundzeth weyght of syluer, were cast the sockettes of the Sanctuarye, and the sockettes of the vayle, an hundzed sockettes of the fyue skoze hundzed weyght an hundzed weyghte to euery socket. And of the thousande seuen hundzethe and. xxx, sickles, hee made knoppes to the pillers, and ouer layed the heades and whooped theym wyth Syluer. And the brasse of the waue offerynge was. lxx. hunderde weyght, and two thousande and. iiii. hundzede sickes. And therewith he made the sockettes to the doore of the Tabernacle of wytnesse, and the brasen altare, and the brasen gredyron foz it, with all the vessels of the altar, and the sockets of the court round aboute, and the sockets foz the courte gate, and all the pynnes of the habitation, and all the pyns of the court round about.

The.xxxix. Chapter.

A Nd of the yelow silke, purple and scarlet, they made the 3
stimentes of mynistration to doo seruice in the holy place, and made the holy garmentes foz Aaron, as the Lozde commaunded Moses. And he made the Ephod of gold, yelow silke, purple, scarlet, and white twyned silk And they dyd beate the gold into thin plates, and cut it into wiers: to wozk it in the yelow sylke, purple, scarlette, and in the fine white, with bzowdzed wozke. And they made two sydes foz it, to close them vp by the two edges. And the bzowdzyng of the gyrdle that was vppon it, was of the same stuffe, and after the same wozke: of golde, yelow silk, purple, scarlette, and twyned whyte sylke, as the Lozd commanded Moses. And they wzought Onix stones closed in ouches of gold, and grauen as signettes are grauen with the names of the chyldzen of Israell, and put theym on the shoulders of the Ephod, that they should be stones foz a remembzance of the chyldzen of Israell, as the Lozde commaunded Moses

and

and he made the brestlap of cunnyng worke, and lyke the worke of the Ephod: euen of gold, yelowe silke, purple, scarlet and twyned whyte silke.

C It was .xiii. square: and they made the brestlap double, an hande breadth long and an hande breadth brode. And they filled it with .iiii. rowes of stones. The first rowe, a Sardios, a Topas, and Smaragdus: the seconde rowe, a Rubie, a Saphir, and a Diamonde: in the third rowe, Ligurios, an Achat, and an Amatist: in the fourth rowe, a Turces, an Onix, and a Jaspis. And they were closed in ouches of golde in theyr inclosers. And the .xii. stones were grauen as sygnettes with the names of the chyldren of Israel: euery stone with his name, accordyng to the twelue tribes. And they made vpon ẏ brestlap two fastnyng cheines of wrythen worke and pure golde. And they made two hookes of golde and two golde rynges, and put the two rynges in the two corners of the brestlappe. And they put the two chaines of gold in the two rings, in the corners of the brestlap: and the two endes of the two chaynes they fastened in ẏ two hokes and put them on the shoulders of the Ephod vpon the fore front of it. And they made two rynges of golde, and putte them on the two corners of the brestlappe vpon the edge of it whiche was on the inside by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod. beneth on the forsyde of it, and ouer against his felowe, aboue vppon the brodryng of the Ephod, and they streyned the brestlappe by his rynges vnto the rynges of the Ephod, with a lace of yelowe silke: that it myght be vpon the brodrynge of the Ephod, and that the brestlap should not be loosed from of the Ephod: as the Lord commaunded Moyses. And he made the tunicle vnto the Ephod of wouen worke; all together of yelowe sylke; and there was an hole in the myddest of the tunicle, as the collor of a parslet, with a bande rounde about the coler, that it should not rente. And in the tunicle they made belnes with pomgranates, of yelowe sylke, purple, scarlet & whit twyned sylke. And they made lytle belles of pure golde, and put them among the pomgranates rounde about vpon the edge of the tunicle: a bell and a pomgranate, a bell and a pomgranat rounde about the hemmes of the tunicle to minister in, as the Lorde commaunded Moyses. And they made cotes of fyne whyte of wouen worke for Aaron and his sonnes, and a myter of fyne whyte, and goodly bonettes of fyne whyte, and linnen breches of twined whyte, and a gyrdell of twyned whyte, yelowe sylke, purple and scarlet: euen of nedle worke, as the Lorde commaunded Moses. And they made F the plate for the holye crowne of fyne gold, & wrote vpō it lyke grauen worke the holines of the Lorde: and tyed vnto it a lace of yelowe sylke to fasten it an hye vppon the myter, as the Lorde commaunded Moises. Thus was all the worke of the habitation and of the Tabernacle of witnesse finished. And the chyldren of Israell dyd accordyng to all that the Lorde had commaunded Moyses: euen so dyd they. And they brought the habitation vnto Moises: the tent and all hys apparell, buttons, boordes, barres, pyllers and sockets, the couerynge of rams skynnes red, and the couerynge of barres skynnes, and the hangynge vayle, the arcke of G witnesse & the barres thereof, and the mercyeseate: the table and al the vessels thereof, and the shewbreade: the pure candlestycke, with the lampes thereof: euen with the lampes to be prepared and all the vesselles thereof, and the oyle for lyght: the golden aultare, and the anoyntynge oyle, and the sweete sence, and the hangynge of the Tabernacle doore, and the brasen aultare with hys gredyron of brasse, hys barres, and all hys vessels, the lauer and hys foote: the hangynges of the courte with hys pyllers and sockottes: the hangynge to the courte gate, and hys pynnes and coardes, and all the vessell of the scrupce of the habitation for the Tabernacle of witnesse:

the ministrynge vesselimentes to serue in the holye place, and the holy vestimentes for Aaron the preaste, and his sonnes rayments to minister in accordyng to all that the Lorde commaunded Moyses: euen so the chyldren of Israell made al the worke. And Moses beheld all the worke, and see, they had done it euen as the Lord cõmaunded: euen so had they done, and Moyses blessed them.

¶ The.xl. Chapter.

1 AND the Lorde spake vnto Moyses saying: In the fyrst day of the first moneth shalte thou sette vp the habitation and the Tabernacle of wytnesse, and put therin the arcke of wytnesse, and couer the arcke withe the vayle, and bryng in the table and apparell it accordyng to the order therof. And thou shalte bryng in the candelsticke, and light his lampes, and set the sens auiter of golde before the arcke of wytnesse, and put the hangynge at the dore of the habitation. And set the burnteofferynge auiter before the dore of the habitation and tabernacle of wytnes, and set the lauer betwene the tabernacle of wytnesse and the auiter and put water therin, & make the court round about, and hange vp the hangynge at
Exo.30.c the courte gate. * And thou shalt take
2 the anoyntynge oyle, and anoynte the habitation and all that is therin, and halowe it with all the vessels therof, that it may be holy. And thou shalt annoynt the auiter of burntofferyng and al hys vessels, and sanctifie the auiter, that it maye be an auiter moste holye. And thou shalt anoynte also the lauer and his fote, and sanctifie it. And thou shalt bryng Aaron and his sonnes vnto the dore of the Tabernacle of witnes, and wash them with water. And thou shalte put vpon Aaron the holy vestimentes, & anoynte him, and sanctifye hym that he maye minister vnto me. And thou shalt bryng hys sonnes, and clothe them with garmentes, and anoynt them as thou dyddest annoynt theyr father, that they maye minister vnto me. For theyr anoyntyng shalbe an euerlastynge preasthode vnto them throughout theyr generations. * And Moyses dyd accordyng to all that the Lorde commaunded hym: euen so dyd he. Thus was the Tabernacle reared vp the fyrste daye in the fyrste moneth in the seconde yeare. And Moyses reared vp the Tabernacle and fastened hys sockettes, and sette vp the borders therof, & put in the barres of it and reared vp hys pillers, and spred abrode the tente ouer the habitation, and put the couerynge of the tente an hye aboue it: as the Lorde commaunded Moises. And he toke the testimonye, and put it in the arke, and set the barres to the arke, and put the mercyseat an hie vpon the arke, and brought the arke into the habitation, and hanged vp the vayle, and couered the arke of witnesse, as the Lord commaunded Moyses. And he put the table in the tabernacle of wytnesse in the northeside of the habitation, (but withoute the vayle) and set the breade in order before the Lorde, euen as the Lord had commaunded Moses. And he put the candelsticke in the tabernacle of witnesse ouer agaynste the table towarde the southside of the habitation, and set vp the lampes before the Lorde: as the Lorde commaunded Moyses. And he put the golden auiter in the tabernacle of wytnesse before the vayle and brent swete cense theron, as the Lorde commaunded Moyses. And he hanged vp the hangyng at the dore of the habitacion, and set the burntofferynge auiter by the entrynge in of the habitation of the tabernacle of wytnesse, and offered burntofferinges and meateofferynges theron, as the Lorde commaunded Moyses. * And he set the lauer be- e
twene the tabernacle of wytnesse and p
the auiter, and powred water therin, to washe withall. And Moyses, Aaron and hys sonnes washed theyr handes and theyr fete thereat: when they went into the tabernacle of witnesse, and when they went to the auiter they washed them selues, as the Lorde commaunded Moyses.

Exo.

And

And he reared vp the courte rounde
aboute the habitation and the aulter,
and set vp an hangynge at the courte
gate: and so Moyses fynyshed the
Num. 9c wozke. *And the cloude couered the
tabernacle of wytnesse, and the glozye
of the Lozd fylled the habitation. And
Moyses coulde not enter into the ta-
bernacle of witnesse, because the cloud
abode theron, & the glozye of the Lozd
fylled the habitation. (Foz the cloude
had couered all.) And when the cloud
was taken vp from of the habitation,
the chyldren of Israell toke their iozneies thzoughout their armyes.

And when the cloude was
not taken vppe, they iozneyed not tyll
it was taken vp, foz the cloude of the
Lozd was vpon the habitation by day
and fyze by night, in the syght of
all the house of Israell
thzoughoute all
theyr ar-
mies.

¶ The ende of the second boke of Moses, called in the Hebzue Welleschemote, and in the Latyne, Exodus.

(.˙.)

¶ The thirde booke of Moyses called in the Hebzue Wariah: and in the Latyn Leuiticus.

¶ The firste Chapter.

And the Lozde called
Moyses, and spake
vnto hym oute of the
* tabernacle of wit-
Exo. 29g nes saying: Speake
vnto the chyldren of
Israell, and thou
shalte saye vnto them. Yf a man of you
bzynge a sacrifyce vnto the Lozde, ye
shall bzyng your sacrifice from among
your catell, euen from among the oxen
and the sheepe. Yf hys sacrifyce be an
burntofferynge, let him offer a male of
the oxen without blemishe, and bzyng
hym (of hys owne voluntarye wyll)
vnto the doze of the tabernacle of wit-
nesse before the Lozd. And he shal put B
hys hande vpon the head of the bzent-
sacrifice, and it shalbe accepted foz him,
to be hys attonemente. And he shall
kyll the kalfe of the dzoue before the
Lozd. And the preastes Aarons sons,
shall bzynge the blood, and sprynkle it
rounde aboute vpon the aulter, that is
by the doze of the tabernacle of wyt-
nesse. And then shal he slay the burnt-
offeryng, and hewe him in peces. And
the sonnes of Aaron the priest shal put
fyze vpon the aulter, and put woode
vpon the fyze. And the preastes Aa-
rons sonnes shall lay the partes (euen
the heade and the fat) vpon the woode
that is on the fyze in the aulter. But
the inwardes and the legges thereof
shall he washe in water, and the preast
shall burne all on the aulter, that they
maye be a burntsacrifyce foz a sweete
odour vnto the Lozd. And if his sacri- C
fice be of the flockes (namely of ẏ shep
oz goates) let him bzyng a male with-
out blemyshe foz a burntoffering. And
let hym kyll it on the nozthsyde of the
aulter before the lozd. And the preastes
Aarons sons shall sprinkle the blood
rounde about vpon the aulter. And it
shalbe cut in peces: euẽ with hys head
and his fat, and the preast shal put thẽ
vpon the wood that lyeth vpon ẏ fire
on the aulter. But he shall washe the
inwardes and the legges with water
and the preest shall bzing al together, &
burne it vpon the aulter foz a burnt-
offring of a swet sauour vnto the lozd.
Yf the burntoffring foz the sacrifice of
the Lozd be of the foules, he shal bzing
hys sacrifice of ẏ turtildoues oz of the
yonge pygeons. And the preaste shall
bzyng it vnto the aulter, & wzyng the
necke a sunder of it, and burne it on the
alter. But the blood therof shal runne
out vpon, by the syde of the alter. And
he shal plucke away hys croppe with
his fethers, & cast them beside the alter
on the easte part in the place of asshes.

And he shall breake the wynges at it, but plucke them not a sunder. And the preaste shall burne it vpon the aulter, euen vpon the wod ẏ is vpon the fire, that it maye be a burntesacrifice for a swete sauour vnto the Lorde.

¶ The. ii. Chapter.

2 THe soule that will offer a meate offerynge vnto the Lorde, the same offerynge shall be of fyne floure, and he shall poure oyle vpon it, and put frankencens theron, and shall bryng it vnto Aarons sonnes the preastes. And he shal take therout his handefull of the floure, and of the oyle with all the frankencens, & the preast shall burne it for a memoriall of hym vpon the aultare: to be an offeryng for a swete sauoure vnto the Lorde. And the remnaunte of the meateofferynge shalbe Aarons, and hys sones, a thing
3 moste holy of the sacrifices of the Lord. Yf thou bryng also a meateofferynge that is baken in the ouen, let it bee a swete cake of fyne floure myngled wyth oyle, or an vnleuened wafer anoynted with oyle. Yf thy meateofferyng be baken in the fryinge pan, it shalbe of swete floure myngled with oyle: And thou shalt mynce it small, and powre oyle theron, that it may be a meateofferynge. And if thy meateofferynge be a thynge broyled vpon the gredyron, then let it be of floure myngled with oyle.

And thou shalt bring the meatoffring (that is made of these thynges) vnto the Lord, and shalt delyuer it vnto the preaste that he maye offer it vpon the aulter, and the preaste shall take of the meateofferynge a memoriall, and shall
4 burne it vpon the aulter: that it maye be a burntoffering for a swete sauoure vnto the Lorde. And that whiche is lefte of the meateofferynge shalbe Aarons and hys sonnes. It is a thynge moste holye of the offerynges of the LORDE. All the meateoffrynges which ye shall bryng vnto the Lorde, shalbe made without leuen. For ye shall neyther burne leuen nor honye in anye offerynge of the Lorde. Notwithstandyng ye shall bring the firstlynges of them vnto the Lord: but they shall not come vppon the aulter for a swete sauoure. All the meate offrynges also shalte thou season with salte: neyther shalte thou suffer the salte of the couenaunte of thy God to be lackyng from thy meatoffering: but vpon all thyne offerynges thou shalte bryng salte. And if thou offer a meatofferyng of the firste rype frutes vnto the Lord, thou shalt offer for the meatofferynge of thy firste frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalte put oyle vpon it, and laye frankencens theron, that it maye be a meatoffering. And the preast shall burne parte of the beated corne and part of that oyle with all the frankencens, for a remembraunce. And it shall be a sacrifice vnto the Lorde.

¶ The. iii. Chapter.

AND yf hys sacrifyce be a peace 3
offeryng, and he take it from among the droues, (whether it be a male or female) he shall bryng suche as is without blemyshe, before the Lord: and put hys hande vpon the heade of his offeryng, and kyll it at the doze of the tabernacle of wytnes. And Aarons sons the preastes shall sprynkle the bloode vpon the aulter rounde about. And he shall offer somwhat of the peaceoffering to be a sacrifice vnto the Lord: euen the fat that is aboute the inwardes, and all the fatte that is about the inwardes: and the two kydneys, and the fatte that is on them and vpon the loines: and the aboundaunce that is on the lyuer shall he take away with the kydneys. And Aarons sons shall burne them on the aulter vpō the burntsacrifice whiche is vppon the wod that is on the fyre to be a burntsacrifice for a swete sauoure vnto the Lorde. Yf he bryng a peaceofferynge vnto the Lorde from of the flocke, let hym offer male or female: but without blemyshe. And if he offer a shepe for hys sacrifyce, he shall bryng it before the Lorde, and put hys hande vpon

hys offerynges head, and kyll it before the doze of the tabernacle of witnesse, and Barons sonnes shall sprinkle the blood therof rounde about the auiter. And of the peaceoffring, let him bring a sacrifice vnto the lozd: the fat therof, and a rumpe altogether, whiche they shall take of, harde by the backe bone: and the face that coureth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys, and the fat that is vpon them and vppon the loynes, and the aboundaunce that is vppon the lyuer shall be take awaye with the kydneys. And the preaste shal burne them vpon the auiter, to be the foode of a sacrifice vnto the Lozd. If hys offring be a goat, he shal bryng it before the Lozde, and put hys hande vpon the heade of it, and kyll it before the Tabernacle of the couenaunt, and the sonnes of Baron shall sprynkle the blood therof vpon the aiter round about. And he shall bringe therof, his offerynge, euen a sacrifyce vnto the Lozde: the fatte that coureth the inwardes, and all the fatte that is vpon the inwardes, and the two kydneys, and the fat that is vpon them and vpon the loynes, and the aboundaunce vpon ꝑ lyuer shall he take away with the kydneys. And the preaste shall burne thē vpon the auiter foz the food of the sacrifice: that all the fat may be a swete sauour vnto the lozd. Let it be a perpetuall statute foz youre generations throughout your dwellynges, that ye eate neyther fat noz blood,

Gene. 8a
Leui. 17 d
& 19. f

¶ The. iiii. Chapter.

And the Lozd spake vnto Moses saying: speake vnto the chyldren of Israell, and saye: If a soule synne through ignozaunce, and hath done anye of those thynges whiche the Lozde hath fozbydden in hys commanndementes to be done. As ꝑ the preast that is annoynted do synne, (accozdynge to the synne of the people) let hym bryng foz hys synne whiche he hyth synned a yonge oxe without blemyshed vnto the Lozd foz a synne offeryng. And he shall bryng the yonge oxe vnto the dooze of the tabernacle of witnesse before the Lozde, and shall put hys hand vpon the yongoxe heade, and kyll the yong oxe before the Lozde. And the preaste that is appoynted • shall take of the yonge oxe blood, and bryng it into the tabernacle of wytnesse, and the preast shall dyppe hys synger in the blood, and sprynkle thereof seuen tymes before the Lozde, euen before the hangynge of the holy place. And he shall putte some of the bloode before the LORD, vpon the hoznes of the auiter of swecte sence, whiche is in the tabernacle of wytnesse, and shall powze all the blood of the younge oxe vnto the botome of the auiter of burnteofferynge, whiche is at the dooze of the tabernacle of wytnesse. And he shall take awaye all the fat of the oxe that is foz synne, the fat that coureth the inwardes, and all the fat that is aboute the inwardes, and the two kydneys, and the fat that is vppon them, and vppon the loynes and the aboundaunce of the lyuer shal he take awaye wyth the kydneys: as it was taken awaye in the oxe of the peaceofferynge, and lette the preaste burne them vpon the auiter of burntofferyng. • But the skyn of the yonge oxe, and all hys flesche, with hys heed, and hys legges, with hys inwardes, and hys donge, shall he beare oute and carye the yonge oxe altogether oute of the hoolste vnto a cleane place: euen where the asshes are powred out, and burne hym there on wood in the fyre: euen by the place where the asshes are caste oute, shall he be brente.

B Leui. 9. c

C Exo. 29 c

If the whole congregation of Israel synne through ignozaunce, and the thynge be hyd from theyr eyes, so that they haue commytted anye of those thynges whyche the Lozde hath fozbydden to be done in hys commaundementes, and haue offended. when the synne whyche they haue synned in, is knowen, the congregation shall bryngе a yonge oxe foz the synne, and bryngе hym before the tabernacle of the wytnesse, & the elders of the multitude shal put theyr handes vpon the

heade of the yong ore before the Lord. And the yong ore shalbe slayne before the Lorde. And the preaste that is annoynted shall bringe of hys blood into the tabernacle of wytnesse, and the preaste shall dyppe hys fynger in the blood, and sprynkle it seuen tymes before the Lorde, euen before the vayle. And shall put of the bloode vpon the
D hornes of the aulter, whiche is before the Lord in the tabernacle of wytnes, and shall poure all the blood vnto the botome of the aulter of burntofferyng which is before the dore of the tabernacle of witnesse, and shall take al hys fatte from hym, and burne it vpon the aulter, and shall do with thys yonge ore, as he dyd with the yonge ore for synne: euen so shall he do with thys. And the preaste shall make an attonement for them, and it shalbe forgeuen them. And he shall bringe this yonge ore without the hoost, and burne hym as he burned the first. For it is an oblacion for the synne of the congregation. When a Lorde synneth, and com-
E mytted throughe ignorance anye of these thynges (whiche the Lorde hys God hath forbydden to be done in his commaundementes) and hath offended. And if thys synne be shewed vnto hym whiche he hath done, he shall bringe hys offeryng: euen an he goate without blemyshe and laye hys hande vpon the head of the hee goate, and kyl it in the place wher the burntofferyng is vsed to be kylled before the Lorde. For it is a synneofferyng. And let the preast take of the blood of the offeryng with hys fynger, and put it vpon the hornes of the burntofferynge aulter, and powre his blood vnto the botome of the burntoffering aulter, and burne all his fatte vpon the aulter, as the fat of the peaceofferinges. And the preast shall make an attonement for hym, as concernynge hys synne, and it shalbe forgeuen him. If one of the commen
F people of the lande synne through ignorannce, and committe anye of the thinges which the Lord hath forbydden in hys commaundementes to be done, and so hath trespassed: If thys synne which he hath synned, come to hys knowledge he shal bringe for his offerynge, a she goate from among the flockes, without blemyshe for hys synne which he hath synned, and laye hys hande vpon the heade of the offeringe, and slee it in the place of burntofferynges. And the preast shall take Leui.
of the blood thereof with hys fynger, and put it vpō the hornes of the burntofferyng aulter, and poure al the blood vnto the botome of the aulter, and shal take awaye all his fat, as the fat of the peaceofferynges is taken awaye. And the preast shall burne it vpon the aulter that it maye be a swete sauour vnto the Loide, and the preast shall make an attonemente for hym, and it shalbe forgeuen him. And if he bryng a shepe
G for a synne offerynge, he shall bryng a female without blemishe, and laye his Leu. Luke
hande vpon the heade of the offeryng, and slee it for a synneofferynge in the place where they kyll the burnteofferynge. And the preast shall take of the blood of the offeryng with his fynger, and put it vpō the hornes of the burnt offerynge aulter, and shall poure the bloode thereof vnto the botome of the alter: And he shall take away all the Leui.
fatte thereof, as the fatte of the sheepe of the peaceofferinge is wont to be taken away. And the preast shall burne it vpon the aulter, that it maye be the Lordes burntsacrifice, and the preaste shall make an attonement for hys syn, that he hath committed, and it shalbe forgeuen hym.

¶ The.v. Chapter.

IF a soule sinne and heare the
I voyce of swerynge, and is a wytnesse: whether he hath sene or knowne of it, yf he have not vttered it, he shall beare hys synne. Eyther yf a soule touche anye vncleane thing: whether it be a carion of an vncleane beaste, or of vncleane catell or vncleane wormе, and is not ware of it: beholde, he is vncleane and hath offended. Ether yf he touche any vnclennesse of man (whatsoeuer vn-
clennesse

clennesse it be that a man is wonte to be defyled withall) and is not ware of it, and commeth to the knowledge of it, he hath trespassed. Eyther if a soule B swere and pronounceth with his lyppes to do euyll or to do good (whatsoeuer it be ỳ a man vseth to pronounce with an othe) and the thynge be hyd from hym, and commeth to the knowledge of it, and hath offended in one of these. And it shall come to passe that when he hath synned in one of these thynges, he shall confesse that he hath synned in that thynge, Therfore shall he bryng hys trespace offeryng vnto the Lord, for hys synne which he hath synned. A female from the flocke, a lambe or a she goate, for a synnofferyng. And the preaste shall make an attonement for hym concernyng hys synne.

Leu. 12 d Luke. 2 d * And yf he be not able to bryng such a sheepe, he shall bryng for hys trespace which he hath synned, two turtil doues or two yonge pigeons vnto the Lorde, one for a synneofferynge, and the other for a burntofferyng. And he shall bryng them vnto the preaste, whyche shall offer the synneofferynge firste, and wrynge the necke a sundre C of it, but plucke it not cleane of. And he shall sprynkle of the bloode of the synneofferynge vppon the syde of the aulter: and the reste of the bloude shall be powre by the botome of the aulter: for it is a synneofferyng. And he shall offer the seconde for a burntofferynge as the maner is: and so shall the preast make an attonemente for hym (for the synne whyche he hath synned) and it shalbe forgeuen hym. And if he be not able to bryng two turtyll doues or two yonge pygeons, then he that hath synned shall bryng for hys offerynge: the tenth part of an Epha of fine flour for a synneofferyng, but put none oyle theron, neyther put any frankencense thereto for it is a synneofferynge. And let the preaste offer it, and the preaste shall take hys handefull of it, for a remembraunce therof, and burne it vpon the aulter, to be a sacrifyce for the Lorde, it is a synneofferyng. And the preaste shall make an attonemente for hym as touchynge hys synne that he hath sinned in one of these, and it shalbe forgeuen. And the remnaunt shall be the preastes, as a meateofferynge. And the Lorde spake vnto Moyses, D saying: If a soule trespasse and synne throughe ignorannce in thynges, that are consecrated vnto the Lorde, lette hym bryng for hys trespasse vnto the Lorde a ram without blemyshe out of the flocks, valued in money at two sycles after the sicle of the sanctuarye, ỳ Exo. 30 b it may be for a trespaceofferynge. And he shall make amendes for the harme that he hath done in the holy thyng, & let him put the fyfth part more therto, and gaue it vnto the preaste. And the preaste shall make an attonemente for hym with the ram that is for the trespace, and it shalbe forgeuen hym. If a soule synne and commyt anye of these thinges which are forbidde to be done by the cõmaundementes of the Lord: and wyste it not, and hath offended, he shall beare his synne and shall bryng a ram without blemyshe out of ỳ flocke that is estemed to be worth a trespaceofferynge, vnto the preaste. And the preaste shall make an attonemente for him concerning his ignorannce, wherin he erred and was not ware, and it shalbe forgeuen him. This is the trespaceoffering, which he offred vnto the Lorde for that trespace.

The. vi. Chapter.

AND the Lord spake vnto Mo A ses, saying: if a soule sinne and trespasse against the Lord, and deny vnto hys neyghbour that which was taken hym to kepe, or that was put into hys handes, or doeth violent robberye or wronge vnto hys neyghboure, or if he haue founde that which was loste, and denyeth it, and sweareth falsely, vpon whatsoeuer thing it be that a man doth, and synneth therin: If he haue so sinned or trespassed, he shall restore agayne that he tooke violently away, or the wronge which he dyd, or that which was delyuered hym to kepe, or the loste thyng which he found, and all that about which he hath sworne falsely, he shall restore it.

agayne in the whole summe, and shall
adde the fifth parte more thereto, and
gene it vnto him to whom it pertay-
neth the same daye that he offereth for
his trespasse, and lette hym bring for
his trespasse vnto the Lorde, a Ram
without blemyshe out of the flocke
(that is estemed worth a trespasse of-
fryng) vnto the preist. And the priest
shall make an attonement for him, be-
B fore the Lorde, and it shall be forgeuen
him, whatsoeuer thinge it be, that he
hath done, and trespassed therein. And
the Lorde spake vnto Moses sayinge:
command Aaron and hys sonnes,
Exo. 29. saying: this is the lawe of the burnte
offeryng. ¶ The burntoffering shalbe
Exo. 28. vpon the harth of the aulter all nyght
vnto the morninge, and the fyre shall
be kyndled on the alter. And the preist
shal put on his ¶ lynnen albe, & his lyn
nen breches vpon hys flesshe, and take
awaye the asshes vppon the whyche
the fyre consumed the burntsacrifyce
in the alter, and he shall put theim be-
syde the alter, and put of hys rayment,
and put one other, and cary the asshes
out without the hoost vnto a cleane
place. The fyre vppon the alter shall
burne styll and neuer be put out. But
the preist shall laye wood on it euerye
daye in the morninge, and put ỹ burnt
sacrifice vppon it, and he shall burne
Nu. 15 a thereon the fat of the peacoffrynges.
Leui. 2. a The fyre shal euer burne vpon the al-
Minha. ter, and neuer go oute. ¶ This is the
lawe of the ¶ meatoffryng: which Aa
rons sonnes shall bringe before the
Lorde, euen before the aulter: and one
of them shall take his handfull of the
floure of the meate offering and of the
oyle and all the frankensence whyche
is vpon the meatoffring, & shal burne
it vnto a remembraunce vpon the al-
C ter for a swete sauoure euen a memo-
riall of it vnto the Lorde. And of the
rest therof, shall Aaron and hys sons
eate: vnleuened shall it be eaten in the
holye place: euen in the courte of the
tabernacle of witnesse, they shall eate
it. It shall not be baken with le-
uen. I haue geuen it vnto theym for
theyr portion of my sacrifyces. It is
moste holye, as is the synneoffrynge &
trespasse offerynge. All the males a-
monge the childzen of Aaron shal eate
of it: It shalbe a statute for euer in
your generations concernyng the sa-
crifice of the Lorde: lette euerye one
that toucheth it be holy. And the lord
spake vnto Moyses, sayinge: this is
the offrynge of Aaron and of his son-
nes whyche they shall offre vnto the
Lorde in the daye when he is anoyn-
ted: the tenth part of an Epha of floure
for a meateoffryng perpetuall: halfe in
the morning, and halfe at nighte: In
the frying panne it shalbe made wyth
oyle. And when it is fryed, thou shalte
bryng it in, and the baken offringes of
this oblation minced smale, shalt thou
offre for a swete sauour vnto the lord.
And the prieste of hys sonnes that is
annoynted in hys steade, shall offer it:
It is the Lordes duetie for euer it D
shalbe burnte altogether. For euerye
meat offring that is made for ỹ preist
shalbe burnt all together, and shal not
be eaten. And the Lorde spake vnto
Moses, sayinge: speake vnto Aaron,
and vnto hys sonnes and saye: This
is the lawe of the synne offrynge. In
the place where the burntofferyng is Ol.
kylled, shal the synne offrynge be kyl-
led before the Lorde, for it is moste
holye. ¶ The preiste that offereth it,
shall eate it: In the holye place shall it
be eaten, euen in the courte of the ta-
bernacle of wytnesse. No man touche
the flesshe thereof, saue he that is ha-
lowed. And who so sprynkleth of the
bloude thereof vppon anye garmente, Le.
thou shalt wasshe it in the holy place,
there as it is sprynkled vpon. ¶ But
the earthen potte that it is soden in,
shalbe broken. And yf it be sodde in a
bralen pot: it shalbe scowred, and ryn-
sed in the water. All the males among
the Preistes shall eate thereof, for it
is moste holye. And noo synne offe-
rynge, whose bloude is broughte in-
to the tabernacle of wytnesse to recon
cyle withall in the holye place, shalbe
eaten: but shalbe burnte in the fire.

¶ The. vii. Chapter.

This

A This is the lawe of trespasse offringe: it is mooste holy. In the place where they kill the burntoffring, shall they kyll the trespasseoffrynge also, & his bloud shall he sprynkle rounde aboute vpon the alter. All the fat therof shall they offre: the roumpe and the fatte thereof that couereth the inwardes, and the two kydneyes, and the fat that is on them, and vpon the loynes: and the aboundaunce that is on the liuer shalt thou take awaye with the kydneyes, and the preist shall burne them vppon the alter, to be a sacrifice vnto ỹ Lorde: for it is a trespasse offrynge. All the males amonge the preistes shall eate thereof in the holy place, for it is moste holy. As the sinne offryng is, so is the trespasseoffryng, one lawe serueth for both, and it shalbe the preistes that reconcyleth therewith. And the preiste that offreth any mans burntoffrynge, shall haue the skynne of the burntoffrynge whiche he hath offred. And all the meate offring that is baken in the ouen, and that is dressed vpon the gredyren, and in the frying pan, shalbe the preistes that offreth it. And euerye meateoffrynge that is myngled wyth oyle, and that is drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as another.

B This is the lawe of the peaceoffring, whan it is offred vnto the Lorde. If he offre it to geue thankes, he shall bringe vnto hys thankeoffring swete kakes mingled with oyle, and swete wafers, annoynted wyth oyle, and kakes mingled with oile of fine flour fryed. He shall bryng hys offerynge vppon kakes of ieucned bread, for his peaceoffringes, to geue thankes: and of all the sacrifye he shall offre one for an heueoffrynge vnto the Lorde, and it shalbe the preistes that sprynckeled the bloude of the peaceofferynges. And the flesshe of the thankeoffrynge in his peaceofferynges shalbe eaten, the same day that it is offred. And let hym lay vp nothynge of it vntyll the morowe. But if he offre his sacrifyce by reason of a vowe, or of hys owne freewyll, it shalbe eaten the same daye that he offereth hys sacrifyce. And yf ought remayne vntyl the morowe it may be eaten: but as muche of the offered flesshe as remayneth vnto the thyrde day, shalbe burnt with fire. And if anye of the flesshe of hys peaceofferynges be eaten in the thirde day, then shall he that offereth it, obtayne no fauoure, neyther shall it be reckened vnto hym, but shalbe an abhomination. & therefore the soule that eateth of it shall beare hys synne. C And the flesshe that toucheth anye vncleane thynge shall not be eaten, but burnte with fyre: and all that be cleane, shall eate the flesshe. But yf anye soule eate of the flesshe of the peaceofferyng that pertayneth vnto the Lorde, hauynge hys vnclennesse vppon hym: the same soule shall perysshe from amonge hys people. Moreouer, the soule that doth touche anye vncleane thynge, that is of the vncleanneffe of man, or of anye vncleane beaste, or any abhomination that is vncleane: and then eate of the flesshe of the peaceofferynge whyche pertayneth vnto the Lorde that soule shall perysshe fron his people. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israell and saye. Ye shall eate no maner fatte Leui.3.c of oxen of shepe and of goates: neuerthelater the fat of the beast that dyeth alone, and the fatte of that whiche is torne with wylde beastes, shalbe occupyed in anye maner of vse, but ye shall in no wyse eate of it. For whosoeuer eateth the fatte of the beaste of whyche men vse to bringe an offryng vnto the Lorde, that soule that eateth it shall perysshe from hys people. Moreouer, ye shall eate noo maner Gen.9.d of bloude, whether it be of foule or of beaste, whatsoeuer soule it be that eateth anye manner of bloude, the same soule shall perysshe from hys people. And the Lorde talked with Moyses, D saying: speake vnto the chyldren of Israell and saye: he that bryngeth his peaceoffrynge vnto the LORDE, lette hym bringe hys gyfte vnto the LORDE of hys peaceoffrynges

let his owne handes bryng the offerynges of the Lorde: euen the fat with the breſt ſhall he bryng: that the breſt maye be waued for a waue offerynge before the Lorde. And the preiſt ſhall burne the fatte vpon the alter, and the breſt ſhalbe Aarons and hys ſonnes. And the right ſhoulder ſhall ye geue vnto the preiſt, for an heueoffrynge, of youre peaceoffrynges. The ſame that offreth the bloude of the peaceoffrings and the fatte, amonge the ſonnes of Num 18 Aaron, ſhall haue the righte ſhoulder for hys parte, for the waue breſte and the heue ſhoulder haue I taken of the chyldren of Iſrael euen of their peace offrynges, and haue geuen it vnto Aaron and vnto his ſonnes: by a ſtatute for euer of the chyldren of Iſrael.

This is the annoyntinge of Aaron & the anoyntynge of hys ſonnes in the ſacrifyces of the Lord, in the day whē he offered them to be prieſtes vnto the Lorde. And theſe be the ſacrifyces whyche the Lorde commaunded to be geuen them (in the daye of their annoyntynge) of the chyldren of Iſrael, by a ſtatute for euer in theyr generacione. This is the lawe of the burntoffrynge and of the meatoffryng, and of the ſacrifice for ſynne and treſpaſſe, for conſecration, and for the peaceoffrynge: whyche the Lorde commaunded Moyſes in the mounte of Synai, when he commaunded the chyldren of Iſrael to offre their ſacrifices vnto the Lord in the wildernelle of Sinai.

¶ The. viii. Chapter.

AND the Lorde ſpake vnto Moyſes ſaying: take * Aaron and hys ſonnes with hym, and the veſtures and ỹ annoynting oyle, and a yonge oxe for ſinne, and two rammes, and a baſket with ſwete breade: and gather thou all the congregation together vnto the doore of the tabernacle of wytneſſe. And Moyſes did as the Lord commaūded hym, and the people were gathered together vnto the dooze of the tabernacle of witneſſe.

And Moyſes ſayde vnto the congregation: this is the thing which the Lord commaunded to be done. And Moſes brought Aaron and his ſonnes, and waſſhed theym with water and put vpon him the albe, and gyrded him with a gyrdle, and put vpon him the tunicle, (of yealowe ſycke) and put the Ephod thereon, whych he gyrded with the brodered gyrdell that was in the Ephod, and bounde it vnto hym therewith. And he putte the breſtlappe thereon and put in ỹ breſtlap, Urim & Thumin. And he put the mytre vpon his head, and putte vpon the myter (euen vpon the fore front of hys face) the golden plate or the holye crowne, as the Lorde commaunded Moyſes. * And Moſes toke the anoyntyng oyle, and annoynted the tabernacle, and all that was therin, and ſanctifyed them, and ſprynckled therof vppon the aulter ſeuen tymes, and annoynted the alter, and all his veſſels, the lauer and his foote, to ſanctyfie them (with the oile.) And he powred of the annoyntynge oyle vpon Aarons head, and anoynted him, to ſanctifie him. And Moſes broughte Aarons ſonnes, and put albes vpon them and gyrded theym with gyrdels, and put bonetes vpon their heades: as the lorde commaunded Moſes. * And he brought the ponge oxe for ſinne. And Aaron and hys ſonnes put their handes vppon the heade of the ponge oxe that was for ſin. And Moyſes ſlewe him, and toke of the bloud, whiche he put vpō the hornes of the alter round aboute with his fynger, and purified it, and powred the bloud vnto the bottome of the alter, and ſanctified it, and reconcyled it. And he toke all the fatte that was vpon the inwardes, and the aboundaunce of the liuer and the two kydneyes, and theyr fat, and Moyſes burned it vpon the aulter. But the ponge oxe and his hide, his fleſhe and hys dong, he burnt with fire without the hoſt as the Lorde commaunded Moyſes. And he brought the ram for the burntoffrynge, and Aaron and his ſonnes put theyr hands vpon the head

of

of the ram, which Moyses killed, and
sprynkled the bloude vppon the auiter
rounde aboute, and Moises cutte the
ram in peces and burnt the heade, the
peces and the fatte, and washed the in
wardes and the legges in water, and
Moises burnt the ram euery whyt vp
on the alter, for a burnt sacrifyce that
it myghte be a swete sauoure, and
an offeryng vnto the Lord, as the lord
Exo. 29. commaunded Moses. ✱ And he brou-
ghte the other ram, namelye the ram
of consecration (of the priestes) and
Aaron and hys sonnes put their han-
des vpon the head of the ram: whyche
Moyses slewe, and toke of the bloude
of it, and put it vpon the typpe of Aa-
rons right eare, and vpon the thombe
of his right hande, and vpon the great
E too of his righte fote. And Moyses
brought Aarons sonnes, and putte of
the bloude (of the ram) on the typpe of
the right eare of them, and vpon the
thombes of their right handes, and vp
on the great tooes of their right feete,
and Moses sprynkled the bloud vpon
the alter rounde aboute. ✱ And he toke
Exo. 29. the fatte and the roumpe, and all the
fat that was vpon the inwardes, and
the aboundaunce of the lyuer, and the
two kydneyes with theyr fat, and the
right shoulder. And out of the basket
of swete breade that was before the
Lorde, he toke one swete cake of oyled
bread, and one wafer, and putte them
on the fat, and vpon the right shoulder
and put altogether vpon Aarons han-
des, and vpon his sonnes handes, and
waued it a waueoffrynge before the
Lord. And Moses toke them from of
F theyr handes, and burnt them vppon
the alter, euen vpon the burntoffringe
alter: for it was the sacrifice of conse-
cration, for a swete sauoure and a sa-
crifice vnto the Lorde. ✱ And Moses
Exo. 29. toke the breast & waued it for a waue
offryng before the Lorde, for it was of
the ram of the consecratiō, and it was
Moses parte, as the Lord commaun-
ded Moyses. And Moses toke of the
annoyntynge oyle, and of the bloude
whiche was vpon the alter, and sprin
kled it vpon Aaron and vpon hys ve-
stimentes, vppon hys sonnes and on
hys sonnes vestymentes with hym,
and sanctifyed Aaron, hys vestures &
his sonnes, and hys sonnes vestures
with him. And Moses sayd vnto Aa
ron and hys sonnes: boyle the flesshe in
the dooze of the tabernacle of witnesse,
and there ✱ eate it with the breade that
is in the basket of consecration, as I G
commaunded, saying: Aaron and hys Exo. 29.
sonnes shal eate it: and that which re-
maynyth of the breade, shall ye burne
with fyre. And ye shall not departe
from the dooze of the tabernacle of wit
nesse seuen dayes, vntill the dayes of
youre consecration be at an ende. For
vii. dayes shal he fill youre hande as
he dyd thys day: euen so the Lord hath
commaunded to doo, to reconcile you
withall. Therefore shall ye abyde in
the dooze of the tabernacle of wytnesse
daye and nyght, seuen dayes long: and
kepe the watche of the Lorde and ye
shall not dye: for soo I am commaun-
ded. And so Aaron and his sonnes did
all thynges which the Lord comman
ded by the hande of Moyses.

¶ The. ix. Chapter.

AND it fortuned that in ỹ viii. A
day, Moses called Aaron and
his sonnes, and the elders of
Israell: and sayd vnto Aaron: take the
a calfe, a yong one out of the droue, for
sinne, and a ram for a burnteoffringe:
bothe without blemisse, and bryng
thē before ỹ Lord. And vnto the chil-
dren of Israell thou shalt speake, say-
inge: take ye an he goate for sinne, and
a calfe and a lambe both two of a yeare
olde, without blemyshe for a burntsa-
crifice, and an ore and a ram for peace-
offrynges, to offre before the Lorde, &
a meateoffryng mingled with oyle for
to daye the Lorde wyll appeare vnto
you. And they brought that (whyche B.
Moyses commaunded) before the ta-
bernacle of wytnesse, and all the con-
gregation came and stoode before the
Lord. And Moyses sayde: this is the
thinge which the Lord commaunded
that ye should do: and the glory of the
Lorde shall appeare vnto you.

✱ And

Hebr.5.a and.7.b * And Moyses sayde vnto Aaron: go vnto the aulter and offer thy sacrifyce for synne, and make an attonement for thee and for the people: and thou shalt offer the offeryng of the people, to reconsyle them, as the Lorde commaunded. Aaron therefore wente vnto the aulter, and slewe the calfe whiche he had for synne. And the sonnes of Aaron brought the blood vnto hym, and he dypte hys synger in the bloode and put it vpon the hornes of the aulter, and powred the blood vnto ỹ botome of the aulter. But the fat and the two kydneyes and the aboundaunce of the lyuer of the synneofferyng, he burnt vppon the aulter as the Lorde commaunded Moises. ¶ The flesshe and the hyde he burnt with fyre without the hoste. And he slewe the burntof-
¶ Leui.4.b feryng, * and Aarons sonnes brought vnto hym the blood, whiche he sprynkled rounde aboute vpon the aulter. And they brought the burntofferynge vnto hym with the peces thereof, and the heade: and he burnte it vppon the aulter, and dyd washe the inwardes and the legges, and burnte them vpon the burnt offeryng on the aulter. And then he brought the peoples offeryng, takynge the goate that the people had for the sacrifyce of synne, and slewe it and offered it for synne, as he dyd the fyrst. And brought the burntoffering,
Leui. 2.a and offered it as the maner was * and brought the meateofferyng, and fylled hys hande therof, and burnte it vpon the aulter, beside the burntsacrifyce of the mornynge. He slewe also the oxe and the ram for the peaceoffryng, that the people hadde for them selues: and Aarons sonnes brought vnto him the bloode whyche he sprynkled vpon the aulter rounde aboute, and tooke the fat of the oxe and of the ram, the rumpe, and the fat that coureth ỹ inwardes, and the kydneyes and the aboundance of the lyuer: and they put the fatte vpon the brestes, and he burnt the fat vpon the aulter: but the breastes and the ryghte shoulders Aaron waued for a waue offeryng before the Lorde, as the Lorde commaunded Moyses.

And Aaron lyft vp hys hand ouer the D
people, and blessed them, & came dowen from offeringe of the synneofferyng, burntofferinges and peaceofferinges. And Moyses and Aaron wente into the tabernacle of witnesse & came out, and blessed the people, and the glorye of the Lord appeared vnto all the people. * And ther came a fire out from be- 2 Pa.
fore the Lorde and consumed vpon the 2 mac.
aulter, the burntofferyng, and the fat. Which when all the people sawe they gaue thankes, and fel on theyr faces.

¶ The.x. Chapter.

AND * Nadab and Abihu, the I
sonnes of Aaron toke eyther Exo.
of them his censor, and put fire Leu.
therin, and put sence therupon, and offered straunge fyre before the Lorde * whiche he cõmaunded them not, and Exo.
there went a fyre oute from the Lord, and consumed them, and they dyed before the Lorde. Then Moyses sayde vnto Aaron: thys is it that the Lorde spake, saying: I wyll be sanctified in them that come nye me, and before all the people I wyll be glorifyed. And Aaron held hys peace. And Moyses called Misael and Elsaphan the sons of Oziell the vncle of Aaron, and sayd vnto them: come on, carye youre brethren from the holye place oute of the hoste. And they went to them, and caryed thẽ in theyr albes out of the hoste, as Moyses had sayde. And Moyses sayde vnto Aaron, and vnto Eleazar, B
and Ithamar hys sonnes * vncouer De.
not youre heades, neyther rente youre Ja.
clothes, leaste ye dye, and leaste wrath come vpon al the people. But let your brethren the hole house of Israell bewepe the burnynge which the Lorde hath kyndled. And goo not ye oute from the dore of the tabernacle of witnesse, leaste ye dye: for the annoynting oyle of God is vpon you. And they dyd as Moyses sayde. And the Lorde spake vnto Aaron, saying: Thou shalt not drynke wyne and strong drynke, thou and thy sõnes that are with the: when ye go into the tabernacle of witnesse, leaste ye dye. Let it be a lawe for euer throughout your generatiõs,

and

and that ye maye (haue knoweledge to) put difference betwene holye and vnholye, betwen vncleane and cleane, and that ye maye teach the childzen of Israell, al the statutes whych the lozd hath spoken vnto them by the hand of Moses. ¶ And Moses sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes that were lefte: take the meateoffrynge that remaynerth of the sacrifyces of the Lozde: & eate it without leuen beside the alter: for it is most holy: ye shall eate it in the holye place, because it is thy duetie and thy sonnes duetie of the sacrifices of the Lozd: for so I am commaunded. And the waue brest and heueshoulder shall ye eate in a cleane place: thou and thy sons and thy doughters with the. For they be thy duetie and thy sonnes duetie geuē out of the peaceoffrynges of the chyldzen of Israell. The heueshoulder & the wauebreast shall they bringe in with the sacrifyces of the fat, to waue it before the Lozde, and it shalbe thine and thy sonnes with the: by a lawe for euer as the Lozde hath commaunded. D And Moyses soughte the goate that was offred for sinne, and see, it was burnte. And he was angry with Eleazar and Ithamar the sonnes of Arō whyche were left alyue, saying: wherfore haue ye not eaten the synne offerynge in the holye place, seynge it is most holy: and God hath geuen it you to beare the sinne of the congregation, to make agrement for them before the Lozd: Behold the bloud of it was not brought in within the holy place. Yee shoulde haue eaten it in the holy place as I commaunded. And Aaron sayde vnto Moyses: beholde, this day haue I offered theyr synne offerynge and theyr burntofferynge before the Lozd, and it is chaunced me after thys maner. And yf I had eaten the sacrifyce to daye, should it haue bene accepted in the sight of the Lozd? And whē Moses hearde that, he was content.

¶ The .xi. Chapter.

AND the Lozd spake vnto Moses and Aaron, and sayd vnto them: speake vnto the childzen of Israell, & say, these are the beastes whiche ye shall eate, amonge all the catteil that are on the earth: whatsoeuer parteth the hoofe, and deuydeth it into two clawes, and chaweth cudde amonge the beastes, that shall ye eate. Neuertheless, these shall ye not eate, of them that chawe cud, and deuydeth the hoofes: as is the camell, whyche chaweth cud, but he deuydeth not the hoofe, therefore is he vncleane vnto you, euen so the coney whiche chaweth the cud but deuideth not the hoofe he is therefore vncleane to you. And the hare though he chaweth the cudde yet because he deuydeth not the hoofe, he is therefore vncleane to you. And agayne, the swyne, though he deuyde the hoffe in to two clawes, yethe chaweth not the cud. He is vncleane to you Of theyr flesshe shall ye not eate, and theyr carkesses shal ye not touche, but let them be vncleane to you. B These shall ye eate of all that are in the waters: whatsoeuer hath finnes & skales in the waters, seas, and ryuers, that shall ye eate. And all that haue not finnes and skales in the sea and ryuers of all that moue and lyue in the waters, let them be abhomination vnto you: Ye shall not eate of their flesshe, but abhorre theyr carkases. Let al that haue no finnes nor skales in the waters be abhommable vnto you. C These are they whych ye shall abhorre amōg the foules, and that oughte not to be eaten, for they are an abhomination. The Egle, the gosshauke, and the cormorant, the vulture, and the kite, after hys kynde, and all rauens after theyr kynde, the estryche, the nyghte crowe, the cookowe, and the owle after hys kynde, the falcon, the storcke, the great owle, the backe, the pellican, the pye, the heron, the Jay, after hys kynde, the lapwyng: and the swalowe. Lette all foules that creepe and goo vpon all foure, be an abhomination vnto you. Yet these maye ye eate, of euerye creepynge thynge that hath wynges and goo vppon foote sete, euen those that haue knees aboue vpon theyr fete, to lepe with all vppon the earthe, euen

Bruchus * Scarabeus. * Locusta * Attachus.

these of them ye maye eate * the Arbe after hys kynde: the * Selaam after hys kynd: the * Hargoll after his kind, and the * Hagab after hys kynde. All other foules that moue and haue foure fete, shall be abhominacion vnto you. In suche ye be vncleane, and whosoeuer toucheth the carkas of them, shal be vncleane vnto the euen: and whosoeuer beareth the carkasse of theym, shall washe hys clothes, and be vncleane vntyll euen. And euery beaste that hath hoofe and deuyded it not in to two clawes, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them, shalbe vncleane. And whatsoeuer goeth vpon hys handes amonge all maner beastes that go on all foure fete, suche are vncleane vnto you: and who soo dothe touche theyr carkasse * shalbe vncleane vntyll the euen. And he that beareth the carkasse of them, shall washe hys clothes, and be vncleane vntill the euen, for suche are vncleane vnto you. And let these also be vncleane to you amonge the thynges that crepe vpon the earth, the weasell, and the mouse, and the toade, after their kynde, the hedgehogge, the stellio, the lacerte, the snayle, and the moll: these are vncleane to you amōg all that crepe: whosoeuer doth touch them when they be deade, shalbe vncleane vntyll the euen. And whatsoeuer any of the deade carkasses of them doth fall vpon, shalbe vncleane: whether it be vessell of wood, or rayment, or skyn, or bagge, or whatsoeuer vessell it be that any worke is wroughte in. And it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be clensed. All maner of erthen vessell wherinto any of them falleth, shalbe vncleane, with all that therein is: and * it shalbe broken. All maner meate also that is vsed to be eaten, yf any such water come vpon, it shalbe vncleane. And all maner drink that is vsed to be dronke in all maner suche vessels, shalbe vncleane: And euerye thynge that theyr carkasse falleth vppon, shalbe vncleane. Whether it be ouen or kettell, let it be broken. For they are vncleane, and shalbe vnto you: Neuertheles, yet the fountaynes and welles and collection of waters shalbe cleane styl. And who so toucheth theyr carkases, shalbe vncleane. Yf the deade carkase of anye suche fal vpon any seade vsed to sowe, it shal yet be cleane still: but and if any water be powred vpon the seede, and a deade carkasse fall thereon, it shalbe vncleane vnto you. Yf anye beaste of which ye may eate, dye, and anye man touche the deade carkase thereof, he shalbe vncleane vntyl the euen. He yͤ eateth of the deade carkasse of it, shall washe his clothes and be vncleane vntyl the euen. And he also that beareth the carkasse of it, shall washe hys clothes and be vncleane vntyll the euen. Let euery creping thinge that crepeth vpon the earth be an abhominacion, and not be eaten.

Leui. 5. a
Agge. 2. c

Leui. 6. d and. 15

whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath moo fete among all creppyng thinges, that crepe vpon the earth, of that ye eate not for they are abhominable. Ye shall not make your soules abhominable with nothing that crepeth neyther make youre selues vncleane with them: that ye shoulde be defiled therby. For I am the Lord your God Be sanctyfyed therefore, and ye shalbe holye * for I am holy: and ye shall not defile your soules with any maner of creppynge thynge, that crepeth vppon the earth. For I am the Lorde, that brought you out of the land of Egipt, to be your God: ye shalbe holy therefore, for I am holye. This is the law of beastes and foules and of euery lyuyng creature, that moueth in the waters, and of euerye creature that crepeth vpon the earth, that there maye be a difference betwene the vncleane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

Leui. 11. f
1. Pet. 1.

The. xii. Chapter.

AND the Lorde spake vnto Moises: saing, speake vnto ye children of Israell & say: yf a woman hathe conceaued, and borne a

man-

manchilde, she shall be vncleane seuen
dayes: euen in like maner as when she
is put a part in time of her natural dys
ease. And in the eyght daye the flesshe
Gen. 17. of the childes foreskinne shalbe cutte
and, 21. 8 awaye. And she shal then continde in
Luke. 2. the bloude of her purifying three and
B thirtie dayes. She shall touch no ha-
lowed thing nor come into the sanctu
arye, vntill the time of her purifyinge
be oute. If she beare a maydechild, she
shalbe vncleane two wekes, as when
C she hath her naturall dysease. And she
shal continue in the bloude of her pu-
rifying three score and sixe dayes.
And when the dayes of her purify-
Luke. 2. inge are out: whether it be for a sonne
or for a doughter, she shall bring a labe
of one yere olde for a burtoffring, and
a yonge pigeon or a turtyll done for
sinne vnto the dore of the Tabernacle
of wytnesse and vnto the Priest: whi
che shall offer theim before the Lorde,
D and make an attonement for her, and
Leui. 5. b shee shalbe pourged of the issue of her
bloude. And this is the lawe for her
that hath borne a male or female. But
and if she be not able to bring a lambe,
Luke. 2. she shall bryng two turtles or two
yonge pygeons: the one for the burnt-
offerynges, and the other for sinne.
And the Priestе shall make an
attonement for her, and
she shalbe
cleane.

The. xiii. Chapter.

A AND the Lord spake vnto Mo
ses & Aaron saying: whē ther
apperethe arising in any mans
flesshe, either a scabbe, or a gylstrynge
whyte: and the plage of a leprosie, be
in the skyn of his flesh, he shal be brou
ght vnto Aaron the Priestе, or vnto
one of his sonnes the Priests, and the
Priest shal loke on the sore in the skin
of his flesshe. And when the heare in
the sore is turned vnto white, and the
sore also seme to be lower, thē the skin
of his flesshe it wilbe a plague of lepro
sie, and the preastes shall loke on hym
and iudge hym vncleane. If there be
but a white pleke in the skinne of hys
flesshe, and seme not to be lower then
the skyn, nor the heare thereof is tur-
ned vnto white, the Priest shal shutte
hym vp seuen dayes. And the Priest
shall loke vpon hym agayn the seuēth
day: And if the plague seme to hym to
abyde styll, and the plague growe not
in the skyn, the Priest shall shut hym
vp yet. vii. dayes mo. And the Priest
shall loke on hym agayne, the seuen
daye. Then if the plague be darker, &
not growen in the skynne, the Priest
shall iudge him cleane, for it is but a
skirfe. And he shall washe his cloths,
and be cleane. But and if the scabbe
growe in the skyn after that he is sene
of ỹ priest, and iudged clene hē shalbe
sene of the Priest againe. If the priest
se that the skabbe be growen abrode
in the skyne, the Priest shal make him
vncleane: for it is a leprosie. When the
plague of the leprosie is in a manne he B
shalbe brought vnto the Priestе, and
the Priest shall se hym. And yf the ri-
singe be white in the skinne, and haue
made the heare whyte, and there be
rawe flesshe in the sore, it wilbe an old
leprosie in the skynne of hys flesshe.
And the Priest shall make hym vn-
cleane, and shall not shut hym vp se-
ynge he is vncleane. If a leprosye
breake out abrode in the skynne, and
couer all the skynne, from hys heade
to his fote, whersoeuer the Priest lo-
keth, and the Priest loke vpon hym.
And if the leprosye haue couered all
hys flesshe, he shal iudge the plague to
be cleane, because it is all turned into
whitenesse, and he shalbe cleane. But
and yf there be rawe flesshe on hym
when he is sene, he shalbe vnclene.
And the Priestе shall see the rawe
flesshe, and declare him to be vncleane.
For the rawe flesshe is vncleane seing
it is a leprosye. Or yf the rawe flesshe
departe agayne, and chaunge vnto
white, he shall come to the Priest, and
the Priest shall se hym, and behold: If
the sore be chaunged vnto white (and
couer the whole man) the Priest shall
iudge the plagus clene and he shalbe
clene: the flesh also in whose skin ther-

is a bile and is healed, and in the place of the bile, there appeare a whyte rysynge, either a shyning white & somewhat reddilhe, it shall be sene of the Prest. And if when the Prest seeth him, it appeare lower thē the skynne, and the heare therof be chaunged vnto whyte, the Prest shall iudge hym
D vncleane: for it is a plague of lepzosye, bzoken out of the bile. But and if the Prest loke on it, and ther be no white heares therein, and yf it be not lower then the skyn, but be darker, the prest shall shut hym vp. vii. dayes. And yf it spread abzode in the flesh, the Prest shall make hym vncleane, seing it is ỹ plague. But and if the spot stand styl, and growe not, it is the pzinte of an hote byle, and therefore the Prest shal declare hym to be cleane. If there bee any flesh, in whose skynne there is a hote burnyng, and the flesh that burneth haue a white spot, somwhat reddylhe or white, the Prest shall loke vpon it. And if the heare in that bzight spot be chaunged to white, and it appeare lower then the skynne, it is a le
prosie bzoken out of the burning. And therefore the Prest shall iudge hym vncleane, seyng it is the plague of leprosie. But if the Prist loke on it, and there be no white heare in the bzyght spotte, and be no lower then the other skyn, but be darker, the Prieste shall shut hym vp seuen dayes. And the Prest shall loke on hym the seuenthe daye: And yf it be growen abzoade in the skynne, the Prest shall iudge him vncleane, seinge it is the plague of le-
E prosye. And yf the spot stand styl in it and growe not in the skynne, but is darcke, it is a rysynge of the burnyng, and the Prest shall therefore declare hym cleane, seyng it is the pzint of the burning. If a man or a woman hath a sore vpon the heade or the bearde, the Prest shall see it. And if it appeare lower then the skin, and there be in it a yealowe heare: and thinne (more thē it was wonte to be) the Prieste shall iudge hym vncleane, seynge that the same freting is a token of leprosie vpon the head or beard. And if the prest loke one the sore of the pzynt, & it seme not lower then the skynne, and that ỹ heare is not blacke, the prest shal shut vp the fretyng sore seuen dayes. And in the seuenth day the prest shall loke on the sore: and if the sore be not growen, and there be in it no yealowe heare and the soore seme not lower then the skynne, he shalbe shauen: but the place of the sore shall he not shaue, and the prest shall shet vp the sore seuen daies mo. And in the seuenth day the preste shall loke on the sore: And yf the sore be not growen in the skinne, nor seme lower then the other skyn, the Prest shall clense him, and he shall wash his clothes, and be cleane. But yf the sore growe in the flesh after hys clensing the prest shall loke on him. And if the sore be growen in the skyn, the prest shall not seke for yelowe heare for he is vncleane. But yf he see the pzinte stande styll, and that there is blacke
F heare growne vp therein, the soore is healed, and he shalbe cleane, and the prest shall declare him to be cleane.
If there be white spottes in the skyn of the flesh of man or womā, the prest shall loke vpon it. And if the spottes in the skynne of their flesh be somewhat darke and white withall, (hee maye be sure, that it is no lepzosie) it is a frekell growynge in the flesh: Therefore is he cleane. And the man (whose heade is destitute of heare, wherby he is made balde) is cleane. And he that hath his heare out in hys forehead is forched bald and cleane. If ther be in the bauld head or bauld forehed a white reddilhe sore scabbe, there is lepzosie sprong vp in his bauld hed or bauide forehead. And ỹ prest shall loke vpō him and if the rysinge of the sore be white reddilhe in his bald hed, or bauld foreheade after the maner of lepzosye whiche is in the skyn of the flesh, then he is a leperous man & vncleane. And the prest shall make hym vncleane for ỹ plague thereof is in hys hed. The leper in whō the plague is, shall haue his clothes rent, & his head bare, & shal put a couering vpon his lip, & shalbe called vncleane & defiled.

And

And as long as the disease lasteth vpon him, he shalbe defiled & vncleane,
Nu. 5.a he shall dwell alone, euen + without
:Regū. the host shall his habitation bee. The
15.a cloth that the plague of leprosy is in whether it be lynnen or wollen, whether it be in the warp or woofe of linnen, or of wollen, either in a skynne or any thyng made of skyn, if the disease be pale, or somewhat reddishe in the clothe or skin: whether it be in ỹ warp or woofe, or any thing that is made of skynne, then it is a plague of leprosye, & shall be shewed vnto the priest. The priest therfore shall se the plague, and shut it vp seuen dayes, and loke on the plague the seuenth day. Which if it be increased in the clothe (whether it be in the warpe or woof, or in a skyn) or in any thyng that is made of skyn, it is the leaprosye of a frettynge sore: it is vnclean: and that cloth shalbe burnt either warpe or woofe, whether it be wollen or lynnen, or any thyng that is made of skyn, wherein the plague is, for it is a frettyng leprosye, it shall be burnte in the fire. If the priest se that the plage is not growen in the cloth: either in the warp or woof, or in what so euer thyng of skinne it be, the priest shall commaunde them to washe the thyng, wherein the plague is, and he shall shutt it vp seuen dayes mo. And the prieste shall loke on the plague againe, after ỹ it is washed. And if the plague haue not changed his coloure, and is spred no further abrode, it is vncleane. Thou shalt burne it in the fyre, for it a is fret inward: in part, or all together. And if the priest se that the plague is darker, after that it is washed, he shal rent it out of the cloth or out of the skyn, or out of the warpe or out of the woofe. And if it appeare anye more in the clothe (eyther in the warpe, or in the woof, or in any thing made of skyns) it is a waxyng plage. Thou shalt burne the plague ỹ is in it. Moreouer, the cloth, either warpe, or woof, or whatsoeuer thing of skyn it be which thou haste washed, if the plage be departed therfrom, it shall be washed ones agayne: and then shall it be cleane. This the law of the plage of leaprosye in a clothe, whether it be wollen or linnen: either in the warpe or woofe, or in any thyng of skynnes, to make it cleane or vncleane.

The.xiiii.Chapter.

AND the Lord spake vnto Moses, saying: + This is the law of the leper in the daye of hys clensyng: He shalbe brought vnto the priest, and the priest shal go out without the host, and loke vpon hym. And if the plage of leprosy be healed in the leaper, then shall the priest commande that he which is to be clensed, bryng two liuyng birdes and cleane, and cedre wood, and purple clothe, & ysope. And the priest shall commaunde that one of the birdes bee killed in an earthen vessell, and vpon rennyng water And he shall take the liuynge byrde, with the Cedre wodde, the purple & the ysope, and shal dippe them, and the lyuyng birde in the blood of the slaine bird vpon the renning water, & sprinkle vpon hym (that muste be clensed of his leprosye) seuen tymes, and clense hym, and shall lette the liuyng birde goe free into the fielde. And he that is clensed, shall wash his clothes and shaue of all his heare, and washe him selfe in water, that he maye bee cleane. And after that shal he come into the hoste, and shall tarye wythoute hys Tent seuen dayes, but in the seuenthe daye, he shall shaue of all hys heare, namely, his heade, hys bearde, and hys browes: euen all his heare shall be shauen of. And he shal washe hys cloathes, and hys flesshe in water, and he shall bee cleane. In the eyghte daye he shall take twoo lambes without blemyshe, and an yewe lambe of a peare olde without blemyshe, and thre tenth deales of fyne floure for a + meat offeryng myngled with oyle, and a log of oyle. And the priest that maketh hym cleane, shall bryng the man, that is to bee made cleane, and those thynges, before the Lorde, euen before the doore of the Tabernacle of wytnesse. And the Priest shall take one lambe,

A Mat.8.a Mar.1.b Luke.5.c and.17.c

Minha.

and offer hym for treſpas, and the log of oyle, and waue them before the lord And he ſhall ſlea the Lambe in the place where the ſynneoffryng, and the burnte offering are ſlayne: euen in the holy place. For as the ſynneoffryng is euē ſo is the treſpaſſe offryng the prieſtes: ſeeynge it is moſt holy. And the prieſte ſhall take of the bloode of the treſpaſſe offrynge, and put it vpon the typpe of the ryght eare of hym that is to bee clenſed, and vppon the thombe of hys ryghte hande, and vppon the great toe of his ryght fote. C The prieſt ſhall take of the log of oyle, and poure it into the palme of his lefte hande, and dyppe his right finger in the oyle that is in his left hande, and ſprynkle of the oyle with his fynger ſeuen tymes before the Lord. And of the reſte of the oyle that is in his hande, ſhall the Prieſt put vppon the typpe of the ryghte eare of hym that is for to bee clenſed, and vppon the thombe of hys ryght hande, and vpon the greate toe of his ryght fote, euen vpon the blood of the treſpaſſe offryng. And the remnaunte of the oyle that is in the prieſtes hande, he ſhall powre vppon the heade of hym that is for to be clenſed: and the Prieſte ſhall make an attonement for hym before the Lorde. And the prieſt ſhall offer the ſynneoffryng, and make an attonement for hym that is to bee clenſed, for his vncleanneſſe. And then ſhall he kyll the burnteoffering & the prieſt ſhal offre ꝯ burnt offeryng, and the meate offeryng vpon the aultare: and the Prieſte ſhall make an D attonemente for hym, and he ſhalbe Leui. 5. b cleane. * If he bee poore, and can not get ſo muche, he ſhall take one Lambe for a treſpaſſe offeryng to waue it for his clenſyng, and a tenthe deale of fine flower myngled with oyle for a meat offerynge, and a logge of oyle, and two turtill doues or twoo yonge pigeons, ſuche as he is able to get, whereof the one ſhalbe for ſynne, and the other for a burntoffrynge. And he ſhall bryngе theym the .viii. daye for his clenſynge vnto the Prieſt before the dooze of the Tabernacle of witneſſe before ꝯ Lord And the Prieſt ſhall take the Lambe that is for the treſpaſſe, and the logge of Oyle, and waue theim before the Lorde. And he ſhall kyll the lambe for the treſpas, and the Prieſte ſhall take of the blood of the treſpas offerynge, and put it vpon the tippe of his right eare that is to bee clenſed, and vppon the thombe of his right hand, and vpon the great toe of his right foote. And the prieſt ſhall powre of the oyle into his right hande, and the preaſt ſhall with his fynger ſprynkle of the oyle that is in his lefte hande, ſeuen tymes before the Lorde. And the prieſt ſhall put of the oyle that is in his hād vppon the typpe of the ryghte eare of hym that is to be clenſed, and vpon the thombe of his ryght hand, and vppon the great toe of his right foot: euen in the place where the bloud of the treſpas offeryng was put. And the reſt of the oyle that is in the prieſtes hande, he ſhall putte vppon the heade of hym that is to be clenſed: that he may make an attonment for hym before the lord. And he ſhall offer one of the turtle doues, or of the yong pigeons, ſuch as he can get: the one for a ſynneoffrynge, and the other for a burntoffryng, with the meateoffrynge. And the Prieſte ſhall make an attonemente for hym that is to be clenſed, before the Lord. This is the law of hym, in whom is ꝯ plague of Leproſy, & whoſe hande is not able E to gett that whiche pertaineth to hys clenſynge: And the Lorde ſpake vnto Moſes and Aaron, ſayinge: When ye be comme vnto the lande of Canaan, which I gene you in poſſeſſion. And yf I putte the plague of Leproſy in a houſe of the lande of your poſſeſſion, he that oweth the houſe ſhall comme, and tell the Prieſt, ſaying: Me think that there is as it were a Leaproſy in the houſe. And the Prieſt ſhall commaunde them to emptie the houſe before the Prieſte goe into it to ſee the Plage: that all that is in the houſe be not made vncleane, and then muſt the Prieſt go in, to ſee the houſe. If the Prieſt alſo ſee, that the plague is in the walles of the houſe, and that

there

there be holow strakes pale or redde, whiche seeme to be lower thanne the walle it selfe, the Priest shall goe oute at the house doores, and shut vp the house seuen days. And the Priest shall comme agayne the seuenth day, and yf he see that the Plague bee increased in the walles of the house, the
F Priest shall commaunde them to take awaye the Stones, In whyche the Plague is, and lette theym cast them into a fowle place without the Citie, and he shall commaund the house to bee scraped within rounde aboute, and powre oute the duste (that they shrape of) without the Citie into a foule place. And they shall take other stones, and put theym in the places of those stones, and other morter, to plaster the howse wythall. And yf the Plague come agayne, and breake out in the house, after that he hathe taken away the stones, and scraped the walles of the house, and after that he hath plastered the howse a new: the priest shall come and see it. And yf he perceaue, that the plague hathe growne further in the house, it is a frettynge leaprosye in the house. It is therefore vncleane. And he shall breake downe the howse. And the stones of it, and the tymbre thereof, and all the morter of the house shall he carye oute of the citie vnto a foule place. Moreouer, he
G that goeth into the house al the while that it is shutte vp, shall be vncleane vntyll the euen. He that sleapeth in the house, shall washe his clothes: he lykewyse that eateth in the house, shall washe his cloathes. And yf the Priest come and see, that the plague hath spreade no further in the house, (after that it is newe plastered) the Priest shall Judge that howse, cleane, because the plague is healed. And lett hym take to clense the house wythall: two byrdes, Cedre wodde, purple cloth, and Isope. And he shal kylle one of the byrdes in an earthen vessell, and vpon runnyng water: and take the Cedre wodde, and the ysope, and the purple with the lyuyng bird, and dyppe them in the bloode of the slayne byrde, and in the runnyng water, and sprinkle the house seuen tymes, and clense the howse with the bloode of the byrde, and with the runnyng water, wyth the lyuyng birde, with the Cedre wodde, and the ysope and the purple cloathe. But he shall let the liuing byrde fle out of ỹ towne into the broade fields, and so make an attonement for the house, and it shall be cleane. This is the lawe for al maner plague of leprosy and breakynge out, and of the leaprosye of clothe and house: for a swellyng for a scabbe, and for a white blister. To teache when it muste be made vncleane and cleane. This is the lawe of Leprosye.

The.xv. Chapter.

AND the Lorde spake vnto Moyses and Aaron, sayinge: A
Speake vnto the chyldren of Israell, and saye vnto theim; who so euer hath a runnynge issue out of hys flesshe, is vncleane by reason of that issue. And this shalbe the token of his vncleannesse in his yssue: when he is vncleane. If his flesshe ronne, or if his flesshe congele by the reason of his issue, then is it vncleannes. Euery couche whereon he lyeth that hathe the issue, is vnclean, and euery thyng wher on he sytteth, is vncleane: whosoeuer toucheth his couche, shall washe hys clothes, and bathe hym selfe in water and be vncleane vntyll the euen. And he that sytteth on any thyng whereon he sat that hath the yssue, shall washe his clothes, and bath hymself in water, and be vnclean vntil the euening. He that touchethe the flesshe of hym that hath the issue, shal wash his clothes, and bath hym selfe in water, and be vncleane vnto the euen. If he also that hath the issue, spit vpon him that is cleane, he shall washe his clothes, and bathe hymself in water, & be vnclean vntil euen. And what horse harnesse soeuer he rideth vpon, that hath B
the yssue, shall be vncleane. And who so euer toucheth any thinge that was vnder hym shalbe vncleane vnto the euen. And he that beareth any suche thynges, shall wasshe hys cloathes,

and bathe hym selfe in water, and bee vncleane vnto the euen. And who so euer he toucheth that hathe the issue, (and haue not fyrste washed his handes in water) shall wash his clothes, Leui.6.d and bathe hym selfe in water, and bee E.11.f vncleane vnto the euen. * The vessell of earth that he toucheth, whiche hath the yssue, shall be broken: and all vessels of wodde shal be rinsed in water. When he also, that hathe any issue, is cleansed of his issue, he shall numbre vii. dayes for his clensyng, and washe his clothes, and bathe his flesh in runnyng water, and so shall he be cleane. And the. viii. day he shall take to hym two turtill doues, or two yonge pigeons, & come before the Lord, vnto the doore of the Tabernacle of wytnesse, and geue theym vnto the Priest. And the Priest shall offer them: the one for a synoffryng, and the other for burnte offryng: and the Priest shal make an attonement for hym before the Lorde, as concernyng his issue. If any mās seede depart from hym in his slepe, he shall washe his flesshe in water, and be vncleane vntyll euen. And all the clothes and al the furres, wherin is such seade of sleape, shall be washed wyth water, and be vnclean vntill the euen. And yf he that hath suche an yssue of seede, do lye with a woman, they shal both washe them selues with water, C and be vncleane vntyl euen. If a womans naturall course of blood do run, she shall be put aparte. vii. days: who soeuer toucheth her, shall be vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall disease, shall bee vncleane lyke as euerye thyng also that she sytteth vpon, is vncleane. Who soeuer toucheth her bed, shall washe hys cloathes, and bathe hym selfe in water, and be vncleane, vnto the euen. And who soeuer toucheth any thyng that she sat vpon, shal washe his clothes, and bathe himselfe in water, and be vnclean vnto the euē: so that whether he touche her couche, or any vessell whereon she hath sitten, Le.18.e he shall bee vncleane vnto the euen. * And if a man lye with her, and her vncleannesse come vpon hym, he shall be vncleane. vii. dayes, and all the couche whereon he lyeth, shall bee vncleane. * When a womannes bloode runneth Mat. long tyme: out of the tyme of her natu- D rall course: or yf it runne beyonde her naturall course, let all the days of the yssue bee iudged vncleane, euen as the dayes of her naturall disease. And she shalbe vnclean. All her couches wher on she lyeth (as longe as her yssue lasteth) shall be as her couche when she hathe her naturall disease. And what soeuer she sytteth vppon, shalbee vncleane, as is her vncleannesse, when she is put apart. And whosoeuer toucheth any of these, shalbe vnclean, and shall wash his clothes, and bathe hym selfe in water, and be vncleane vnto ẏ euen. And after that she is clensed of her yssue, she shal coūt her seuen dais, and after that, she shall bee cleane. In the. viii. daye shee shall take vnto her two turtils or two yong pigeons, and bryng theim vnto the priest bifore the doore of the Tabernacle of wytnesse. And the priest shall offer the one for a synofferyng, and the other for a burnte offering: & make an attonement for her before the Lord, as cōcerning the issue of her vncleannesse. Therfore shal he separate the childzen of Israel frō their vncleannes, ẏ they die not in their vncleannesse: if they defyle my habitation that is among them. This is the law of hym that hath a runnyng yssue, and of hym whose sede runneth from him in his slepe, and is defiled therin, and of her, that (for her naturall disease) is put aparte, and of whosoeuer hathe a runnyng issue, whether it be man or woman, and of hym that lyeth wyth her, whiche is vncleane.

¶ The. xvi. Chapter.

AND the Lord spake vnto Moy- I ses, * after the deth of the two Le. sonnes of Aaron, when they offered before the Lord, and died: And he sayde vnto Moyses: Speake vnto Aaron thy brother, that he come not at all tymes into the holye place, within the vaile before the mercyseate, which is vpon the arke, that he dye not. For

I will

wyll appeare in the * cloude vpon the mercyseate. But wyth thys thynge shall Aaron come to the holy place: euē with a bullocke for synne, and wyth a ram for a burntofferynge. He shall put the holye linnen albe vppon hym, and shall haue a linnen breche vppon hys flesh, and shalbe girded with a linnen gerdle, and put the linnen mytre vpon hys head: These are holye garmentes: therefore shall he washe his flesche in water, when he doeth putte them on, And he shall take of the multitude of the childzen of Israell, two hee goates for synne, and a ram for a burnte offerynge. And Aaron shall offer his bullocke for synne, * and make an attonemente for hym, and for his house. And he shall take the two goates, and present them before the Lorde at the dore of the tabernacle of wytnes. And Aaron shall caste lottes ouer the two goates: one lotte shalbe for the Lord, and the other for the scapegoate. And Aaron shall bryng the goate vpon which the Lordes lotte fell, and offer him for synne. But the goate on whiche the lotte fel to scape, shalbe set alyue before the Lorde, to reconcyle with, and to let hym goo (as a scape goate) free, into the wildernes. And Aaron shal bring his bullocke for synne, and reconcyle for hym selfe, and for his house: and shall kyll his bullocke for synne. And he shall take a censer full of burnynge coales out of the aultar before the lord and shall fill his hande full of sweete cens, beatē small, and bring them within the vayle, and put the cens vpon the fyre before the Lorde: that the cloud of the cens may couer the mercyseat that is vpon the wytnesse, and that hee dye not. * And hee shall take of the bloude of the bullock, and sprinkle it with his finger vpon the mercyseate eastwarde: and before the mercyseate shal he sprinkle of the bloud wyth his finger seuen tymes. Then shall hee kyll the goate that is the peoples synneofferyng, and bryng hys bloude within the vayle, and do with that bloud as he did with the bloude of the bullocke, sprynklyng it vpon the mercyseate, and before the mercyseate. And he shall reconcyle the holye place from the vnclennesses of the childzen of Israell, and from theyr tresspasses in all theyr synnes. And soo shall he doo for the tabernacle of wytnesse that is set amonge theym, euen amonge theyr vnclennesses. And lette there bee no bodye in the tabernacle of wytnesse when he goeth in to make an attonement in the holye place, vntyl he come out. And lette hym make an attonemente for hym selfe and for hys housholde, and for all the multitude of Israell. And he shall go out vnto the aulter that is before the Lorde, and reconcile vppon it, and shall take of the bloud of the bullocke, and of the bloud of the goate, and put it vppon the hornes of the aultare rounde aboute and sprinkle of the bloude vppon it wyth hys synger seuen tymes, and clense it, and halowe it from the vnclennes of the childzen of Israell. And when he hath made an ende of reconcylyng the holy place, and the tabernacle of witnes, and the altar, hee shall bryngе the lyue goate, and Aaron shall put both hys handes vppon the head of the lyue goate, and confesse euer hym all the mysdeedes of the childzen of Israell, and all theyr tresspasses, in al their sinnes, puttyng theim vpon the heade of the goate, and send hym away (by the hand of a conuenient manne) into the wyldernes. And the goate shal beare vpon hym al their mysdedes vnto the wildernes, and he shal leue the goate goo free into the wildernes. And Aaron shall come into the Tabernacle of witnesse, and put of the linnen clothes whiche he put on (when he went in into the holye place) and leaue theym there. And let hym washe hys flesche with water in the holy place, and put on his owne rayment, and then come out, and offer his burntofferinge and the burntofferinge of the people, and make an attonement for him selfe and for the people, and the fat of the syme offering shal he burne vpon the altar. And he that caried foorth the goate to Azazel, shal wash his clothes, & bathe his flesh in water, and then com into

the hoste. And the bullock whiche is for synne, and the goate that is for syn (whose bloode was broughte in, to clense the holye place) shall one carye out without the hoste to be burnte in the fyre with their skyns, theyr flesshe and theyr dong: And he that burneth theym, shall washe hys cloathes, and bathe his flesshe in water, and thenne come into the hoste. And this shall bee an ordinance for euer vnto you: that in the tenth daye of the seuenth moneth ye humble youre soules, and doe no woorke at all, whether it bee one of your selues, or a straunger that soiorneth among you: for that day shall the Priest make an attonemente for you to clense you, and that ye may be clean from all your synnes before the Lord. Let it be a Sabboth of rest vnto you, and ye shal humble your soules, by an G ordynaunce for euer. And the priest that is annoynted, and whose hande was consecrated (to mynister in hys fathers steede) shall make the attonement, and shall put on the lynnen clothes and holy vestimentes, and reconcile the holye sanctuarye and the Tabernacle of wytnesse, and shall clense the aultare, and make an attonemente then, for the Priestes, and for all the Ex.30.b people of ỹ congregatiō. And this shal be an euerlastynge ordinaunce vnto you, that he make an attonemente for the children of Israel for all their synnes once a yeare: and he dydde as the Lorde commanded Moses.

¶ The.xvii. Chapter.

AND the Lord spake vnto Moses, saying: Speake vnto Aaron, and vnto hys sonnes, and vnto all the chyldren of Israel, and say vnto them: This is the thyng whyche the lord hath charged, saying: What man soeuer of the house of Israell kylleth an oxe, or lambe or goate in the hoste, or that kylleth it oute of the hoste, and bryngeth it not vnto the dooze of the tabernacle of wytnes, to offer an offryng vnto the lorde before the dwellyng place of the lord, blood shall be imputed vnto that manne, as though he hadde shed blood, and that man shall be rooted out from amonge his people. Wherfore, whan the children of Israell bryng theyr offryngs, that they offer in the wyde feide, they should bryng thē vnto the Lord: euen vnto the dooze of the Tabernacle of wytnesse to the priest, to offer theym 5 for peaceofferynges vnto the Lorde. And the priest must sprinkle the blood vpon the altar of the Lord, whiche is before the dooze of the Tabernacle of witnes, and burne the fat for a swete sauour vnto the Lord. And let them no more offer theyr offryngs vnto deuils, after whome they haue gone a whoorying. Thys shalbe an ordināce for euer vnto them in theyr generations. And thou shalt say vnto them: What soeuer man it be of the house of Israell, or of the strangers, which soiourne amōg you that offreth a burnt offerynge or sacrifice, and bryngeth it not vnto the dooze of the Tabernacle of wytnesse to offer it vnto the Lord, C that man shall perishe fromc amonge his people. And what soeuer man it be of the house of Israel, or of the strāgers that soiorne among you, that eateth any maner of blood, I wyll sette my face agaynst that soule that eateth bloode, and will destroye hym from among his people: for the lyfe of the flesshe is in the bloode, and I haue giuen it vnto you vppon the aultar, to make an attonement for your soules, for bloode shall make an attonemente for the soule. And therefore I sayde vnto the children of Israell: Lette no soule of you eate bloode. Neyther let any straunger that soiourneth among you, eate blood. And what soeuer man it be of the children of Israell, or of the straungers that soiourne amonge you, which hunteth, and catcheth any beast or fowle that may be eatē, let him powre out the bloode thereof, and couer it with earthe: For the lyfe of all flesshe is in the blood of it, therfore I sayde vnto the chylderne of Israell, ye shal eate the blood of no maner of Gen. flesshe, for the lyfe of all flesshe, is the Leui. bloode thereof: who soeuer eateth it, and. 11

shall.

shall perysshe. And euery soule that eateth it whyche dyed alone, or that which was torne with wyld beasts, whether it be one of your selues, or a stranger, he shall washe his cloathes, and bathe hym selfe in water, and bee vncleane vnto the euen, and then shall he be cleane. If he washe them not, nor bathe hys flesshe, he shall beare hys synne.

¶ The .xviii. Chapter.

1 AND the Lorde spake vnto Moses, saying: Speake vnto the chyldren of Israel, and saye vnto them: I am the Lord your God. After the doynges of the lande of Egypt, wherein ye dwelt, shall ye not do: & after the doynges of the land of Canaan, whether I wyll brynge you, shall ye not doo, neyther walke in theyr ordinances, but doo after my iudgementes, and keepe my ceremonies, to walke therin: I am the Lord
Ro.10.a your God. Ye shal kepe therfore myne
Gala.3.b ordynaunces, and my iudgementes,
Eze.20.b which if a man doo, he shall lyue in them. I am the Lorde. 5 He that none
Gen 19.5 go to his nyghest kynred, for to vncouer theyr secrettes. I am the Lorde.
6 The secrettes of thy father, and the
Deu.22. secretes of thy mother, shalt thou not
and.27.c vncouer: for she is thy mother, there-
3 Cor.5.a fore shalt thou not discouer her secre-
Deu.27 tes. 7 The secrets of thy fathers wife
2 Re.13.c shalte thou not discouer, for it is thy
B fathers secrets. 8 Thou shalt not discouer the pryuitie of thy syster, the daughter of thy father, or thy mother: whether she bee borne at home, or without. 9 Thou shalt not vncouer the secretes of thy sonnes daughter, or thy daughters daughter, for that is thyne owne pryuitie. 10 Thou shalt not
Leu.20.c vncouer the secrettes of thy fathers wyues daughter, which was begotten of thy father, & is thy syster: thou shalt not discouer her secrets. 11 Thou shalt not vncouer the secrets of thy fathers syster, for she is thy fathers next kynswoman. 12 Thou shalt not discouer the secretes of thy mothers syster, for she is thy mothers next kynswoman. 13 Thou shalt not vncouer the secretes of thy fathers brother: that is, thou shalt not go into his wyfe, whiche is thyne aunte. 14 Thou shalte not discouer the secretes of thy daughter in lawe. For she is thy sonnes wyfe: Leu.20.c
therefore shalte thou not vncouer her mat.14.a
secretes. 15 Thou shalte not vnhele the secretes of thy brothers wyfe, for that is thy brothers pryuitie. 16 Thou shalt not discouer the pryuities of the wyfe and her daughter, neither shalte thou take her sonnes daughter, or her Gen.29.a
daughters daughter, to vncouer their secrettes: For they are her next kinne, and it were wickednes. 17 Thou shalt not take a wyfe and her syster also, to Leu.18.a
vexe her, that thou woldest vncouer Eze.22.c
her secrettes as longe as she lyueth. 18 Thou shalte also not goe vnto a woman to vncouer her pryuitie, as longe Leu.20.b
as she is put a part for her vnclennes. 2 Re.11.
19 Moreouer thou shalte not lye with thy neyghbours wyfe, to defile her Leu.20.b
wyth seede. Thou shalt also not geue of thy sede to offer it vnto Moloch: neRo.1.d.
ther shalt thou defyle the name of thy Leu.20.b
God. I am the Lorde. 20 Thou shalte Deu.29.c
not lye with mankynde as with womankynde, for it is abhomination: D
21 Thou shalte lye with noo manner of beast to defyle thy selfe therwyth, neither shall any woman stande before a beast to lye downe therto, for it is an abhomination. 22 Ye shal not defile your selues in any of these thinges, wherin all the nations are defiled whiche I cast out before you: 23 Where through the lande is defyled, and I wyll vysytte the wickednesse thereof vppon Leu.20.d
it, yea and the lande it selfe hath caste out her inhabiters. 24 Ye shal kepe therfore myne ordinaunces, and my iudgmentes, and committe none of these abhominations, neyther arye of you, nor anye straunger that sogeourneth among you (for all these abhominations haue the menne of the land done, whiche wer there before you, and the lande is defiled.) 25 Shall not the lande spewe you out also (if ye defile it) as it spued out ỳ peple ỳ wer before you.

For whosoeuer shall commyt any of these abhominations, the same soules that commyt them, shall perishe from among theyr people. Therefore shall ye kepe my watche, that ye cõmit not one of these abhomynable customes whiche were committed before you: and that ye defile not your selues ther in. I am the Lorde youre God.

The.xix. Chapter.

AND ✠ the Lorde spake vnto Moses, saying: Speake vnto al the multitude of the chil
Le.11.g dren of Israell, and say vnto theym:
1.Pe.1.c Ye shalbe holye, for I the Lord youre God am holy. Ye shal feare euery man his father & his mother, and kepe my Sabbothes: I am the Lorde youre God. Ye shall not turne vnto ydoles, nor make you Gods of mettall: I am the lord your God. If ye offer a peace offrynge vnto the Lorde, ye shal offer
Leui.7.d it that ye may be accepted. • It shalbe
B eaten the same daye ye offer it, and on the morowe. And yf ought remayne vntill the third day, it shalbe burnt in the fyre. And if it be eaten the thirde day, it is vncleane, and not accepted. He that eateth it, shall beare his syn, because he hathe defyled the halowed thyng of the Lord, and that soule shal
Le.23.b perysh: frome among his people.
deu.24.d • When ye reape down the frye corne of your land, ye shall not reape downe the vtmost border of your fielde, neyther shalt thou gather that whiche is lefte behynde in thy harueste. Thou shalte not plucke in all thy vineyarde cleane, neyther gather in the grapes that are ouerscaped. But thou shalte
C leaue them for the poore and stranger.
Eph.4.e I am the Lorde your God. ✠ • Ye
Zach.8.c shall not steale, neyther lye, neyther
•mat 5.f deale falsely one with an other. • Ye
Ex.20.b shall not sweare by my name in vayn:
Deu.5.a neither shalt thou defyle the name of thy God. I am the Lord. Thou shalt not doo thy neyghbor wrong, neither
Deu.27.c robbe hym violently, • neyther shall
Ecc.4.e the workemannes labour abyde with thee vntyll the morowyng. Thou shalt
Deu.27.c not curse the deafe, • neyther put a stomblynge blocke before the blynde: but shalte feare thy God. I am the Lorde. Ye shall do no vnrighteousnes in iudgement. • Thou shalt not fauor Deut. and.i.
the poore, nor honor the myghtie, but D
in ryghteousnes shalt thou iudge thy neyghbour. Thou shalte not goe vp and downe as a preuie accuser amonge people, neither shalt thou stãd against the blood of thy neighbour: I am the
Lord. • Thou shalt not hate thy bro- 1.Jo
ther in thyne harte, but shalte in any b.3.
wyse • rebuke thy neyghbour: that mat.
thou beare not synne for his sake. • Ec.
Thou shalt not auenge thy selfe, nor Mat.
bee myndefull of wronge agaynst the mat.
childzen of my people, • but shalt loue mar.
thy neyghbour euen as thy self. I am Ro.
the Lord. ✠ Ye shall kepe myne ordi- Gal.
nances. Thou shalt not lette cattell gen- Jam.
der with a contrarye kynde, neyther sowe thy fielde wyth myngled seede, neyther shalt thou put on any garmẽt of lynnen and wollen. Whosoeuer li-
eth and medleth with a woman, that C
is a bondmayde, neuertheles appoynted to a husband, but not redemed, nor fredom geuen her, she shalbe scourged with a lethern whyppe, and they shal not die, because she was not free. And he shall bryngе for his trespasse vnto the Lord, before the doore of the Tabernacle of wytnesse, a ramme for a trespasse offryng. And the prieste shall make an attonemente for hym with the ramme, whyche is for the trespas beefore the Lorde, concernynge hys synne, whiche he hath doone, and the synne which he hath done, shalbe forgeuen hym. When ye com to the land, and haue planted all manner of trees conuenient to be eaten of, ye shal put away the foreskyn of euery one with the fruite therof: euen. iii. yeare shall they be vncircumcised vnto you, and shall not bee eaten of. But in the fourth yeare, all the fruite of theym shall be holy and commendable to the Lorde. In the fyfthe yeare shall ye eate of the fruite of them, and ye may gather in the increase of them. I am the Lorde your God. • Ye shall not
eate vppon bloode, neyther shall yee F

vse witchecrafte, nor obserue tymes.
Leui. 21. Exe. 44 e • Ye shall not rounde the lockes of your heads, neyther shalt thou marre the tuftes of thy bearde. Ye shall not rent your fleshly for any soules sake, nor print any markes vpon you: I am the Lord. Thou shalt not make thy daughter cõmon: that thou woldest cause her to be an whore: lest the lande also fall to whoredom, & be full of wickednesse. Ye shall keepe my Sabbothes, and feare my sanctuarie: I am the Lord. Ye shall not regarde theym that worke with spirites, • neyther seeke
Exe. 28 a G after sothsayers to be defiled by them: I am the Lorde youre God. • Thou
Eccl. 8. a 1. Ti. 5. a shalt ryse vp before the horehead, and reuerence the face of the old man, and dread thy God. I am the Lorde. If a straunger soiourne with the in youre
Ex. 22. c land, ye shall not vexe hym. • But the stranger that dwelleth with you, shal be as one of your selues, & thou shalte loue him as thy self: for ye wer strangers in the lande of Egypt. I am the Lorde your God. Ye shall doo no vnrighteousnes in iudgemente, in metyard, in weighte or in measure. True balances, true weightes. A true Epha, and a true Hin, shall ye haue. I am the lord your god, which brought you out of the lande of Egypt. Therfore shall ye obserue all my ordinances, and all my iudgementes, and doo them. I am the lord.

¶ The .xx. Chapter.

AND the lorde spake vnto Moses, sayinge: This shalt thou say to the chyldren of Israell, whosoeuer he be of ỹ childrẽ of Israel or of the strangers that dwell in Is-
Leui, 18 c rael, that geueth of his seede vnto • Moloch, let hym be slayne: the people of the lande shall stone hym. And I will set my face agaynst that man, and will destroye hym from amonge his people: because he hathe geuen of his seede vnto Moloch, for to defyle my sanctuarie, and to pollute my holy name. And though that the people of the lande, hyde theyr eyes frome the man that geueth of his seede vnto Moloch, and kill him not: I will put my face against that man, and against his kinred, and will destroy hym, and all that goe a whoorynge after hym, to commytte whoredome with Moloch, frome among theyr people. If a soule tourne hym selfe after suche as woorke with spirites, and after sothsayers, to go a whoorynge after theim, I will put my face against that soule and will destroy hym from among his people. Sanctify your selues therfore
Le. 19. a B • and be holy, for I am the lorde your
Mat. 15 Pro. 20 c God, kepe ye myne ordynaunces, and doo them. I am the lord, whych doth
Ex. 21. b sanctifie you. • Whosoeuer he be, that curseth his father or his mother, lette hym die: for he hath curseth his father and mother, his blood bee vpon hym.
deu. 22. a 2. re. 11 a • And the man that breaketh wedlock with an other mannes wyfe: euen he that breaketh wedlock with hys neighbours wyfe: let hym be slayn, both
Le. 18. a deu. 27. a the aduoutrer and the aduoutresse.
Le. 18. c And the man that lieth • with his fathers wyfe, & vncouereth hys fathers secretes, lette theym bothe dye, theyr bloode be vpon theim. • If a man lye with his daughter in lawe, let theim dye bothe of them: they haue wrought abhomination, theyr blood bee vppon them. • If a man also lye with man-
leuit. 18. c Rom. 1 d kynde after the manner as with woman kynde, they haue bothe commytted an abhomination: lette theym dye. Theyr blood be vpon theim. And, If a man take a wyfe and her mother also, it is wyckednesse. They shall bee burnt with fyre, both he and she, that there be noo wyckednesse amonge
leui. 18. c you. And, If a man lye with a beast E let hym dye, and ye shall slea the beast also. If a woman go vnto any beast, and lye downe therto: thou shalt kyll the womã, and the beast also, let them dy, theyr blod be vpon them. If a man take his syster, his fathers daughter, or his mothers daughter, and see her secretes, and she his secretes, It is a shamefull thynge. They shall perishe in the syght of theyr people, he hathe vncouered his sisters secretes, he shal beare hys synne, • If a man lye with a woman hauyng hir naturall disease

and vncouer her secretes and open her
fountain, as she also opē the fountain
of her bloude, they shall both perysche
from amonge theyr people. ✠ Thou
Leu. 18. c shalte not vncouer the secretes of thy
mat. 14 a Fathers Syster, nor of thy Mo-
Leu. 18 b thers sister. For hee that doeth so,
hath vncouered hys nexte kyn, they
shall beare theyr mysdoinge. If a man
lye with his vncles wyfe, and vnco-
D uer his vncles secretes: they shal bear
theyr sinne, and shall die childlesse. If
a man take his brothers wyfe, it is an
vncleane thynge, he hath vncouered
Leu. 18 d his brothers secrettes, they shall bee
childlesse. Yee shall kepe therefore all
myne ordynaunces and all my iudge-
mentes, and doe theym: that the lande
whether I bryng you to dwell ther-
in, spewe you not oute. Yee shall not
walke in the manners of this nation,
Deu. 9, a. which I cast out before you: For they
committed all these thynges, ✠ and ther
fore I abhorred theym. But I haue
sayde vnto you: yee shall enioye theyr
lande, and I wyll geue it vnto you to
possesse it, euen a lande that floweth
with milke and hony. I am the Lord
Leu. 11. a youre God, whyche haue seperated
Deu. 14 a you from other nations, ✠ and there-
fore shall ye putte difference betweene
cleane beastes and vncleane, betwene
vncleane fowles and cleane. Yee shall
not defyle your soules in beastes and
fowles, and in all maner creping thin-
ges that the ground bringeth foorth,
which I haue seperated from you as
vncleane. Therefore shall ye be holye
vnto me, for I the Lord am holy, and
Deu 18 b haue severed you from other nacions
1 Re. 18 a that ye shoulde be mine. If there be a
man or woman that worketh with a
spirite, or that is a southsayer, let thē
dye. Menne shall stone theym wyth
stones, theyr bloude bee vppon them.

¶ The. xxi. Chapter.

A ✠ And the Lorde sayd vnto Mo
ses: speake vnto the Priestes
the sonnes of Aaron, and say
vnto them: Let none be defyled vpon
a soule amonge his people: but vppon
hys kynsman, that is nye vnto hym:
vpon his father, and his mother, vp-

on his sonne & daughter, and his bro-
ther, and on his sister a mayde, that is
nye vnto hym, whom no manne hath
knowen, vpon her shall he be defiled.
But hee shall not bee defyled vppon
hym that hath aucthoritie among his
people, to pollute hym selfe for hym. Leu.
Let theym not make ✠ baldenesse vp-
on theyr head, nor shaue of the lockes
of theyr bearde, nor make any markes
in theyr flesshe. They shalbe holy vnto
theyr God, and not pollute the name
of theyr God: for the sacrifices of the
Lorde which are as the bread of their 1 Tim.
God they do offer: therfore they shal- 5
bee holye. Let theym not take a wyfe
that is an aduoutresse, or polluted, nor
put from her husbande: for such a one
is holye vnto his God. Thou shalte
sanctyfye hym therefore, for hee offe-
reth vp the breade of thy God: he shal
therefore be holye vnto thee, for I the
Lorde which sanctifie you, am holye.
If a Preastes daughter fall to playe
the whoore, shee polluteth her father:
therefore must she be burnt with fire.
✠ He that is the hye preast among hys
brethren, vppon whose heade the an-
noyntyng oyle was powred, and that
consecrated his hand to put on ✠ ye esti
mentes, shall not vncouer his heade, Luke
nor rent hys clothes. ✠ neyther goe to C
anye deade bodye, nor make himselfe
vncleane on his father or his mother,
neyther shall go out of the sanctuary,
neyther pollute the holye place of hys
God, for the crowne of the annoyn- Exo. 1
tynge oyle of hys God, is vpon hym.
I am the Lord. ✠ He shal take a maid
vnto hys wyfe: but a widowe, a de-
uorced woman, or an harlotte, shall he
not marye. But shall take a mayde of
hys owne people to wife. Neyther
shall hee defyle hys seade amonge hys
people: for I am the Lorde whyche
sanctifye hym. And the Lorde spake
vnto Moyses, sayinge: speake vnto
Aaron, and saye: whosoeuer of thy D
seade in theyr generations hath anye 1 Cor.
deformyty, lette him not preace for to
offer breade vnto hys God. ✠ for who-
soeuer hath anye blemyshe, shall not
come neere: as if he be blynde or lame,

or

or that hath a brused nose, or that hath anye myshapen membre, or is broken footed, or broken handed, or haue noo heare on hys eye browes, or haue a scebbe or other blemyshe in his eies, or be maungy or skaulde, or hath hys stones broken. No manne that hath a blemyshe, and is of the sede of Aaron the Priest, shall come nye to offer the sacrifices of the Lord. Whan he hath a deformitie, let hym not preace to offer the bread of his God. Lette hym eate the bread of his God: euen of the most holy and of the holy: Onely let hym not go in vnto the vayle, nor come nye the alter, when he is deformed, that he pollute not my sanctuary, for I am ỳ Lorde that sanctifie them. And Moses told it vnto Aaron and to his sonnes, and vnto al the childzen of Israel

¶ The.xxii. Chapter.

AND the Lord spake vnto Moses, saying: Speake vnto Aaron and his sonnes, that they be separated from the holy thinges of the childzen of Israell, and that they pollute not my holye name in those thinges which they hallow vnto me: I am the Lord. Say vnto them: Who soeuer he be of all your seede amonge your generations after you, that goth vnto the holy thynges, which the childzen of Israell halow vnto the Lord, haunge hys vncleannesse vpon him: that soule shall perishe frome once of my sight. I am the Lord. ✱ What man soeuer of the sede of Aaron is a leper or hath a runnynge issue, he shall not eate of the holy thynges vntyll he be clean. And who so toucheth any man that is vncleane ouer the soule of the deade, or a man whose seede runneth from hym in hys sleape, or whosoeuer touc eth any wozme, wherby he may be made vnclean, or a man, of whome he maye take vncleannesse (whatsoeuer vncleannesse he hathe) the same soule that hathe touched anye suche, shall bee vncleane vntyll euen, and shall not eate of the holy thynges, vntyll he haue washed hys flesshe wyth water. And when the sonne is downe he shalbe cleane, and shall afterward eate of the holye thynges: for as muche as it is his foode. Of a beast that B
dyeth alone, or is rente wyth wylde Ex. 22.c
beasts (wherby he may be defiled) he shall not eate. I am the Lorde. Lette them kepe therfore myne ordynaunce, least they for the same, lade synne vpon them, and dye for it, if they defile it. I the Lorde sanctifie them. There shall no strãger eate of the holy thing neyther a geest of the Priests, neither shall an hyred seruant eate of the holy thyng. But yf the Priest bye any sowle wyth moneye, he shall eate of it, like as he that is born in his house shall they eate of hys breadde. If the Priestes daughter also be maryed vnto a straunger, she maye not eate of the hallowed heaue offerynges.

Not withstandynge yf the Priests daughter bee a wedowe or deuorsed, and haue no chylde, but is returned vnto her fathers howse agayne, she shall eate of her fathers bread, as wel as she dydde in her youth. But there shall no straunger eate thereof. If a man eate of the holye thyng vnwittyngly, he shall put the fyfthe parte therunto, and geue it vnto the Priest with the hallowed thynge. And the Priests shall not defile the holy thinges of the childzen of Israell, whyche they offer vnto the lorde) to lade them selues with misdoing, & trespas whyle they eate their holye thynges, for I the Lorde do halowe them. And C
the Lorde spake vnto Moyses saynge: speake vnto Aaron and his sonnes & vnto al the childzen of Israell, and saye vnto them: whatsoeuer hee be of the house of Israell, or straunger in Israell, that wyll offer his sacrifice for all his vowes, and for all hys frewyl offerynges whiche they wyll offer vnto the Lorde for a burnte offerynge, ye shall offre (to reconcyle your selues) a male without blemish of the oxen, or of shepe, or of the goates. But whatsoeuer hath a blemyshe, that shall ye not offre, for yee shall gette no fauoure therwyth. And who so euer bryngeth a Peace offerynge vnto the

lorde,

Lorde (according as he is appointed) or a bowe, or a frewyll offering, in ore or sheepe, that is without defformitye he shalbe accepted. There shall be also no blemishe therein: blinde or broken, or wounded, or haue a wen, or be maunge, or scabbed. Ye shall not offer suche vnto the Lorde, nor put an offeryng of any such vpon the altar vnto
D the Lorde. An ore or a sheepe that hath any membre out of proportion mayste thou offer for a freewyll offeryng, but for a bowe it shall not be accepted. Ye shal not offer vnto the Lord that whiche is brooled, or broken, or plucked out, or cut away, neither shal ye make any suche in youre lande, neyther of a straungers hande shall ye offer breade vnto your God of any suche. Because their corruption is in theim, and they haue defformitie in theym selues, and therfore shall they not be accepted for you. And the Lorde spake vnto Moses, saying: When an ore or a sheepe, or a goate is brought forth, it shalbe seuen days vnder the damme. And from the. viii. day forth, it shalbe accepted for a sacrifyce vnto the Lorde. And whether it be ore or sheepe, ye shal not kyll it, and her yong both in one day. Whē ye wil offer a thankoffryng vnto the Lord, offer it ỳ ye may be accepted. And the same daye it muste bee eaten vp, so that ye leaue none of it vntylle the morow. I am the Lorde. Therefore shall ye kepe my commandementes and do them. I am the Lord. Neither shal ye polute my holy name, but I wyll be halowed amonge the chyldren of Israell. I am the lord which halow you, and that brought you out of the land of Egypt, to be your god: I am the lorde.

A ¶ The. xxiii. Chapter.

AND the lorde spake vnto Moses saying: Speake vnto the chyldren of Israell: and saye vnto them: These ar my feastes, euen the feastes of the lorde, whych ye shal
Exo. 23b call holy conuocations. • Sixe dayes ye shall worke, but the seuenth daye is the Sabboth of Rest, an holy conuocation: so that ye do no worke therin, it is the Sabbothe of the lorde, in all youre dwellynges. These are the feastes of the lorde, euen holy conuocations, whyche ye shall proclayme in theyr seasons. In the foure and twenty daye of the fyrste Moneth at euen Ex. 12
is the Lordes - Passeouer. And on Nu. 28
the fifteneth day of the same moneth, is the feaste of sweete breade vnto the Lord: seuen dayes ye muste eate vnleuened breade. • In the fyrste daye yee Ex. 12
shall haue an holye conuocation: yee shall doe no laborious woorke therin. But ye shall offer sacrifyces vnto the B
Lorde throughoute these seuen daies, and in the seuenth daye is an holy conuocation: yee shall doe no Laborious worke therin. ✠ And the Lord spake vnto Moyses: sayinge, speake vnto the chyldren of Israell, and saye vnto Nu.
them • when ye be come into the lande (whiche I geue vnto you) and reape downe the harueste thereof, yee shall bringe a sheef of the fyrste fruites of your haruest vnto the Priest, whiche shall haue the sheafe before the Lorde to bee accepted for you: and euen the morowe after the Sabboth, the priest shall waue it. And yee shall offer that daye when ye haue the sheafe, an he lambe without blemishe of a yeare olde, for a burtofferyng vnto the Lord and the meatofferyng therof, shall bee made of two tenth deales of fyne flowr myngled wyth oyle, to bee a sacrifice vnto the lorde for a sweete sauoure: and the drynke offeryng therof, shall be of wyne, euen the fowerth C
deale of an Hin. And ye shal eate neither bread, nor parched corne, nor furmentie, nor newe corne, vntyll the selfe same daye that ye haue brought an offeryng vnto your G O D. Let this bee a lawe for euer in youre generations, and in all youre dwellinges. ✠ And ye shall counte frome the morowe after the Sabbothe: euen frome the daye, that ye brought the sheafe of the waue Offerynge, seuen Sabbothes complete: Euen vnto the morowe after the seuenthe Sabbothe, shall ye numbre fyftye dayes.

And

And yee shall bryng a newe meat offerynge vnto the Lorde. And yee shall bryng out of youre habitations twoe waueloues made of two tenth deales of fyne floure, and that are made with leuen for fyrst fruites vnto the Lorde.
And ye shall bryng with the breade * seuen lambes without defourmitie of Nu.28 d
one yeare of age, and one yong ore, and twoe rammes, which shall serue for a burntofferynge vnto the Lorde with meateofferynges, and theyr dryncke offerynges, to be a Sacryfyce for a fwete sauoure vnto the Lorde. Then ye shall offer an hee goate for a synneofferynge, and two lambes of one year old for a peaceofferyng. And the prieft shall waue theym with the breade of
D the fyrfte fruites before the Lorde, and with the two lambes. And these holye thynges of the Lorde, shall bee the Prieftes. And ye shall proclayme the same daye, that it maye be an holy conuocation vnto you: ye shall do no labo-
Leu.19 b rious woorke therein: let it bee a lawe
Deu.24 d for euer in all youre dwellynges, and in all youre generations. * And when yee reape downe youre haruefte thou shalte not make cleane rydbaunce of the fyelde, neyther shalte thou make anye after gatherynge of thy haruefte: but shalte leaue it vnto the poore, and the straunger. I am the Lorde youre God. And the Lorde spake vnto Moses, sayinge: Speake vnto the chyldren of Israell, and saye. In the fe-
Nu.29 a uenth moneth, in the fyrfte daye of the moneth shall yee haue reste * euen the remembraunce of blowynge, an holye conuocation: ye shall doe no laborious woorke therein, but offer sacrifice vn-
E to the Lorde. & And the Lorde spake
Leu.15 f vnto Moses, sayinge: the * tenthe daye also of the selfe seuenth moneth is a daye of reconcylynge, therefore shall it be an holye conuocation vnto you, and ye shall humble youre soules, and offer sacrifyce vnto the Lorde. Yee shall doe nooe woorke the same daye, for it is a daye of reconcylynge, to make an attonement for you before the Lorde our God. For whatsoeuer soule it be that humbleth not hym selfe that daye, hee shall bee destroyed from amonge hys people. And whatsoeuer soule do anye maner woorke ỳ day, ỳ same soule, will I destroye from amonge his people. Ye shall doe no maner woorke therefore: Lette it bee a lawe for euer in your generatiõs & in your dwellinges. Let it bee vnto you a sabboth of reste, and ye shall humble youre soules in the nynth day of the moneth at euen: from euen to euen shall ye rest in your Sab-
F both. ✠ And the Lord spake vnto Mo- Nu.29 b
ses, sayinge: speake vnto the childrene 2 Esd.5 e
of Israell, and saye: * the fyftenth daye 2 Mac.10
of the same seuenth month is the feast of tabernacles, seuen dayes vnto the Lorde. The fyrfte daye is an holy conuocation: yee shall dooe nee laboryous woorke. Seuen dayes yee shall sacrifyce vnto the Lorde, and in the eyghte daye shall bee an holye conuocatyon vnto you and yee shall offer sacryfyces vnto the Lorde. It is the collectyon, and yee shall dooe noe labourous woorke therein. These are the feastes of the Lorde, whyche ye shall call holye conuocations, for to offer sacryfyce vnto the LORDE, burnte offerynge, meate offerynge, peace offeryng and dryncke offerynges, euerye daye hys due sacryfyce besyde the Sabbothes of the Lorde, and besyde youre gyftes besyde youre bowes, and all
G youre free wyll offerynges, whyche ye geue vnto the LORDE. ✠ Moreuer in the fyftenth daye of the seuenth moneth when ye haue gathered in the fruite of the lande, yee shall keepe holye daye vnto the LORDE seuen dayes. The fyrfte daye shall bee as a Sabbothe: likewise in the eyght daye shall bee the rest of the Sabboth. And yee shall take you in the fyrfte daye the fruytes of goodlye trees, braunches of paulme trees, and the bowes of thycke trees, and willowes of the brooke, and shall reioyce beefore the LORD your GOD seuen dayes. And yee shall keepe the feaste vnto the Lord seuen dayes in the yeare. It shal be a lawe for euer in your generations that ye may kepe it in the seuenth moneth. Ye shall dwell in boothes seuen

dayes

dayes: euen all that are Israelytes borne, shall dwel in boothes, that your childzen after you maye knowe, howe that I made the chyldzen of Israell to dwell in boothes, when I brought them out of the lande of Egypte: I am the Lorde your God. ¶ And Moyses spake vnto the childzen of Israel concernynge the feastes of the Lord.

¶ The.xxiiii Chapter.

A Exo.27b

AND the Lorde spake vnto Moses, sayinge: ¶ commaunde the chyldzenne of Israell that they bzyng vnto thee, pure oyle Olyue beaten for lyghtes, to cause the laumpes to burne alwaye: wythoute the vaile of wytnesse: in the tabernacle of wytnesse shall Aaron dzesse theim both euening and mozninge befoze the Lozde alwayes. Lette it be a lawe for euer in youre generations. Hee shall dzesse the laumpes vppon the pure candlestycke befoze the LORDE perpetuallye. And thou shalte take fyne floure, and bake twelue wastels therof, two tenth deales shalbe in one wastel. And thou shalte set theim in twoe rowes, sixe on a rowe vppon the pure table before the Lozde, and putte pure franckensence vppon the rowes, that they maye be breade of remembzaunce and an offerynge to the Lozde. Euery Sabbothe he shall put theim in rowes befoze the lozde euermoze: of the chyldzen of Israell shall they bee offered for an euerlastynge couenaunte. ¶ And they shall bee Aarons and hys sonnes whyche shall eate theym in the holye place. For they are mooste holye vnto hym of the offeringes of the LORD by a perpetuall statute. And the sonne of an Israellitysshe wyfe, whose father was an Egyptyan, wente oute among the chyldzenne of Israell. And thys sonne of the Israellitysshe wyfe and a man of Israell, stroue together in the hoste. And the Israellytysshe woomans sonne ¶ blaspheined the name of the LORDE and curled, and they bzoughte hym vnto Moyses, hys mothers name was Salomyth, whyche was the daughter of Dibzye, of the trybe of Dan: and they ¶ putte hym inwarde, that the mynde of the Lozde myght be shewed them. And the Lozd spake vnto Moyses, sayinge: bzynge the curled speaker wythoute the hoost, and lette all that heard hym, put their handes vppon hys heade, and lette all the multitude stone hym. And thou shalte speake vnto the chyldzenne of Israell sayinge: Whosoeuer curseth hys God, shal beare his sinne. And he that blaspheineth the name of the Lozde, let hym bee slayne, and all the multitude shal stone him to death. Whether he be borne in the lande oz a straunger, whē he blaspheineth the name of the Lozde, let hym be slaine. And ¶ he that killeth any man, lette hym dye the death. And he that killeth a beaste, let hym make hym good soule for soule. And yf a mā mayne hys neyghboure, as hee hathe done, so shall it be done to hym: bzooke for bzoke, ¶ eie for eie, and toth for toth: euen as he that maymed a man, so shall he be maymed agayne. And he that killeth a beast, let hym paye for it: and hee that killeth a man, let him dye. Ye shal haue one manner of lawe seuen for the straunger as well as for one of youre selues, for I am the Lozde your God. And Moyses tolde the childzen of Israell, and they bzoughte him, (that had curled) out of the hoost, and stoned him with stones. And the chyldzen of Israel did as the Lozd cōmaunded Moyses.

B Re.21a Leui.24.q

Exo.20b Leuiti.5.a

Nu. C

D Exo.

What Exo.

¶ The.xxv. Chapter.

I

AND the Lozde spake vnto Moses in mounte Sinai, sayinge: speake vnto the childzen of Israell, and saye vnto theym: when ye be come into the lande which I geue you the lande shall reste, and keepe Sabbothe vnto the LORDE. ¶ Syxe yeares thou shalte sowe thy fyelde, & syxe yeare thou shalt cutte thy vyneyarde, and gather in the fruite therof. But the seuenth yere shal be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe: thou shalt neythe sow the feld, noz cut the vyneyard. That which groweth of ¶ one accord,

Exo.

Deu. Sel.

thou

thou shalte not reape, neyther gather the grapes that thou hast lefte behind for it is a yeare of reste vnto the lande. And the reste of the lande shal be meat for you: euen for thee, for thy seruaunt, and for thy mayde, for thy hyred Seruaunte, and for the straunger that sogeourneth wyth thee: and for thy cattell, and for the beastes that are in the lande, shall all the encrease thereof bee meate. And thou shalte numbre seuen Sabbothes of yeares vnto the euen, seuen tymes seuen yeare: and the space of the seuen Sabbothes of yeares wil be vnto the nyne and fortie yere. And then thou shalt make a trumpe blowe in the tenth day of the seuenth moneth euen in the day of attonement shall ye make the trumpe blowe, throughoout all your lande. And thou shalt halowe that yeare: euen the fiftieth yeare, and proclayme libertie throughoute the lande vnto all the inhabiters thereof, for it shall be a yeare of iubelye vnto you, and ye shall returne: euerye man vnto his possession, and euery man vnto hys kynred agayn. A yeare of iubelye shal that fiftieth yere be vnto you. Ye shall not sowe neyther reape that whyche groweth of it selfe, nether gather the grapes that are left. For that yeare of iubelye shalbe holy vnto you: but ye shall eate of the encrease therof out of the fielde. In the yeare of thys iubelye ye shall returne euery man vnto his possession agayne. If thou sellest ought vnto thy neighboure, or byest of thy neyghboures hande, ye shall not disceaue one another: but accordyng to the numbre of yeares after the iubelye, yeare thou shalt bye of thy neyghbour, and accordyng vnto the numbre of yeares, and of the fruites, he shall sell vnto the. Accordynge vnto the multytude of yeares, he shall encrease the pryse thereof, and accordyng to the fewenesse of yeares, he shall mynyshe the price of it: for the numbre of frutes doth he sell vnto the. *Disceaue not ye therefore euery man his neighbour but thou shalte feare thy God. For I am the Lorde your God: wherefore, ye shall dwell after myne ordynaunces and kepe my lawes, and do theym, and ye shall dwell in the lande in safetie. And the lande shall geue her fruite, & ye shall eate your fyll, and dwel therin in safetie. And if ye shall saye: what shall we eate the seuenth yeare, for we shall not sowe, nor gather in oure encrease: I wyll sende my blessyng vpon you in the sixte yeare, and it shall brynge forth fruit for three yeares: and ye shall sowe the eyght yeare, and eate yet of olde corne vntill the nine yeare: euen vntill her frutes come, ye shall eate of olde stoare. The land shal not be solde to be wast: for the lande is myne, and ye be but straungers and sojourners with me. In all the lande of your possession, ye shall graunte a redemption for the lande. *If thy brother be waxed poore, and hath solde awaye of hys possession, and yf anye of hys kinne come to redeme it, let hym bye out that whych his brother solde. And if he haue noo man to redeme it, let hys hande get asmuche as maye be sufficient to bye it out agayne, and let hym counte howe longe it hath bene solde, and delyuered the rest vnto the man to whome he solde it, that he may retourne to his possession againe. But and if his hande cannot get sufficient to restore to the other agayne, thē that whiche is solde shall remayne in the hande of him that hath bought it, vntil the yere of iubelie: and in the iubylie it shall come oute, and he shall retourne vnto his possession again. And if a man sell a house or a dwellynge wythin the walles of a citie, he maye bye it oute again within a whole yere after it is solde: euen anye daye of the yeare shall he redeme it agayne. But and if he bie it not oute agayne within the space of a full yere, thē the house that is in the walled citie shalbe stablyshed, and be his own that boughte it, and his successours after hym, and shall not go oute in the iubelye. But the houses of villages which haue no walles rounde aboute them, are counted as the field of the countre & therefore they maye be bought out agayne, and shall returne in the iubelye.

Not-

Notwythstandyng, the Cities of the Leuites, and the houses of the cytyes of theyr possession, maye the Leuites redeeme at all seasons. And yf a man purchase ought of the Leuits, the hous that was solde, and the citie of theyr possession shall goe out in the yeare of iubelye: for the houses of the cities of the Leuites, are theyr possession amõg the childzen of Israell. But the fielde of the suburbe that is beside theyr cyties, maye not be sold: but is theyr perpetuall possession. If thy brother bee waxen poore, and fallen in decay with thee, thou shalte relieue hym, both the straunger and soiourner, that he maye liue wyth thee. And thou shalt take none vsurye of hym, or vauntage, But thou shalt feare thy God, that thy brother maye liue wyth thee. Thou shalt not geue hym thy money vpon vsury, nor lende hym thy corne for increase. I am the Lord your god, which brought you out of the lande of Egypt to geue you the land of Canaan, & to be youre God. ✠ If thy brother that dwelleth by the, be waxen poore, and be sold vnto thee, thou shalt not compell hym to the bondage of seruantes: but as an hired seruaunt, and as a soiourner, he shalbe with thee, and shall serue thee, vnto the yeare of Jubilie, & then shall he departe from thee bothe he and hys childzen with hym, and shall returne vnto his own kinred agayn, and vnto the possession of his fathers: for they are my seruantes, which I brought out of the land of Egypt, and shal not therfore be solde as bondemen. Thou shalt not raigne ouer hym cruelly, but shalt feare thy God. Thy bondseruãt and thy bondmayd whych thou shalte haue, shall be of the heathen that are rounde about you: of them shal ye purchase seruantes and maides, and of the childzen of the straungers that are soiourners among you, and of their generations that are with you, whyche they begat in your land. These shalbe your possession, and ye shal take them as inheritance for youre childzen after you, to possesse them, they shalbe your bondemen for euer. But ouer youre

F

Ex. 22. d
Deu. 23. d
Ezc. 22 e

Ex. 21. a
Deu. 15 c

brethren the childzen of Israel, ye shal not reigne one ouer an other cruelly. If a soiourner or stranger waxe riche by thee, and thy brother that dwelleth by hym, waxe poore, and sell hymselfe vnto the stranger or soiourner by thee or to any of the straunges kinne: after that he is solde, he may be redemed agayn: one of his brethren (that wyl) eyther his vncle, or his vncles sonne, may bye hym out: or any that is nye of kynne vnto hym of his kinrede, may redeme him: either if his hand can get so much, he may be loosed. And he shal recken with hym that boughte hym, from the yere that he was sold in, vnto the yeare of Jubelie, and the price of his bying shalbe valued, accordyng vnto the numbre of yeares. As an hired seruaut shall he be with hym. If there be yet many yeres behynd accordyng vnto them, let hym geue agayne for his deliuerance, of the money that he was bought for. If there remayne but fewe yeares vnto the yeare of Jubelie, let hym count with him againe, and accordynge vnto hys yeares geue hym agayn for his redemption, and he shalbe with hym yeare by yeare, as an hyred seruant, and the other shall not reygne cruelly ouer hym in thy sight. If he be not redemed thus, he shal go out in the yere of Jubelie, both he and his childzen with hym: for the childrē of Israell are my seruantes, which I brought out of the land of Egypt. I am the Lord your God.

The .xxvi. Chapter.

YE shall ✦ make you no ydols, nor grauen Image, neyther reare you vp any stone, neyther shal ye set vp any image of stone in your land to worshyp it: for I am the lord your God: ye shal keepe my Sabboths, and feare my sanctuarye: for I am the Lorde. ✠ If ye walk in myne ordynances and keepe my cōmaundementes, and doo them, I wil sende you rayne in the ryght season, & the lande shall yelde her increase, and the trees of the fielde shall geue theyr fruite. And the threshyng shall reache vnto

De.
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vnto ꝑ wine harueſt, & the wyne harueſt ſhall reache vnto ſo wynge tyme, and ye ſhall eate youre breade in plenteouſnes, and dwel in your lande peaceably. And I will ſende peace in the lande, and ye ſhall ſlepe without anye man to make you afrayed. And I will ryd cuyll beaſtes out of the lande, and there ſhall no ſwearde go throughout youre lande. And ye ſhall chaſe youre enemies, and they ſhall fall before you vpon the ſwearde. ✱ And fyue of you
Iſa.23.c chal chaſe an hundred, and an hundred
D of you ſhal put ten thouſand to flyght, and your enemies ſhall fall before you vpon the ſwearde. For I wyll haue reſpecte vnto you, and make yaue encreaſe and multiplye you, and ſet vppe my conenaunt with you. And ye ſhall eate olde ſtoare, and carye out olde for the newe. ✱ And I wyll make my
Cor.6.a dwellynge place amonge you, and my ſaule ſhal not lothe you, I wyl walke among you, and wil be your God, and ye ſhalbe my people. I am the Lorde your God which brought you oute of the lande of Egypt, that ye ſhould not be their bondmen, & I haue broken ꝑ cheanes of youre yoke, and made you go vpryght. ✱ But and yf ye wyll not
De.28.b harken vnto me, nor will not do after
Iſa.24.a theſe commaundementes: And yf ye ſhall diſpiſe myne ordeynances, eyther yf your ſoul abhorre my lawes, ſo that ye wil not do all my commaundementes, but breake myne appoyntment. I alſo wyll do thys vnto you. For I wyll brynge vpon you fearefulneſſe, ſwellyng of bodye, and the burnynge agewe to conſume your eies, and gender ſorowe of herte. And ye ſhal ſowe your ſeade in vayne, for your enemyes ſhall eate it. And I wyll ſet my face agaynſte you, and ye ſhall fall before your enemyes, and they that hate you
E ſhall rayne ouer you ✱ and ye ſhall flee,
Pro.28.a when no man foloweth you. And yf ye will not yet for all this harken vnto me, then will I punyſhe you ſeuen tymes more for your ſinnes, and wyll breake the pryde of your ſtubburneſſe. And I will make your heauē as yron and your earth as braſſe: And your labour ſhalbe ſpent in vayne. For your land ſhall not gene her increaſe, neyther ſhall the trees of the lande geue theyr frutes. And yf ye walke cōtrary vnto me, and wil not harken vnto me I wyll bryng ſeuen tymes mo plages vpon you, accordyng to your ſinnes. I will alſo ſende in wylde beaſtes vpon you, which ſhall rob you of your chyldren, and deſtroy your catel, and make you fewe in number, and cauſe your hye wayes to growe vnto a wylderneſſe. And yf ye maye not be reformed D
by theſe thinges, but ſhall walke contrary vnto me, thē wyll I alſo walke cōtrary vnto you, & wyll punyſhe you yet ſeuen tymes for your ſynnes. And I wyll ſende a ſweard vpon you, that ſhal auenge my teſtament. And when ye are gathered tōgether within your Cities, I wyll ſende the peſtilence among you, and ye ſhalbe deliuered into the hande of the enemie. And when I haue broken the ſtaffe of your bread ten wyues ſhall bake youre breade in one ouen, and they ſhall deliuer you Oſee.5.c
your breade agayne by weyght ✱ ye Mich.6.d
ſhall eate, and not be ſatiſfyed. And yf ye will not yet for all this harken vnto me, but ſhall walke agaynſte me. I will walke contrary vnto you alſo in indignation, and wyll chaſtice you ſe- 4Re.6.g
uen tymes for your ſynnes. ✱ And ye ſhal eate ꝑ fleſhe of your ſons, and the E
fleſhe of your daughters ſhall ye deuoure. I wyl deſtroy your hie places, and roote oute your ymages, and caſte youre carkaſſes vpon the bodyes of your ydoles, & my ſoule ſhall abhorre you. And I wyl make your cities deſolate, and bryng your ſanctuary vnto naught and wyll not ſmel the ſwetneſſe of your odoures. I wyll bryng the lande vnto a wildernes, and your enemyes whiche dwell therein, ſhall wonder at it. And I will ſtrawe you amonge the heathen, and wyll drawe out a ſwerde after you, and your lande ſhalbe waſte, and your cities deſolate. Then ſhal the lande enioye her Sabbothes, as longe as it lyeth voyde, and ye ſhalbe in your enemyes lande: euen then ſhall the lande reſte, and reioyce

in her Sabbothes. As longe as it lyeth voyde it shall reste, because it dyd not reste in youre Sabbothes, when ye dwelte vppon it. F And vpon them that are left alyue of you, I wyll send a fayntenesse into theyr hertes in the lande of their enemyes: and the sound of a shakynge leafe shall chase theym, and when they flee the swearde, they shall fall: no man folowynge vppon them. They shall fall one vpon another, as it were before a swearde, euen no man folowynge vpon them, and ye shall haue no power to stande before youre enemyes. And ye shall perysshe amonge the heathen, and the lande of your enemyes shall eate you vp. And they that are lefte of you, shall pyne awaye in theyr vnryghteousnesse, euen in theyr enemyes lande and in the misdeades of theyr fathers shall they consume. And they shall confesse theyr mysdedes, and the mysdedes of theyr fathers for theyr trespace, which they haue trespassed agaynst me, & for that also that they haue walked contrarye vnto me. Therfore, I also will walke contrarye vnto them, and wyll bryng them into the lande of theyr enemyes. And then at the leaste waye theyr vncircumcised hertes shall be tamed, and they shall make an attonemente for G theyr mysdedes. And I wyll remem-
Deu. 4.c ber my couenaunte, with Iacob, and my bonde with Isaac, and myne appoyntment with Abraham will I remember, and wyll thynke on the land. The lande shalbe lefte of them, and shal enioye her Sabbothes whyle she lyeth waste without them. And they shall make an attonemente for theyr mysdedes, because they despysed my lawes, and because theyr soule refused mine ordeinaunces: And yet for al that when they be in the land of theyr ene-
Deu. 4.e myes, I wyll not caste them awaye, neyther wyll abhorre them, to destroy them vtterlye, and to breake myne appoyntemente with them: for I am the Lorde theyr God. I wyll for theyr sakes remember the couenaunte made vnto theyr fathers whom I brought out of the land of Egypte in the syght of the heathen, that I myghte be theyr God: I am the Lorde. These are the ordeynaunces, and iudgementes, and lawes which the Lord made betwene him & the children of Israel in mount Sinai, by the handes of Moyses.

¶ The .xxvii. Chapter.

AND the Lord spake vnto Moyses sayinge: speake vnto the childzen of Israell, and saye vnto them: If any man wyll geue a synguler vowe vnto the Lorde accordynge to the value of the soules, the value of the male from twentye yeare olde vnto sixty shalbe fyftye sicles of siluer, after ỳ weight of ỳ sanctuary. H And yf it be a female, the value shalbe thirtye sicles. And from fiue yeres to twentye, the male shalbe set at twentye sicles, and the female at ten sycles. And from a moneth vnto fyue yeare, the male shall be set at fyue sicles of syluer, and the female at three. And he that is fyftye yeare olde, and aboue, shalbe valued at fyftene sicles, and the woman at ten. But yf he be to poore so to be sette, he shall presente hym selfe before the Priest: and the priest shall value hym, accordynge as the hande of hym that vowed is able to get, euen so shall the priest value him. I If it be a beaste of whiche men bryng an offerynge vnto the Lorde: all that any man geueth of such vnto the Lord shalbe counted holye. He shall not alter it nor chaunge it: a good for a bad, or a bad for a good. And yf he chaunge beaste for beaste, then bothe the same beaste, and it also wherwith it was chaunged shalbe holye. If it be anye maner of vncleane beaste, of whyche men do not offer a sacrifyce vnto the Lorde, he shall set the beaste before the Priest, and the Priest shall value it, whether it be good or bad. And as the Priest setteth it, so shall it be. But if he wyl bye it agayne, he shall geue the fyfte parte moare aboue that it was set at. K If anye man dedicate his house, to be holye vnto the Lorde, the Priest shall set it whether it be good or bade

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and as the Prieste hath set it so shall the value be. And when he that sanctifyed it, wyll redeme hys house, lette hym geue the fyfth parte of the money that it was iudged at thereto, and it shalbe hys.

If a man halowe a pece of hys enheryted lande vnto the Lorde: it shall be sette accordynge to the seade thereof. If it beare an homer of Barley it shal be sette at fyftye sicles of syluer. If he halowe hys fielde immediatelye from the yeare of Jubelye, it shall be worth accordynge as it is estemed. But and yf he halowe his fielde after the Jubelye, the Prieste shall recken the money accordynge to the number of the yeares that remayne vnto the yeares of Jubelye folowynge, and there after it shalbe lower set. If he that consecrated the field, will redeme it agayne, let hym put the fyfte parte of the pryce that it was sette at therevnto, and it shalbe hys. And if he will not redeme the fielde, but selleth the fyeld to another man, he (that vowed) may redeme it nowore. But when the fielde goeth out in the yeare of Jubelye, it shalbe holy vnto the Lorde: euen as a fielde that is vtterlye put awaye, and it shalbe the Prestes possession.

If a man sanctifye vnto the Lorde a fyelde whiche he hath bought, and is not of hys enherytaunce, the Prieste shal recken vnto hym what it is worth vnto the yeare of Jubelye, and he shal geue the pryce that it is sette at, the same daye as a thinge consecrated vnto the Lorde. And in the yeare of Jubelye, the fyelde shall, retourne vnto him, of whom he bought it: euen vnto hym, whose enherytaunce of lande it is. And all settynge shalbe accordyng to the sicle of the sanctuarye. One sycle conteyneth twentye halfepens.

Ge.30b Eu.15d * But the fyfte borne of the beastes that is appoynted vnto the lorde, may no man sanctifye: whether it be oxe or shepe, for it is the Lordes already. If it be an vncleane beaste, he shall redeme it, as it is sette at, and geue the fyfte parte moare thereto: Or, yf it be not redemed, it shalbe solde, accordyng to the value. Notwithstandynge, no dampned thynge that a man putteth from him and dedicateth vnto the lord of all hys good (whether it be man or beaste, or lande of hys enherytaunce) maye be solde or redemed: for euerye thynge so putte awaye, is moste holye vnto the Lord. Let no dampned thyng that a man separateth, be redemed, but dye the death. Euerye tythe of the lande which is of the seade of the land or of the frupte of the trees, is the Lordes, and is sanctifyed vnto the Lorde. And yf a manne wyll redeme oughte of hys tythes, let him adde the fyfte parte thereto. And euerye tythe of oxe and of shepe and of euerye beast that goeth vnder the rod, euen euerye tenth shalbe holy vnto the LORD. He shall not loke yf it be good or bad. nor chaunge it. Elles if he chaunge it, both it, and that it was chaunged withall, shalbe halowed vnto the Lorde and may not be redemed.

These are the cõmaundementes which the Lord commaunded by Moyses vnto the chyldren of Israell in Mounte Sinai.

(.·.)

☞ The ende of the thirde booke of Moyses, called in the Hebrue, Vaiecta, and in Latyne Leuiticus.

The fourth booke of Moyses, called in the Hebrue Haidabbar, and in Latyne Numeri.

The firste Chapter.

1 AND the Lorde spake vnto Moyses in the wildernesse of Sinai, in the Tabernacle of wytnesse, the firste daye of the seconde moneth in the second yeare after they were come out of the lande of Egypt, saying: 2 take ye the summe of all the multitude of the childzen of Israel, after theyr kinredes and housholde of theyr fathers with the number of theyr names, all that are males, heade by heade, from twentie yeare and aboue: euen all that go fourth to the warre in Israel, thou and Aaron shal number thē throughoute theyr armes, and with you shalbe men of euery trybe, wherof euerye one is heade man of the house of hys fathers. 5 And these are the names of the men ẏ shal stand with you: of (the trybe of) Ruben, Elizur, the sonne of Sedeur: of Simeon, Selumiell the sonne of Suri, 6 Sadai: of Juda, Nahesson, the sonne of Aminadab: of Issachar, Nathanael, the sonne of Zuar: 7 of Zabulon, Eliab, the sonne of Helon. 8 Amonge the childzen of Ioseph: of Ephraim, Elisama, the sonne of Amihud: of Manasse, Gamaliell, the sonne of Pedazur: 10 of Ben Jamin, Abidan the sonne of Gedeoni of Dan, Ahiezer, the sonne of Ammi, Sadai: 12 of Izer, Pagiell, the sonne of Oran: 13 of Gad Eliasah the son of Deguel. 14 Of Nepththaly, Ahira the son of Enan. 16 These were of great fame in the congregation, Lordes of the trybes of theyr fathers, and heades ouer thousandes in Israell. 17 And Moyses and Aaron toke these men (which are expressed by theyr names) and getherd all the congregation together, the firste daye of the seconde moneth, and they were rekened throughoute theyr kinredes and houses of theyr fathers by name from twentye yeare and aboue, heade by heade. 18 As the Lorde commaunded Moyses, euen so he numbred thē in the wildernesse of Sinay. 20 And the childzen of Ruben Israels eldeste sonne throughout theyr generacions, and theyr kynredes, and houses of theyr fathers in the numbre of names, heade by heade (all males from twentye yeare and aboue) as many as dyd go fourth to the warre: 21 the number of them that were of the trybe of Ruben, was .xlvi. thousande and .fyue hundzed.

Exo.30b Nu.26,8 2Re.24a Of the childzen of Simeon throughout theyr generacions and theyr kynredes, and houses of theyr fathers, the summe of them in the number of names, heade by heade, all the males from twentye yeres and aboue, whosoeuer myght go fourth to the warre, 23 the summe of theym that were of the trybe of Simeon .lix. thousande and thzee hundzed.

24 Of the childzen of Gad throughoute their generacions and their kinredes and housholdes of their fathers, the number of the names from .xx. yeare and aboue, all that went fourth to the warre: 25 the number of them that were of the trybe of Gad, was .xlv. thousande, fixe hundzed and fyftye.

26 Of the childzen of Juda throughout theyr generacions and their kynredes and houses of their father the number of names from .xx. yeare and aboue, all that wer able to go fourth to the war: 27 The number of theym that were of the trybe of Juda, was .lxxiiii. thousande and fixe hundzed.

28 Of the childzen of Issachar throughout their generacions and their kynredes and houses of their fathers: the number of names from twenty yeare and aboue whiche went all fourth to warre, 29 the number of them that were of ẏ tribe of Issachar, was .liiii. thousande and .iiii. hundzed.

30 Of the childzen of Zabulon, throughoute theyr generacions and theyr kinredes, and houses of theyr fathers,

the number of names from twentye yeare and aboue, whiche were able to go fourth in the hooste: The number of them that were of the trybe of Zabulon, was .lvii. thousande and foure hundred.

Of the chyldren of Joseph: Namely, of the chyldren of Ephraim throughoute their generacions and their kynredes and houses of their fathers, the number of names from twentie yeres and aboue, all that wente oute to the warre: the number of them that were of the tribe of Ephraim was .xl. thousande and fyue hundred.

e Of the children of Manasse throughout their generacions, and their kynredes, and houses of their fathers, the number of names from twentye yere olde and aboue, al that went out to the war: The number of them that were of the trybe of Manasse was .xxxii. thousande and .ii. hundred.

Of the chyldren of Ben Jamynne throughoute their generacions, and their kynredes and houses of their fathers, the number of names from .xx. yere and aboue, al that went fourth to the warre: the number of them that were of the tribe of Ben Jamyn was xxxv. thousande and .iiii. hundred.

f Of the chyldren of Dan throughoute their generacions and kynreddes and houses of their fathers: the number of names from twentye yere olde and aboue, all that went fourth to the war: The number of them that were of the trybe of Dan was .lxii. Thousande and seuen hundred.

Of the chyldren of Aser throughoute their generacions and their kynredes and houses of their fathers, the number of the names from twentye yeres and aboue, all that went out to warre: The number of them that were of the trybe of Aser was .xli. thousande and fyue hundred.

Of the children of Nepthali: throughout their generacions & their kynreds and houses of their fathers, the number of names from twentye yeres and aboue, all that myght go fourth to the warre: The number of them that were of the trybe of Nepthalye, was .liii. thousande and .iiii. hundred.

These are the summes which Moses and Aaron numbred, and the prynces of Israell: those twelue men, whiche were euery one ouer the house of their fathers. And all the numbers of the chyldren of Israell, throughoute the houses of their fathers, from twentye yeare and aboue, all that went fourth to the warre in Israell, drewe all vnto the sume of .vi. hundred thousand and thre thousande, fyue hundred and fifty. But the Leuites after the tribes of their fathers were not numbred amonge them. And the Lord spake vnto Moyses, sayinge: Thou shalte not number the tribe of Leui, neither take the summe of them from amonge the chyldren of Israell. But thou shalte appoynt the Leuites ouer the habitacion of wytnesse and ouer all the vessels thereof, and ouer all thynges that are in it. Yea, they shal beare the tabernacle and all the vessels therof, & they shall minister in it, and shall dwell round about the tabernacle. And whē the tabernacle goeth fourth, ỳ Leuites shall take it downe: and when the tabernacle is to be pitched, they shall set it vp: and yf anye straunger come nye, he shall dye. And the chyldren of Israell shall pytche theyr tentes, euerye man in his owne companie, and euery man vnder his own standerd throughout their hostes. But the Leuites shal pitche rounde about the tabernacle of witnesse, that there be no wrath vpon the congregation of the chyldren of Israel, and the Leuites shall kepe the watche of the tabernacle of witnesse. And the children of Israell did accordyng to al that the Lord commaunded Moyses, euen so dyd they. G Exo. 12 f Nu. 11 a

¶ The .ii. Chapter.

AND the Lord spake vnto Moyses and Aaron, sayinge: euerye man of the chyldren of Israell shall pytch vnder hys owne standerd and vnder the armies of their fathers houses: on the other syde and rounde about the tabernacle of witnesse shall

they pytch. On the eaſte ſyde toward the ryſynge of the ſonne, ſhall they of ꝯ ſtanderd of the hoſte of Juda pytch throughoute theyr armyes: And Nahellon the ſonne of Aminadab was captayne of the ſonnes of Juda.

And hys hooſte and the number of them. lxxiiii. thouſand & ſixe hundred. Nexte vnto hym ſhall they that be of the trybe of Iſſachar pytch: and Nathanaell the ſonne of Zuar was captayne of the chyldren of Iſſachar: hys hooſte and the ſumme of the number thereof. liiii. thouſand and foure hundred. And then the trybe of Zabulon: and Eliab the ſon of Helon, captayne ouer the chyldren of Zabulon and his hooſte and the number of them. lvii. thouſand and. iiii. hundred: ſo that the whole number of the whole hooſte of Juda are an hundred thouſand. lxxxvi thouſand and foure hundred throughoute their armyes: and theſe ſhall go before. On the ſouthſide ſhal the ſtanderd of the hoſt of Rubē kepe through their companyes: and the captayne ouer the ſōnes of Ruben, was Elizur the ſonne of Sedeur. And hys hooſte and the number of them. xlvi. Thouſande and fyue hundred. And faſte by hym ſhall the trybe of Simeon pitch, and the captayne ouer the ſonnes of Simeon, was Salumiell the ſonne of Zuri Sadai, and his hooſte and the number of them. lix. Thouſande and three hundred. And the trybe of Gad alſo, and the captayne ouer the ſonnes of Gad, was Eliaſaph the ſonne of Deguell: And his hoſte and the numbre of them. xlv. thouſand. vi. hundred and fyftye. All that were numbred with the trybe of Ruben: an hundred thouſande. li. thouſand, foure hundred and fyftye throughoute their armyes, and they ſhall go in the ſeconde place. And the tabernacle of witneſſe ſhall go with the hooſte of the Leuites, in the myddes of the hooſtes: And as they lye in theyr tentes, euen ſo ſhall they proceade in their iourney, euery man in hys degree, and vnder theyr owne ſtanderdes. The weſtſyde ſhall the ſtandarde of the hoſte of Ephraim kepe with theyr armyes, and the captayne ouer the ſons of Ephraim, was Eliſama the ſonne of Amihud: hys hoſt and ꝯ number of them. xl. thouſande and fyue hundred. And faſte by hym, ſhalbe the trybe of Manaſſe, and the captayne ouer the ſonnes of Manaſſe was Gamaleel the ſonne of Pedazur. Hys hoſte and the number of them, xxxii. M. and. ii. hundred. And the tribe of Ben Jamin alſo: and the captayne ouer the ſōnes of Beniamin was, Abidan the ſon of Gedeoni. Hys hoſt and the number of them. xxxv. M and foure hundred. All that were appoynted with the hooſte of Ephraim were an hundred. M. viii. M. and an hundred throughout their armies, and they ſhall go in the thirde place. The ſtanderd of the hoſte of Dan ſhal kepe the northſyde with their armies: & the captayne ouer the chyldren of Dan, was Ahiezer the ſonne of Ammi Sadai. His hoſte and the number of them lxii. M. and. vii. hundred. And faſt by hym ſhall the trybe of Aſer pitch: and the captayne ouer the ſonnes of Aſer was Pagiel the ſonne of Ocran. His hoſt and the number of them. xli. thouſand and. v. hundred. And the trybe of Nephthali alſo, and the captayne ouer the chyldren of Nephthali: was Ahira the ſonne of Enan. Hys hoſte and the number of them. liii. M. and. iiii. hundred. All they that were appoynted with the hoſt of Dan, was an hundrede. M. lvii. M. and. vi. hundrede. And they ſhall go hynmoſt with their ſtanderdes. Theſe are the ſummes of the chyldren of Iſraell throughoute the houſes of their fathers: euen al the numbers that pytched throughoute theyr hoſtes fyxe hundred thouſande, thre thouſand, v. c. and fyfty. But the Leuites were not numbred amōg the chyldren of Iſraell as the Lorde commaunded Moyſes. And the chyldren of Iſrael dyd accordyng to all that the Lord commanded Moyſes, for ſo they pytched with theyr ſtanderdes, and ſo they iourneyed throughout their kinredes, and throughout the houſholdes of their fathers.

¶ The. iii. Chapter.

THese are the generacions of Aaron and Moses, in the day that the Lorde spake with Moyses in the mount Sinai, and these are the names of the sonnes of Aaron: Nadab the eldeste sonne, Abihu, Eleazar & Ithamar. • These are the names of
Nu.16 g Leu.8 a the sons of Aaron which were, • Priestes annointed, & whose hand was consecrated to minister. • And Nadab and
Leu.10 a Abihu dyed before the Lorde when they offered straunge fyre before the Lord in the wildernesse of Sinai, and had no chyldren. And Eleazar and Ithamar ministred in the syght of Aaron their father. And the Lorde spake vnto Moyses, saying: bryng the tribe
¶ of Leui, and set them before Aaron the
Nu.16 b priest • that they maye serue hym, and
Nu.18. a wayt vpon him and vpon all the multitude, before the tabernacle of wytnesse to do the seruice of the habitacion. They shal kepe all the apparell of the tabernacle of witnesse, and wayte vpon the chyldren of Israell to do the seruyce of the habitacion. And thou shalte geue the Leuites vnto Aaron and hys sonnes, for they are geuen and delyuered vnto hym of the chyldren of Israell. And thou shalt appoynte Aaron and hys sonnes to wayte on theyr Priestes office: and the straunger that commeth nye, shall be slayne. And the Lorde spake vnto Moyses saying: be-
¶ holde, I haue taken the Leuites from
Exo.13 a Nu.8c amonge the chyldren of Israell • for al the fyrste borne that openeth the matryce amonge the chyldren of Israell, and the Leuites shalbe myne: because all the fyrste borne are myne: for the same daye that I smote all the fyrste borne in the lande of Egypte, I halowed vnto me al the firste borne in Israell, bothe man and beaste, and myne they shalbe: I am the Lorde. And the Lord spake vnto Moyses in the wildernes of Sinai saying: Number the chyldren of Leui after the houses of theyr fathers in their kynreddes. All that are males, from a moneth olde and aboue shalte thou number. And Moyses numbred them, accordyng to the commaundement of the Lorde, and as he had commaunded. • And these Exo.6.e were the chylderene of Leui in theyr names: Gerson, and Cahath and Merari. And these are the names of the chyldren of Gerson in their kynredes: Libni and Semei. The sonnes of Cahath in theyr kynreddes: Amram, Izehar, Hebron and Oziell. And the sonnes of Merari in their kynreddes: Maheli and Musi. These are the kynreddes of the Leuites, accordynge to the houses of theyr fathers. Of
D Gerson came the kynred of the Libnites and the kynred of the Semeites These are the kinredes of the Gersonites. And the summe of them (after the number of al the males from a moneth olde and aboue) was seuen thousande and fyue hundred. And the kynredes of the Gersonites shall pytche behynde the habitation westwarde. The captayne and moste aunciente of the house of the Gersonites, was Eliasaph the sonne of Lael. And vnder the keppyng of the chyldren of Gerson in the tabernacle of wytnesse was the habitation and the tente, the couerynge thereof, and the hangynge of the doze of the tabernacle of wytnesse, and the hangynges of the courte, and the curtayne of the doze of the courte: whiche is rounde aboute the tabernacle, and the aulter, and the coardes of it for all the seruyce thereof. And of Cahath came the kynred of the Amramytes, and the kynred of the Izeharites: the kynred of the Hebronites, and the kinred of the Ozielites. These are the kynredes of the Cahathites. And the number of all the males from a moneth olde and aboue, was eyght thousand and fyue hundred. And these shall kepe the thynges that are to be kepte in the holye place. And the kynredde of the chylderene of Cahathe shall pytche on the Southsyde of the Tabernacle. The captaine and most aunciente of the house of the kynred of the Cahathites, was Elisaphan the sone of Oziell, and vnder theyr keppynge

was the arke, the table, the candlestick and the alters, and al the vessels of the sanctuarye that they minister in, and the vayle, and what soeuer belonged to the ministration thereof. And Eleazar the son of Aaron the Priest, was captayne ouer all the captaynes of the Leuites, and had the ouersight of thē that wayted vpon the sanctuary. And
E of Merari came the kinred of the Mahelites, and the kinred of the Musites These are the kinreds of Merari.
And the summe of them accordynge to the numbre of all the males, from a moneth olde and aboue was sixe thousand and two hundred. The captaine and the most auncient of theyr house, that were of the kynred of Merari, was Zuriel the sonne of Abihael: and these shall pytche on the northside of the tabernacle. And vnder the custodye of the sonnes of Merari shalbe the bordes of the dwellyng, & the barres, pylers and sockettes thereof, all the vessell thereof, & all that serueth therto: and the pylers of the court rounde aboute with theyr sockettes, theyr pynnes and theyr coardes. But on the forefront of the habitation before the Tabernacle of witnesse eastward, shal Moyses and Aaron and hys sonnes pytche, and wayte to kepe the sanctuarye, and to kepe the children of Israeli. And the straunger that commeth nye shalbe slayne. And the whole summe
F of the Leuites whiche Moyses and Aaron nombred, at the commaundemente of the Lorde thorowoute theyr kynredes (euen all the males from a
Nu. 26. moneth olde and aboue) was * two & twenty thousand. And the Lord sayd vnto Moyses: Nombre all the fyrste borne that are males among the children of Israell (from a moneth olde and aboue) and take the nomber of theyr names. And thou shalt appointe the Leuites to me (for I am the Lord) for all the first borne of the children of Israell, and the cattell of the Leuytes, for all the first gendred of the cattel of the children of Israell. And Moses nombred as the Lorde commaunded hym, all the fyrst borne of the children of Israel. And al the first borne males rehearsed vp theyr names, from a moneth olde and aboue, accordyng to their nombre) were two and twenty thousande, two hundred threescore and thirtene. And the Lorde spake vnto Moyses sayinge: take the Leuites for all the fyrst borne of the chyldren of Israell, and the cattell of the Leuites for their cattell, and the Leuites shalbe myne. I am the Lord. And for the redemynge of the two hundred and three scoze and thirtene, (whyche are moo then the Leuites in the fyrst borne of the chyldren of Israell,) take fiue sycles of euery heade, after the weyghte of the Sanctuary: the Sycle conteynynge twentye halfpens. And gene the money wherewith the odde nombre of theym is redemed, vnto Aaron and hys sonnes. And Moses toke the redemption money, of the ouerplus that were mo then the Leuytes: of the fyrst borne of the chyldren of Israell, toke he hys money: euen a thousande three hundred and threescore and fyue sycles, after the sycle of the Sanctuarye. And Moyses gaue the money of them that were redemed, vnto Aaron and his sonnes, according to the word of the Lorde, euen as the Lorde commaunded Moyses.

¶ The.iiii. Chapter.

AND the Lord spake vnto Moses and Aaron sayinge: Take the summe of the chyldren of Cahath from among the sons of Leui, after theyr kynreds & houses of theyr fathers, (from .xxx. yeare and aboue vntill fyftie) all that are able to go forth to the warre: for to do the worke in the tabernacle of witnesse. The office of the children of Cahath in the Tabernacle of wytnesse, is most holye. And when the host remoueth, Aaron and hys sonnes shall come and take downe the vayle, that hangeth betwene, and wrappe the Arke of wytnesse in it: and shall put thereon a couerynge of taxus skynnes and shall spredc vpon it a clothe that

is altogether of yelowe silck, and put in the barres thereof. And vppon the shewe table, they shall spzede abzoade, a cloth of yelowe silcke, and put theron the dysshes, spones, flatpeces, and pottes to powze with, and ther shalbe bzeade thereon continually: and they shall spzeade vpon them a couerynge of purple, and couer the same with a couerynge of taxus skynnes, and putte in the barres thereof. And they shal take a clothe of yelowe silcke, and couer the candlestycke of lyghte, wyth hys lampes, tonges, and snoffers, and all the oyle vessells whyche they occuppe aboute it, and they shal put both it, and all the vessell thereof within a couerynge of taxus skynnes, and put it vp on a barre. And vpon the golden alter they shall spzede a cloth of yelow silke and couer it with a couering of taxus skinnes, and put in the barres thereof. And they shall take all the thynges (whyche they occuppe to mynyster within the holy place) and put a cloth of yelowe silke vpon them, and couer them with a couering of taxus skins, B and put them on a barre. And they shall take awaye the asshes from the alter, and spzed a purple cloth thereon, and put vpon it all the vessels thereof that they minister withall: euen the colepannes, the flesshehokes, the shouels, the basens and the other vessells of the alter, and they shall spzede vpon it a couerynge of taxus skynnes, & put in the barres of it. And when Aaron and hys sonnes haue made an ende of couerynge the holye thynges, and all the vessells of the sanctuary (agaynst that the host remoue) then the sonnes of Cahath shall come in for to beare but they shal not touch ani holy thing least they dye. And this is the charge of the sonnes of Cahath in the Tabernacle of wytnesse. And to the office of Eleazar the sonne of Aaron the preist, partayneth the oyle for the lyghte, the swete cense, the daylye meateoffringe, & the annoyntynge oyle, and the ouersyghte of all the Tabernacle, and of al C that therein is, both in the sanctuary, and in all the vessels thereof: And the Lorde spake vnto Moyses and Aaron sayinge: Ye shall not destroye the trybe of the kynredde of the Cahathites, from amonge the Leuites. But thus doo vnto theym, that they maye lyue and not die, when they goo vnto the most holy thinges: Let Aaron and hys sonnes goo in, and take them downe, to euerye one after hys seruyce, and after hys charge. But let them not goo in, to se when the holye thynges are folden vp, least they dye. And the Lorde spake vnto Moyses sayinge: Take also the summe of the chyldren of Gerson, throughoute the houses of their fathers, and throwout their kynreds: from .xxx. yeare and aboue, vntill fyftye, shalte thou nombze them, all that are able to go forthe to the warre for to doo seruice in the Tabernacle of wytnesse. And thys is the seruice of the kinred of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellynge, and the rouffe of the Tabernacle of wytnesse, his couerynge, and the couerynge of taxus skynnes, that is aboue vpon it, and the hangyng of the doze whyche is in the Tabernacle of wytnesse: and the hangynge that is in the entrynge in of the gate of the court rounde about the dwellyng, and the alter, with the coardes, and all the instrumentes that serue vnto theym, and all that is made for to serue them. At the mouth of Aaron and his sons, shall the seruice of the children of the Gersonites be done, in all their charges, and in all theyr seruice, and ye shall numbze vnto them all their burthens to kepe. And thys is the seruice of the kynred of the chyldren of Gerson in the Tabernacle of wytnesse, and theyr watche shalbe vnder the hande of Ithamar, the sonne of Aaron the Preist. And thou shalte numbze the sonnes of Merari after theyr kynredes, & after the houses of theyr fathers: from thyrtie yeares and aboue vnto fyftie, shalte thou numbze them, euerye one that is able to goo forth to the warre, to do the seruice of the Tabernacle of wytnesse. And

this is the charge ỹ they muſt wayte vpon, accordyng to al their ſeruice in the Tabernacle of wytnes. The bordes of the dwellyng, with the barres pyllers, and ſockettes thereof, and the pyllers that are rounde aboute the courte, with theyr ſockettes, pinnes, and cordes, and withall the inſtrumentes of it, for all theyr ſeruice. And by name ye ſhall reken the thinges that they muſt wayte vpon to beare. This is the ſeruice of the kinredes of the ſonnes of Merari, accordynge to all their office in the tabernacle of wytneſſe vnder the hande of Ithamar the ſonne of Aaron the Prieſt. And Moſes and Aaron and the princes of the multitude numbred the ſonnes of the Cahathites, after their kinredes and houſes of their fathers: from thyrtye yeare and aboue vnto fyftie, all that were able to go forth to the warre, to do ſeruice in the tabernacle of wytneſſe. And the nombres of theym throughout theyr kynredes were two thouſande, ſeuen hundred and fyftye. This is the numbre of the kynredes of Cahath: namely, all that myght do ſeruice in the Tabernacle of wytnes, whych Moſes and Aaron did numbre accordynge to the commaundemente of the Lorde by the hande of Moyſes. These are the numbres of the ſonnes of Gerſon throughout their kynreds and houſes of their fathers, from thyrtye yeare vp vnto fyfty, all that were able to go forth to the warre, for to do ſeruice in the Tabernacle of witneſſe. And the numbres of them throughe-out their kynredes, and houſes of theyr fathers, were two thouſand, ſixe hundred and thyrtye. Thys is the nuvnbre of the kynredes of the ſons of Gerſon, of all that dydde ſeruyce in the Tabernacle of wytneſſe, whyche Moyſes and Aaron didde numbre accordynge to the commaundemente of the Lorde. And theſe are the numbres of the kynredes of the ſonnes of Merari, throughout their kynredes, and houſes of their fathers, from thyrtye yeare vp vnto fyftie: all that wente forth to the warre, and ſerued in the Tabernacle of wytneſſe. And the nvmbres of them after their kinreds were three thouſande, and two hundred.

This is the ſumme of the kynredes of the ſonnes of Merari, which Moſes and Aaron numbred accordynge to the word of the Lord, by the hand of Moyſes. And ſo all the numbres of ỹ Leuites, whiche Moyſes, Aaron and the Lordes of Iſraell numbred, after their kynredes and houſeholdes of their fathers, from thyrtye yeare vppe vnto fyftye, euerye one that came to do hys office, and ſeruice and to beare his burthen in the Tabernacle of witnes were (whan they were numbred.) eyghte thouſande, fyue hundrede and fortyſcore. Accordynge to the worde of the Lorde dyd (Aaron) numbre them by the hande of Moyſes, euerye one accordynge to their ſeruice and charge and accordyng to their offices: as the Lorde commaunded Moyſes.

¶ The. v. Chapter.

AND the Lord ſpake vnto Moſes, ſayinge: commaunde the childzen of Iſraell that they put out of the hoſte, euerye leper and euery one that hath an yſſue, & whoſo euer is defyled vpon a ſoule. Bothe male and female ſhal ye put out: euen out of the hoſte ſhall ye put them, that they defile not the tentes among whiche I dwell. And the chyldzen of Iſraell dyd ſo, and put theim oute of the hooſte, euen as the Lorde ſpake vnto Moſes, ſo dyd the childzen of Iſrael. And the Lord ſpake vnto Moſes, ſayinge: ſpeake vnto the childzen of Iſraell: whether it be man or woman. If they haue committed anye ſynne that a man doeth, and haue treſpaſſed agaynſte the Lorde, that ſoule hathe done amyſſe: Therefore they ſhall knowledge their ſynne whyche they haue done, and let him reſtore agayne the hurte that he hath done in the hole and put the fift part of it more therto, and geue it vnto hym whom he hathe treſpaſſed agaynſt. But and if there be not a man to reſtore the hurt vnto, nor a kynſeman of hys, let the treſpace be made good vnto the Lorde, and it ſhalbe

shalbe the Preistes, beside the ram of the attonement whereby an attonement shalbe made for hym. And euery heue offrynge that is made of the holy thynges of the childzen of Israel whi che they bzynge vnto the preist shalbe his, and euery mans halowed things shalbe his: and whatsoeuer anye man geueth the preist, it shalbe hys. And the Lorde spake vnto Moyses, saying Speake vnto the childzen of Israell, and saye vnto thē: If any mans wife goo syde, and trespace agaynste hym, so that another man lye with her fleshly, and it be hidde from the eyes of her husbande, & is not come to lyghte that she is defiled, and there is no witnesse agaynst her, neither she taknne with the maner, and the spzite of ielousye commeth vpō him so ỹ he is ielouse ouer his wife which is defiled: oz if the spzit of ielousie cōe vpō him, so ỹ he is ielouse ouer his wife which is vndefiled thē let the mā bzyng his wife vnto the Preist, and bzynge with her an offeryng foz her: the tenth part of an Epha of Barley meale, but let him pour none oyle vppon it, noz put frankencens thereon: foz it is an offerynge of ielousie, an offringe foz a remembzāce, causyng the sinne to be thought vpō. And the Preist shall bzynge her and Num 19 C set her before the Lorde, and let hym *take holy water in an erthen vessell, and of the dust that is in the floure of the habitation, and put it into the water. And let the Priest set the woman before the Lord, and vncouer the womans head, and put the memozialL of the offerynge in her handes which is the ielousie offeringe, and the Preiste shall haue bitter, and cursed waters in hys hande, and the Preist shal charge her, and saye vnto the woman. If no man haue lien with the, neither haste gone a side to vnclennes without thy husbande, then haue thou no harme of this bitter, and cursed waters. But and yf thou hast gone asyde behynde thyne husband, and art defiled, & some other man hath lien with the beside thyne husbande, (and the Preist shall charge the woman with an horrible curse, and the Preiste shall saye vnto the woman) the Lorde make the to be an abhomination and a curse amonge the people: when the Lord doth make thy thye rotte, and thy belye swell: These cursed waters go into the bowels of the, that they may make thy belye swell, and thy thye rotte, and lette D the woman say, Amen, Amen. And let the Preiast wzyte these curses: And when they be cleansed, lette hym cast thē into bitter waters, and gette the woman those bytter, and cursed waters to dzyncke, that those cursed and bitter waters may enter into her. And then the Preist shall take the ielousie offrynge oute of the womannes hande, and waue it before the Lorde, and bzynge it vnto the alter and the Preist shall take an handefull of the offerynge foz a memozyall, and burne it vpon the aulter, and then make the woman dzinke the waters: and when he hath made the woman dzynke the waters (if she be defiled, and haue tresspassed agaynste the husbande:) then shall the cursed and bitters waters go into her, and her belly shall swell, and her thye shall rotte, and that woman shalbe a curse amonge her people. And if the woman be not defyled but is cleane, she shall haue noo harme, but shall conceaue and beare. This is the lawe of ielousie, when a wyfe goeth asyde behynde her husbande, and is defyled, oz when the spirite of ielowsye commeth vpon a man, and he beynge ielouse ouer his wyfe, doth bzyng her before the Lorde. And the prieste shall do accozdynge vnto all thys lawe, and the man shalbe gyltlesse, and the woman shall beare her synne.

The.vi. Chapter.

AND the Lorde spake vnto Moyses saying: speake vnto the childzen of Israel, and say vnto them: when either man oz woman doth separate theym selues to bowe a bowe of an absteyner, and appoynt them selues vnto the Lorde, he shall seperate him selfe from * wyne Iud. 13. and stronge dzinke, and shall dzynke Amos. 2 no vynygere of wyne oz of stronge dzinke noz shal dzynke whatsoeuer is

pzessed

pzeſſed out of grapes: and eate no freſh grapes neither yet dzyed. As longe as hys abſtinence endureth, ſhall he eate nothing that is made of the vyne tree, oz of the cozneis, oz of the huſke of the
B grape. And as long as he voweth, and is ſeparated, ther ſhall no raſure come vpon hys heade: but vntyll hys dayes be out, in the which he ſeparateth him ſelfe vnto the Lozd, he ſhalbe holy, and ſhall let the lockes of his heare grow. As longe as he conſecrateth hym ſelfe vnto the Lozd, he ſhall come at no dead bodye: he ſhall not make hym ſelfe vncleane at the deathe of hys father, mother, bzother oz ſyſter: becauſe that the vowe of the abſtinence of hys God is vppon hys heade. All the dayes of hys abſtinence he is holy vnto the Lozde. And yf it foztune that anye man by chaunce dye ſodenlye, befoze hym, the heade of his abſtinence ſhalbe defyled, and he ſhall * ſhaue hys heade the
Act. 18. D daye of hys cleanſynge: euen the ſeuenth daye he ſhall ſhaue it. And the eyght day he ſhall bzynge two turtles oz two yong pygeons to the pzieſt, befoze the doze of the tabernacle of wytneſſe. And the Pzieſte ſhall offer the one foz ſynne, and the other foz a burnt offeringe, and make an attonement foz hym as concerning that he ſynned vpon a ſoule, and ſhall halowe his head the ſame daye, and he ſhall conſecrate hym ſelfe vnto the Lozde (the tyme of his abſtinence) and ſhal bzing a lambe of a yeare olde foz treſpace: but the daies that were befoze are loſt, becauſe
C hys abſtynence was defyled. Thys is the lawe of the abſteyner, when the tyme of his abſtynence is out, he ſhall be bzought vnto the doze of the tabernacle of wytneſſe, and he ſhall bzynge hys offerynge vnto the LORD: an hee lambe of a yere olde without blemyſhe foz a burnteofferynge, and a ſhe lambe of a yeare olde withoute blemyſhe foz ſynne, a ram withoute blemyſhe alſo foz a peaceofferynge, and a baſket of ſweete bzeade, euen cakes of fyne floure myngled with oyle, and wafers of ſweete bzed annointed with oyle with theyz meateofferynges and dzynke offerynges. And the Pzieſte ſhall bzynge hym befoze the Lozd, and offer his ſinneoffering and his burntofferynge, and ſhall offer the ram foz a peaceofferinge vnto the Lozde, with the baſkette of ſweete bzeade, and the pzieſt ſhal offer alſo his meateoffering and hys dzynke offeryng. And he ſhall ſhaue the heade of the abſteyner in the dooze of the tabernacle of wytneſſe: euen the heade of hys abſtynence, and ſhall take the heare of hys ſober head, and put it in the fyze, whiche is vnder the peaceofferynge. And the Pzieſte ſhal take the ſodden ſhoulder of ỹ ram and one ſweete cake oute of the baſket, and one ſweete wafer alſo, and putte them vpon the hands of the abſteyner (after he hath ſhauen hys abſtynence of) and the pzieſte ſhall (take them of hym, and) waue them befoze the Lozd. And theſe holye thynges ſhall be the D pzieſtes with the wauebzeſt and heue ſhoulder: and then the abſteyner maye dzinke wyne. This is the lawe of the abſteyner which hath voweb hys offerynge vnto the Lozde foz hys conſecracion: Beſydes thoſe thynges that hys hande can gette, accozdynge to the vowe whiche he voweb, euen ſo he muſte do after the lawe of hys abſtinence. And the Lozd ſpake vnto Moſes, ſayinge: ſpeake vnto Aaron and hys ſonnes, ſayinge: of thys wyſe ye ſhall bleſſe the chyldzen of Iſraell, and ſaye vnto them. The Lozd bleſſe thee, and kepe thee. The Lozde make hys face ſhyne vpon thee, and be mercifull vnto thee. The LORDE lyfte vp hys countenaunce vppon thee, and geue thee peace. And they ſhal put my name vpon the chyldzen of Iſrael, and I wyll bleſſe them.

¶ The. vii. Chapter.

AND it foztuned in that daye, I when Moyſes had full ſet vp Ex.
the habitation & anoynted and ſanctifyed it, and all the apparell therof, the alter alſo and all the belleſſes thereof, and had annoynted them and ſanctifyed them, then the pzynces of

Iſraell

Israel heades ouer the houses of their fathers which were the Lordes of the trybes, standynge in their offyces, offred and brought their sacrifice before the Lorde: sixe couered charettes and xii. oxen: one charet for two Lordes, and for one, an oxe, and they brought them before the habitation. And the Lorde spake vnto Moises saying: take it of them, that they may be to do the seruice of the Tabernacle of wytnesse, and thou shalt geue theym vnto the Leuytes, to euery man accordinge vnto his office. And Moises toke the charettes and the oxen, and gaue them vnto the Leuyts, two charets, & foure oxen, he gaue vnto the sons of Gerson accordyng vnto their office. And .iiii. charettes, & eyght oxen he gaue vnto the sonnes of Merari (accordyng vnto theyr offices) vnder the hand of Ithamar the sonne of Aaron the priest.

Num. 3. But vnto the sonnes of Cahath he gaue none, because they had vpon thē office of holy thinges, which they dyd beare vpon shoulders. And the prynces offered for the dedicatynge of the alter (in the daye that it was annointed) & broughte theyr sacrifices before the alter. And the Lorde sayde vnto Moyses: The princes shal bring their offeringe, euery day one prince, for the dedicatynge of the alter.

The offrynge of Nahellō

And so on the first day dyd Nahellō the sonne of Aminadab of the trybe of Juda, offer his sacrifice: And his offrynge was a siluer charger, of an hundred and .xxx. sycles: a siluer boule of lxx. sycles after the weight of the sanctuary: and they were both full of fyne wheten floure, mingled with oyle for a meateoffring: a spone of ten sycles of golde, full of sence, a bullocke, a ram, a lambe of a yeare olde for a burntoffrynge: an he goate for a sinneoffrynge: and (for a peaceoffrynge) two oxen, fiue rammes, fiue he goates, and fyue lambes of a yeare olde: this was the gyfte of Nahellon the sonne of Aminadab.

The offrynge of Nathanael

The second daye of Nathanael, the sonne of Zuar, captayne ouer Issachar did offer. And he offred for hys gyfte: a syluer charger of an hundred & thirtie sicles: a siluer boule of seuentie sicles after the sicle of the sanctuarye: bothe full of fine floure mingled with oyle for a meatoffrynge: a golden spone of ten sicles, full of cens: a bullocke, a ram, a lambe of a yeare old for a burnt offrynge: and an hegoate for sinne: and (for a peaceoffrynge) two oxen. v. rāmes, fiue hegoates, fiue lambes of one yeare olde. This was the offeryng of Nathanael the sonne of Zuar.

The offring of Eliab.

The third daye, Eliab the sonne of Helon captayne of the chyldren of Zabulon dyd offre. And his gifte was: a syluer charger of an hundred and thirtie sycles: a siluer boule of seuentie sicles after the sicle of the sanctuarye, and both were full of fine floure mingled with oyle for a meateoffring: a golden spone of ten sicles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offringe, an hegoate for sinne: and (for a peaceoffrynge) two oxen, fiue rams, fiue hegoates, fiue lambes, of one yere olde. This was the offeryng of Eliab the sonne of Helon.

The offering of Elizur.

The fourth day, Elizur the sonne of Sedeur captaine of the chyldren of Ruben dydde offer. And his gifte was: a siluer charger of an hundred and thirtie sicles: a syluer boule of seuentie sicles, after the sicle of the sanctuary, and they were bothe full of fine floure mingled with oyle, for a meateoffrynge: a golden spone of ten sicles ful of cens: a bullocke, a ram a lambe of a yeare olde for a burnteoffrynge, an heagoate for sinne: and for (a peaceofferyng) two oxen, fiue rams fiue hegoates, and fyue lambes, of one yere olde. This was the offerynge of Elizur the sonne of Sedeur.

The offrynge of Selumiell.

The fifth daye, Selumiel the sonne of Zuri, Sadai captayne of the chyldren of Simeon, offred. Hys gyfte was: a siluer charger of an hundred and thyrtie sicles, a siluer boule of seuentie sicles: after the sicle of the Sanctuarye, and they were both full of fyne flour mingled with oyle for a meate offrynge: a golden spone of ten sicles ful of cens: a bullocke, a ramme, a lambe of a yere olde, for a burnte offrynge: an hegoate for sinne: and for a peaceoffrynge, two

oxen,

oxen, fyue rammes, fyue hegoates, fiue lambes of a yeare old. This was the offering of Selumiel, the sonne of Zuri Sadai. • The sixte daye, Eliasaph the sonne of Deguel captayne of the childzen of Gad, offred. Hys gift was: a siluer charger, of an hundzede and thyztye sycles, a siluer boule of seuentie sycles after the sicle of the Sanctuarye, both full of fyne floure mingled wyth oyle for a meateoffrynge: a golden spone of ten sycles full of cens: a bullocke, a ram, a lambe of a yeare olde for a burntoffrynge, an hegoate for sin. And for a peaceoffryng two oxen, fiue rammes, fiue hegoates, fiue lambes of one yeare old. This was the offering of Eliasaph the sonne of Deguel.

The offringe of Eliasaph

• The seuenth day, Elisama the sonne of Ammiud captaine of the childzen of Ephzaim, offered. And his sacrifyce was: a siluer charger of an hundzede and thirtie sicles: a siluer boule of seuentie sicles: after the sicle of the Sanctuary, both full of fine floure mingled with oyle, for a meateoffryng, a golde spone of ten sicles, full of cens: a bullocke, a ram, a lambe of a yeare olde for a burntofferyng: an hegeate for sinne: and for a peaceoffrynge, two oxen, fiue rammes, fiue hegoates, fiue lambes of a yeare olde. This was the offerynge of Elisama, the son of Ammiud.

The offringe of Elisama

• The eight daye, offred Gamaliel the sonne of Pedazur, the captayne of the chyldzen of Manasse. And his offerynge was a siluer charger of an hundzed & thirtie sicles: a siluer boule of seuentie sycles: after the sicle of the Sanctuarye, bothe full of fine floure mingled with oyle for a meateoffring: a golden spone of ten sicles, full of cens, a bullocke, a ram, a lambe of a yeare olde for a burntofferyng: an hegoate for sinne, and for a peaceofferyng, two oxen, fiue rammes, fiue hegoates, fiue lambes of a yeare olde. This was the offerynge of Gamaliel the sonne of Pedazur.

The offringe of Gamaliell.

• The ninth day, Abidan the sonne of Gedeoni captayne of the chyldzen of Ben Jamin offred. And his gift was a siluer charger of an hundzede & xxx. sicles, a siluer boll of lxx. sicles, after ỹ sicle of the Sanctuary both ful of fine floure mingled with oyle for a meateoffryng, a golden spone of ten sycles, ful of cens: a bullocke, a ram, a lambe of one yere olde for a burntofferynge: an hegoate for sinne: and for a peaceofrynge two oxen, fiue rammes, fiue hegoates, fiue lambes of one yere olde.

The offringe of Abidan

This was the offering of Abidan the sonne of Gedeoni. • The tenth daye: Ahiezer the sonne of Ammi Sadai, captayne of the childzen of Dan offered. And his offerynge was: a siluer charger of an hundzed and thirtye sycles: a siluer boule of seuentie sycles after the sicle of the Sanctuary, bothe full of fine floure mingled wyth oyle, for a meateoffryng: a golden spone of ten sicles ful of cens: a bullocke, a ram a lambe of a yeare olde for a burnteoffrynge: an hegoate for sinne: and for a peaceoffrynge two oxen, fiue rammes, fiue hegoates, fiue lambes of a yeare olde.

Ahiezer fryng

Thys was the offerynge of Ahiezer the sonne of Ammi Sadai. • The eleuenth daye, Pagiell the sonne of Ocran captayne of the chyldzen of Aser, offered. And hys offerynge was a siluer charger of an hundzed and thyztye sycles: a syluer boule of seuentye sycles after the sycle of the Sanctuary, bothe full of fine floure mingled with oyle for a meateoffring: a golden spone of tenne sycles, full of cens, a bullocke, a ram, a lambe of a yere old for a burnt offryng, an hegoate for sinne, and for a peaceofferynge: two oxen, fiue rammes, fyue hegoates, fiue lambes, of one yeare olde. Thys was the offerynge of Pagiel the sonne of Ocran.

Pagiell

• The twelfth day, Ahira the sonne of Enan, captayne of the chyldzen of Nephthali offered. And hys offeryng was: a siluer charger of an hundzed and thyztye sycles: a syluer boule of thzescoze and tenne sycles, after the sicle of the Sanctuarye, bothe full of fyne floure myngled wyth oyle for a meateoffrynge: a golden spone of ten sycles, full of cens: a bullocke, a ram, a lambe of one yeare olde for a burnte offerynge an hegoate for synne: and

for

for a peaceoffryng two oxen, fiue rammes, fiue hegoates, fiue lambes of one yeare olde. This was the offrynge of
G Ahira, the sonne of Enan. This was the dedication of the alter in the daye when it was annoynted: vnto the whyche was broughte of the princes of Israel twelue chargers of syluer. twelue syluer bolles, twelue spones of golde: euery charger contaynynge an hundred and thyrtye sicles of siluer, euery boule threescore and ten. And al the siluer vessell conteyned two thousande and foure hundred sycles after the sycle of the Sanctuarye. And the golden spones were twelue, full of cens, contaynyng ten sycles a peece, after the sicle of the Sanctuary, so that all the golde of the spones, was an hundred and twenty sycles. All the bullockes for the burntofferyng were twelue, the rammes twelue, the lambes of a yeare olde twelue, wyth the meatoffrynge: and the heagoates, for sinne twelue. And all the oxen for the peaceofferynge, were foure and twenty, the rammes sixtie, the hegoates threescore, the lambes of a yeare olde sixtye. This was the dedication of the alter, after that it was annointed. And when Moses was gone into the tabernacle of wytnesse, to speke wyth hym, he harde the voyce of one speakyng vnto hym from of the mercyseate, that was vpon the arke of witnesse betwene the two cherubins, and he talked with him.

¶ The. viii. Chapter.

AND the Lorde spake vnto
a Moyses sayyng: speake vnto
Exo. 25. Aaron, and saye vnto hym:
• when thou puttest on the lampes, the same seuen lampes shall geue lyght towarde the forefront of the candlestycke.
And Aaron dydde euen so, and lighted the lampes towarde the forefronte of the candlestycke, as the Lorde commaunded Moyses, and the worke of the candlestycke was of fyne golde, both the shaft and the floures thereof: accordynge vnto the vision which the Lorde had shewed Moses: euen so he made the candlestycke. And the Lorde spake vnto Moyses sayinge: take the Leuites from amonge the children of Israell, and cleanse them. But thus shalt thou do vnto them, when thou clensest them: sprynkle water of purifying vpon them, and let them make a rasure to runne a longe vpon all the fleshe of them, and lette them washe B their clothes, and soo make thē selues cleane. Then lette them take a bullocke wyth hys meatoffrynge: euen fine floure myngled with oyle: and another bullocke shalte thou take for sinne. And when thou doest bringe the Leuytes before the tabernacle of witnesse, thou shalt gather the whole multitude of the chyldren of Israell together, and bringe the Leuytes before the LORDE, and the chyldren of Israell shall put their handes vpon the Leuytes. And Aaron shall waue the Leuites before the Lord, for a waueoffryng of the chyldren of Israell, that they may execute the ministration of the seruice of the Lorde.
And the Leuites shal put their handes vppon the heades of the bullockes, and thou shalte offer the one for synne and the other for a burnte offrynge, vnto the LORDE, that thou maiest make an attonemente for the Leuytes. And thou shalt set the Leuites before Aaron and hys sonnes, and waue them for a waueoffrynge before the Lorde. And thus thou shalt seperate the Leuites from among the children of Israell, and the Leuytes shall be myne: after that shall the Leuites goo in, to doo the seruyce of the tabernacle of wytnesse. AND thou shalte C clense them and waue them, for they are geuen and delyuered vnto me frō among the children of Israel, for suche as open euerye wombe: euen for the fyrst borne of al the children of Israel haue I taken them vnto me. Exo. 13.
• For all the firste borne of the chyl- Luke. 2. b
dren

dren of Israell are mine bothe manne and beast: sence the daye that I smote euerye fyrste borne in the lande of Egypte, I sanctyfyed them for my selfe, and I haue taken the Leuytes, for all the fyrste borne of the childrē of Israell, and haue geuen the Leuites as a gyft vnto Aaron, and his sonnes from amonge the childzen of Israell, to do ꝯ seruice of ꝯ childrē of Israell, in ꝯ Tabernacle of wytnesse, to make an attonement for the childzen of Israell, that there be no plague amonge the chyldzen of Israell, if the childzen come nye vnto the holy thynges. And
D Moses and Aaron and all the congregation of the chyldzen of Israell dyd with the Leuites, accordyng vnto all that the Lorde commaunded Moyses concernyng the Leuites: euen soo dyd the childzen of Israell vnto them.
And the Leuites were purified, and washed their clothes. And Aaron waued them before the Lorde, & made an attonement for theim, and clensed them. After that went the Leuites in to do their seruice in the Tabernacle of wytnes, before Aaron & his sonnes as the Lord had commaunded Moses concernyng the Leuites, euen so they did vnto them. And the Lorde spake vnto Moyses, saying: this is it that
Num. 4. belongeth vnto the Leuites: * from xxv. yeare vpward they shal go in, to wayte vpon the seruice of the Tabernacle of witnesse, & from the age of fiftie yeare, they shall ceasse waytynge vpon the seruice therof, and shal serue no more: but shall minister vnto theyr brethren in the tabernacle of wytnesse to waite, but shall do no more seruice. Thus therefore shalte thou doo vnto the Leuites in their watche.

¶ The. ix. Chapter.

A Ex. 12. a Leui. 21 Num 28 Deu. 16

AND the Lorde spake vnto Moses in the wildernesse of Sinai, in the firste moneth of the second yeare, after they * were come out of the lande of Egypte, saying: let the childzen of Israell offer Passeouer in his season: euen the xiiii. day of this moneth at euen, let them kepe it in hys season, accordynge to all the ceremonies of it, and accordyng to al the maners thereof. And Moses spake
B vnto the childzen of Israell, that they shoulde offer Passeouer, and they offred Passeouer ꝯ xiiii. daye of the first moneth at euen in the wildernesse of Sinai, accordyng to all that the Lord commaunded Moses, euen soo did the chyldzen of Israell. And certayne men were defiled vpon the soule of manne, that they myght not offer Passeouer, the same daye. And they came before Moses and Aaron the same day. And the men sayde vnto hym: We are defyled vpon the soule of man: wherefore are we kepte backe that we maye not offer an offering vnto the Lord in the due season, amōg ꝯ childrē of Israell.
And Moyses sayd vnto them: Stand styll, and I will heare what the Lord wyll commaunde concernynge youe.
And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldzen of Israell and saye: If anye man among you or your chyldzen after you be vncleane by the reason of a coarse, or is in the way farre from you, and will offer Passeouer vnto the Lorde: the. xiiii. day of the seconde moneth at euen let them offer it, and eate it with sweete
C breed and sowre herbes: let them leaue none of it vnto the morynge * nor breake anye bone of it: But accordyng to all the ordeynaunce of the Passeouer let them offer it. But the man that is cleane and is not in a iourney, and yet was negligent to offer Passeouer: the same soule shall perysshe from hys people, because he brought not the offerynge of the Lorde in hys due season: that man shall beare hys synne. And
E yf a straunger dwell amonge you, and wyll offer Passeouer vnto the Lord, accordyng to the ordeynaunce of Passeouer and maner thereof, he shall offer it thus.
Ye shall haue one lawe bothe for the straunger, & for hym that was borne at home in the lande. And the same daye that the Tabernacle was reared vppe, a cloude couered ꝯ habitatyon,

which was a Tabernacle of the wit-
nesse: and at euen there was vpon the
habitation, as it were the similitude
of fyre vntyll the morninge. So it
was alway, the cloude couerd it by
day, & the similitude of fyre by nyght.
And when the cloude was taken vp
from of the tabernacle, then the chyl-
dren of Israell iourneyed: and where
the cloude abode, there the children of
Israell pitched theyr tentes. At the
mouthe of the Lord the childrē of Is-
rael iourneyed, and at the mouthe of
the Lord they pytched. And as long
as the cloude abode vpon the habita-
tion they lay stil: and when the cloude
taryed styll vpon the habitation long
tyme, the chyldren of Israell kept the
watche of the Lorde, and iourneyde
not. And it chaunced, that whan the
clowde abode a fewe days vppon the
habitation, they abode in theyr tentes
accordynge to the commandemente of
the Lord: and they iorneyd also at the
commaundement of the LORDE.

D And it happened, that when the
cloude abode vpon the habitation, frō
euen vnto the morninge, and was ta-
ken vp in the morninge, then they ior-
neyed. Whether it was by daye or by
nyght, that the cloude was taken vp
their iorneyed. Or yf the cloud taryed
two dayes or a moneth, or a long sea-
son vpon the habitatiō, and remayned
thereon the children of Israell abode
styll, and iorneyed not. And as soone
as the cloude was taken vp, they ior-
neyd. At the mouth of the Lord, they
rested in the tentes, and at the com-
maundemente of the Lorde, they ior-
neyed keppyng the watche of the lorde
at the commaundement of the Lorde
by the hande of Moses.

¶ The. x. Chapter.

A And the Lord spake vnto Mo
ses, sayinge: Make the twoo
Trompettes of syluer: of an
whole piece shalt thou make theym,
that thou mayst vse theim, to calle the
congregation together, and when the
hoste shall iorney. Therfore shal they
blowe with them, that all the multi-
tude may resort to thee before the doze
of the tabernacle of wytnesse. And yf
they blowe but one trompet, than the
princes whyche are heades ouer the
thousandes of Israell shall come vn-
to thee. But if ye trompe, the hostes
that lye on the east partes, shall go for-
ward. And yf ye trompe the seconde
tyme, the hoste that lieth on the south
syde shall take their iourney: for they
shall trompe whenne they take their
iornets. But when the congregation B
is to bee gathered together, they shall
blowe only, and not trompe. And the
sonnes of Aaron the priest shal blow
with their trompets, and ye shal haue
them as a lawe for euer in your gene-
rations. And yf ye goe to warre in
your lande against your enemies that
vexe you, ye shal blow with the trom
petts: and ye shalbe remembred before
the Lorde your God, to be saued from
your enemies. Also in the day of your
gladnes, and in your feaste dayes, and
in the beginnyng of your monethes,
ye shall blow the trompets ouer your
burnte sacrifices and peaceoffrynges,
that they may be a remembraunce for
youe before youre God. I am the
Lorde our God. And it came to passe
the twentith day of the second month
in the seconde yeare, that the clowde
was taken vp from of the habitation
of wytnesse. And the childrē of Is-
rael tooke their iorneye out of the de-
serte of Sinai, and the cloude rested
in the wyldernesse of Pharan. And
the fyrste tooke theyr iourneye at the
mouthe of the Lorde, by the hande of
Moyses. In the fyrste place wente
the standarde of the hoofte of Iuda, C
accordynge to theyr armyes: whose
captayne was Nahasson, the soonne
of Aminadab. And ouer the hoofte
of the Trybe of the chylderne of Is-
sachar, was Nathanael, the sonne of
Zuar. And ouer the hoste of the trybe
of the chyldern of Zabulon, was E-
liab, the sonne of Helon. And the ha-
bitation was taken downe: and the
sonnes of Gerson and Merari wente
forthe bearynge the Habytation.

C And the hoste of Ruben went forth
with theyr standerde and armyes,
whose captayn was Elizur the sonne
of Sedeur. And ouer the host of the
tribe of ỹ chyldren of Simeon was
Salamiel the son of Suri Saddai.
And ouer the hoste of the tribe of the
chylderne of Gad was Eliasaph the
sonne of Deguel. The Cahathites
also went forwarde, and bare the san-
ctuarye, and the other dydde sette vp
the habitation agaynst they camme.
And the standerde of the hoste of the
childerne of Ephraim wente forthe
accordyng to theyr armies, whose cap-
tayne was Elisama the sonne of Am-
miud. And ouer the hoste of the tribe
of the sons of Manasse, was Gama-
liel, the sonne of Pedazur. And ouer
the hoaste of the tribe of the sonnes of
Beniamin was Abidan the sonne of
Gedeon. And the standerde of the
hoaste of the chylderne of Dan came
forth (hauyng al the hostes togethey)
throughoute their armyes: whose
capitayne was Ahiezer, the sonne of
Ammi Saddai. And ouer the hoste
of the Tribe of the chyldren of Aser,
was Pagiel, the sonne of Ochran.
And ouer the hoste of the tribe of the
chyldren of Nephthali, was Ahira,
D the sonne of Enan. These are the iour-
neys of the children of Israel throw
out theyr armies: and thus the hostes
remoued. And Moses sayd vnto Ho-
bab, the sonne of Raguel the Madia-
nite: whiche was Moyses father in
lawe: We go into the place of whych
the Lorde sayde: I wyll geue it you.
Come thou therfore wyth vs, and we
wyll doo thee good: for the Lord hath
promysed good vnto Israell. And he
answered hym: I wyll not goe: but
wyll departe to myne owne land, and
to my kynrede. He sayde: Oh naye,
leaue vs not: for thou knowest oure
mansions in the wildernes: and thou
haste bene to vs in stede of eyes. And
yf thou go wyth vs, loke what good-
nesse the Lorde sheweth vnto vs, the
same wyll wee shewe vnto thee. And
they departed from the mounte of the
Lord, thre dayes iorney: and the arke
of the testament of the Lord went be-
fore them in the three dayes iorney, to
serche out a restyng place for theym.
And the Lorde made a shadowe for
theym throwout the clowde by day, Pl.
when they went out of the tentes.
And it fortuned, that when the Arke
wente forth: Moyses sayde: • Ryse
vp Lorde, and lette thyne ennemyes
be scattered: and let thē ỹ hate thee,
flee before thee. And when the Arke
rested, he sayde: Returne O Lorde,
vnto thee many thousands of Israel.

C The .xi. Chapter.

AND it fortuned, that whenne I
• the people dydde wyckedly, Ex.
it was a displesure in the ea-
res of the Lorde. And whenne the
Lorde heard it, his countenance was
prouoked to wrathe, and the fyre of
the LORDE, burnte amonge
them, and consumed theim that were
the vttermoste of the hoste. And the
people cried vnto Moses. And when
Moyses made intercession vnto the
Lorde, the fyre quenched. And the B
name of the place was called Thabe-
rah, because the fyre of the LORD
burnte amonge theym. And the ras-
call people that was amonge theym,
felt a lustynge, and turned them sel-
ues, and wepte (euen as dyd also the
chyldren of Israell) and sayde: Who
shall geue vs flesshe to eate? wee re-
member the flesh whyche wee dydde
eate in Egypte for naughte, and the
cocumbers and melons, leekes, ony-
ons, and Garlyke. But nowe oure
foule is dryed awaye, for we can se Exo.16
nothynge elis, saue Manna. The
Manna was as • Coriander seede, Ex.
and (to see to) lyke Bdellion. And
the people wente aboute, and gathe-
red it, and ground it in mylles, or bet
it in mortars, and baked it in pannes,
and made cakes of it. And the taste
of it was lyke vnto the taste of an
oyle cake. And whenne the dew fell
dowme vppon the hoste in the nyght,
the Manna fell vppon yt. And C
whenne Moyses hearde the people
wepe throughout their households
euerye man in the dore of hys tente,
the

the face of the Lorde was prouoked vnto wrath exceadyngly: and it greued Moyses also. And Moyses sayde vnto the Lorde: wherfore hast thou dealte cruelly with thy seruaunte? And wherfore haue I not founde fauoure in thy syght, seynge that thou puttest the weyght of all thys people vppon me? haue I conceaued all thys people? Or haue I begotten them? that thou shouldest saye vnto me? carye theym in thy bosome (as a nurse beareth the suckynge chylde) vnto the lande, which thou swarest vnto their fathers? where shoulde I haue flesshe to geue vnto all thys people, whiche wepe before me, saying: geue vs flesshe that we maye eate? I am not able to beare all thys people alone, seynge it is to heauy for me. If thou deale thus with me, kyll me, I praye thee, yf I haue founde fauoure in thy syght, that I see not my wretchednes. And the Lorde sayde vnto Moyses, • gather vnto me. lxx. men of the elders of Israell, whiche thou knowest, that they are elders of the people and officers ouer them, and thou shalt bringe them vnto the tabernacle of wytnesse that they may stād ther with thee: And I wyll come downe, and talke with the there, and take of the spyrite which is vppon thee, and put vppon them, and they shal beare the burthen of the people with the, leste thou be constrayned to beare it alone. And saye thou vnto the • people: he halowed against to morowe, and ye shall eate flesshe: for your whyninge is in the eares of the Lord, seynge ye sayde: who shall geue vs flesshe to eate? we were happye in Egypte: therefore the Lorde wyll geue you flesshe, and ye shall eate. Ye shall not eate one daye nor two, nor fyue dayes, neyther ten nor twentie dayes: but euen a moneth longe, vntyll it come out at the nostrelles of you: and make you to parbrake, because that ye haue caste the Lorde aslyde whiche is amonge you: and haue wepte before hym, saynge, why came we thus oute of Egypte? And Moyses sayde: • sixe hundred thousand footemen are there of the people amonge whiche I am. And thou hast said: I wyll geue them flesshe, that they maye eate a moneth long. Shal the shepe and the oxen be slayn for them, to synde theim? either shall all the fysshe of the sea be gathered togyther for them to serue theim? And the Lorde sayde vnto Moyses: Shall • the Lordes hande bee waxed short? Thou shalt see nowe whither my worde shall comme to passe vnto thee, or not. And Moyses wente out, and told the people the sayinge of the Lorde, and gathered the. lxx. elders of the people, and set them round about the tabernacle. And the Lorde came downe in a clonde, & spake vnto him, and toke of the spirite that was vpon him, and gaue it vnto the. lxx. elders. And it fortuned that when the spirite rested vppon theym, they prophecied, and dyd not ceasse. But there remayned two of the men in the hoste, the name of the one was Eldad, and the name of the other Medad. And the spirite rested vppon theym, and they were of them that were writtē, and went not out vnto the tabernacle, but prophecied in the hoste. And there ran a yong mā, and told Moses, and said: Eldad and Medad do prophecy in the hoste. And Josua the sonne of Nun the seruaunt of Moyses, one of hys yong men, answered and sayd: Moyses, Moses, • forbyd them. And Moses sayd vnto hym: Enuiest thou for my sake? • Would God that all the Lordes people coulde prophecie, and that the Lorde would put his spirite vpon them. And Moses gat him into the hoste, he and the elders of Israel. And there went foorth a great winde from the Lord: and • brought quayles from the sea: and let them fall aboute the hoste, euen a dayes iourney rounde about on euery syde of the hoste (& they dyd flye in the ayre (as it were two cubites hye ouer the earthe. And the people stode vp, and all that daye, and al that night, & on the morow they gathered quailes. And he that gathered a litle, gathered. x. homers ful. and they spred them abrode roūd about ỹ hoste.

Exo. 12
Esa. 50 a and. 59. a
F
Luke. 9 a
G
Joel. 2, & 1 Cor. 14
Exo. 16 d

Psa.78 d • And whyle the flesshe was yet betweene theyr teeth, and yet it was chewed vp: beholde, the countenaunce of the Lorde was moued agaynste the
Psa.78 d people, and the LORDE smote the people with an exceading great plage. And the name of the place was called the graues of lust, because they buried the people that lusted, there. And the people tooke theyr iourneye from the graues of luste vnto Hazeroth: and abode at Hazeroth.

¶ The.xii. Chapter.

A Deu.24, AND • Mir Iam and Aaron spake agaynste Moyses because of the woman of Inde whyche he had taken: for he had taken to wife one of Inde. And they sayde: hath the Lorde in dede spoken onely through Moyses? Hath hee not also spoken by vs? And the Lorde heard it. But Moses was
Ec.45.a a verye meke manne, aboue al the men of the earthe. And the Lorde spake at once vnto Moyses vnto Aaron and to Mir Iam, come out eye three vnto the Tabernacle of wytnesse and they
Exo.29. came out all three. And the Lord cam
Psal.99 downe in the • piller of the cloude, and
Exo.29 g stode in the dore of the tabernacle, and
B called Aaron and Mir Iam. And they wente out both of them And hee sayde, heare my wordes. If there bee a Prophete of the Lordes among you I will be knowen of hym in a vysion: and will speake vnto hym in a sleepe. My seruaunte Moyses is not so, whyche is faythfull in all myne house. Vnto hym will I speake
Exo.33 d mouthe to mouthe in a vysion: but in
C riddles and similitudes doeth not hee see the Lorde. Wherefore then were yee not afrayde to speake agaynste my seruaunte Moyses? And the Lorde was moued vnto wrath against them and he went hys waye: and the cloud departed from the Tabernacle. And beholde, Mir Iam was become • lepr
2Par.26 ous, as it were snowe. And Aaron loked vppon Mir Iam and beholde, she was lepr ous, and Aaron sayd vnto Moyses: I beseche the my Lorde, put not the synne vpon vs, which we haue foolyshlye committed and synned, Oh, lette her not bee as one that commeth out of hys mothers wombe, and whose halfe flesshe is eaten awaye
D And Moyses cryed vnto the Lorde sayinge: Heale her O God: I beseche thee. And the Lorde spake vnto Moyses: If her father hadde spytte in her face, shoulde not she be ashamed seuen dayes? let her be shut out of the hoste seuen dayes, and after that let her bee receaued in agayne. And Mir Iam was shutte oute of the hoste seuen dayes, and the people remoued not, til Nu.
shee was brought in agayne. • And afterwarde the people remoued from Hazeroth, and pitched in the wylderues of Pharan.

¶ The.xiii. Chapter.

AND the LORD spake vnto Moyses, sayinge: • Sende I De.
menne oute to sear the the land of Canean which I geue vnto the childrenne of Israel: of
euerye Tribe of their fathers shal ye sende a manne, and lette all be suche as are rulers amonge them. And Moses at the commaundemente of the Lorde sente foorth out of the wylderneesse of Pharan suche menne as were all heades of the childrenn of Israell: Their names are these. Of the tribe of Ruben, Sammua the sonne of Zacur. Of the tribe of Simeon Saphat the sonne of Horye. Of the Tribe of Juda, Caleb the sonne of Iephune. Of the Tribe of Issachar, Igeall the sonne of Iosephe. Of the Tribe of Ephraim, Osea the sonne of Nun. Of the Tribe of Ben Jamyn. Paithi the sonne of Raphu. Of the Tribe of Zabulon, Gadiell the sonne of Sodi. Of the Tribe of Ioseph, namely of the Tribe of Manasse, Gaddi, the sonne of Susi. Of the Tribe of Dan, Ammiell the sonne of Gemali. Of the tribe of Aser, Sethur the sonne of Michaell. Of the B
tribe of Nephtali, Nahebi the son of Waphsi. Of the tribe of Gad, Guell the sonne of Machie. These are the names of the menne, whyche Moyses sente

sent to spye out the lande. And Moses called the name of Osee the sonne of Nun, Josua. And Moyses sente theym forth to spye oute the lande of Canaan, and sayd vnto theim: Gette you vp this way southwarde, that ye may go vp into the hye countrey, and see the lande what maner thyng it is, and the people that dwelleth therein: whether they be strong or weake, either fewe or many, and what the land is that they dwelle in, whether it ber good or badde: and what maner of cities they be, that they dwell in, whether they dwelle in tentes or walled townes: and what maner of lande it is: whether it be fat or lean, and whether there be trees therein, or not. Be of a good courage, and bringe of the fruite of the land. And it was about the tyme that grapes are fyrst rype.

C And so they went vp, and serched out the land from the wyldernes of Zin, vnto Rehob, as men come to Hemath and they ascended vnto the south, and camme vnto Hebron, where Ahiman was, and Sesai, and Thalmani, the sonnes of Enack. Hebron was buylt seuen yeare before Zoan in Egypte. And they came vnto the ryuer of Escol, and cut downe there a braunche with one cluster of grapes, and twain bare it vpon a staffe, and they brought also of the pomegranates, and of the figges. And the place was called, the ryuer Escoll, because of the cluster of

D grapes, which the chyldren of Israell cut downe thense. And they tourned back agayn from serchyng of the land after forty dayes. And they went and came to Moses and Aaron, and vnto all the multytude of the chylderne of Israell, in the wyldernesse of Pharan: whiche is Cades, and brought them word, and also vnto all the congregation, and shewed them the fruit of the lande. And they told hym, and sayde: we came vnto the lande whether thou sentest vs, and surely it flowyth with milke and houye: and here is of the fruite of it. Neuertheles, the people be strong that dwell in the lande, and the Cities are walled, and exceadynge greate: and moreouer, we saw the chyldren of Enack there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amorites dwelle in the mountayns, and the Cananites dwel by the sea, and by the coast of Jordan. And Caleb stylled the (murmur that was rayled vp) of the people before Moses, saying: we wyll go vp, and conquere it: for wee bee able to ouercome it. But the mē that went vp with hym, sayde: we bee not able to go vp agaynst the people: for they are stronger than we. And they brought vp an euyll reporte of the lande, which they had searched, sayeng vnto the chyldren of Israell: The land which we haue gone thorow to search it out, is a land that eateth vp the inhabiters therof: and the people that we sawe in it, are men of a great stature. And there we sawe also gyantes, the children of Enacke, whyche come of the gyantes. And we semed in our syght, as it were grashoppers, and so we dyd in their syghte.

¶ The. xiiii. Chapter.

AND all the multitude of the A people cryed oute, and wepte thorowe out that nyght, and all the chyldren of Israell murmured agaynst Moyses and Aaron. And the whole congregation sayd vnto them: Woulde God that wee hadde dyed in the lande of Egypte, eyther that wee had dyed in this wyldernesse. Wherefore hath the Lorde brought vs vnto this lande, to fall vppon the swearde: and that oure wyues, and oure chyldren shoulde be a praye? Were it not better, that we returne vnto Egypt agayn? And they say one to an other we wyll make a captayn, and returne vnto Egypte agayne. But Moyses and Aaron felle on theyr faces before all the congregation, and multitude B of the chyldren of Israel. And Josua the sonne of Nun, and Caleb, the sonne of Jephune (whyche were of them that searched the Lande) rente theyr cloathes, and spake vnto all the

compaſsye of the chyldren of Iſraell ſayinge: The lande which we walked thorough to ſearch it, is a verye good lande. If the Lorde hath luſt to vs, he wyll bringe vs into the lande and geue it vs, whiche is luche a lande as floweth wyth milke and honye. But in any wyſe rebell not ye agaynſt the
Deu. 20 Lorde. Neither neede ye to feare the people of the lande: for they are but breade for vs: Their ſhadowe is departed from theym, and the Lorde is wyth vs; feare theym not therefore. But all they which were in that multitude, bade ſtone them wyth ſtones. And the glorye of the Lorde appeared in the tabernacle of wytneſſe, before all the chyldrenne of Iſraell. And the
¶ LORDE ſayde vnto Moyſes. Howe longe do thys people prouoke me, and how long will it be ere they beleue me for all ſygnes which I haue ſhewed amonge theym: I wyll ſmyte theym wyth the peſtilence and deſtroy them: and wyll make of thee a greater nation and mightier then they. And Moſes ſayde vnto the Lorde, then the Egyptians ſhall heare, for thou broughteſt thys people in thy myght from a-
v. monge them: And it wyll be tolde to the inhabiters of this lande alſo: for they haue hearde lykewyſe, that thou Lorde arte amonge thys people: and
Exo. 13c that thou Lorde arte ſeene face to face and that thy cloud ſtandeth ouer them and that thou goeſt before theym by daye tyme in a pyller of a cloude, and in a piller of fyer by nyghte. If thou ſhalt kyll all thys people as they wer but one man, then the nations which haue heard the fame of thee, will ſay. The Lorde is not able to bringe in this people into the lande, whiche he ſware vnto them: but hath ſlayne the in the wylderneſſe. And nowe I beſeche the let the power of my Lorde be greate, accordyng as thou haſt ſpoken ſayinge: the Lorde is longe yer he bee angrye, and full of mercy, and forgeueth iniquitie, and ſinne, and leaueth noone
D. vnpunyſhed, and viſiteth the vnrighteouſneſſe of the fathers vpon the children, in the third and fourth generation: be mercyfull I beſeche thee vnto the ſinne of thys people, accordynge vnto thy great mercye, as thou haſt forgeuen thys people from Egypte euen vntyll nowe. And the Lord ſaid: I haue forgeuen it, accordynge to thy requeſt. But as truelye as I lyue, all the earth ſhalbe filled with the glorie of the Lorde. But all thoſe men which haue ſene my glorye and my myracles whiche I did in Egypte, and in the wildernes and haue tempted me now this ten tymes, and will not herken vnto my voyce, ſhall not ſee the lande whiche I ſware vnto their fathers: neyther ſhall any of them that prouoked me ſe it. But my ſeruaunte Caleb: wyth whom there was another maner of ſpirite: and becauſe hee hath folowed mee vnto the vtmooſte, hym wyll I bringe into the lande whiche he hath walked in, and his ſeed ſhall
E. inherite it, and alſo the Amalechites and Cananites whiche dwell in the playne countrey. To morowe tourne you, and get you into the wildernes: euen by the way of the red Sea. And the Lorde ſpake vnto Moyſes and Aaron, ſayinge: howe longe doth thys euel multitude murmur agaynſt me? I haue heard the murmurings of the chyldren of Iſraell wyth the whyche they murmur agaynſt me. Tell them therfore: As truelye as I lyue (ſayeth the Lorde) I wyll doe vnto you euen as yee haue ſpoken in myne eares. Your carkaſſes ſhall lye in thys wilderneſſe. And all you that were tolde throughout youre numbres, from xx. yeare and aboue (whiche haue murmured agaynſte mee) ſhall not come into the lande, ouer whyche I lyfted vppe myne hande to make you dwell therein, ſaue Caleb the ſonne of Jephune, and Joſua the ſonne of Nun. But youre chyldren whyche ye ſayde ſhoulde bee a praye, theym I wyll I bringe in, and they ſhall knowe the lande whyche yee haue refuſed, and youre carkaſſes ſhall lye in thys wilderneſſe. And your children ſhal wander in this wilderneſſe forty yeres, & ſuffer for your whoredome, vntyl your carkaſſes bee waſted in the wyldernes,
alone

after the number of the dayes in
Nu.14.b. whyche ye searched out the land, euen
fourty dayes, • euery day for a yeare shal
ye beare youre vnrighteousnes euen
xl. yeare, and ye shall knowe my dis-
pleasure. I the Lorde haue sayd, that
I wyll doo it vnto all this euill con-
gregation that are gathered together
agaynst me. For in this wylderneſſe
they shall be consumed, and here they
shall dye. And the men whych Mo-
ses sent to serche the lande, and which
(when they came agayn) made all the
people to murmure before hym, and
brought vp a sclaunder vpon the land
Nu.10 euen those men that dyd bring vp that
sclaunder vpon it, as though it hadde
bene euyll, dyed in a great plague be-
fore the Lorde. But Iosua the sonne
of Nun, and Caleb the sonne of Je-
phune, whyche were of the men that
went to serche the lande, lyued styll.
And Moses tolde these sayinges vn-
G to all the chylderne of Israell, and the
people tooke great sorowe. And they
Gen.1.f rose vp early in the mornyng, and gat
them vp into the toppe of the moun-
tayne, sayinge: • Lo, we be here, and
wyll go vp vnto the place, of whyche
the Lorde sayde vnto vs, for we haue
synned: And Moyses saide: wherfore
wyll ye go on this maner, beyond the
worde of the Lorde? It wil not com wel
to passe, goe not vp therefore, (for the
Lorde is not among you) that ye bee
not slayne before youre enemies. For
the Amalechites and the Cananites
are there before you, and ye wil fall
vpon the swearde: because ye are tur-
ned awaye frome the Lorde, and the
Lorde wyll not bee with you. But
they presumed obstinately to goe vp
into the hyll toppe. Neuer the later,
the arke of the testament of the Lord
and Moyses departed not oute of the
hoste. Then the Amalechites, and the
Cananites, which dwelt in that hill,
came downe, and smote them, and he-
wed them euen vnto Horma. f

¶ The .xv. Chapter.

A And the Lorde spake vnto Mo
ses, saying: Speake vnto the
children of Israell, and saye
vnto them: • When ye be com into the Leu.23.b
lande of your habitations, whyche I
geue vnto you, and will offer an offe-
ryng vnto the Lord. Namely a burnt
offeryng or a special sacrifice, ether of
a bowe or of a wyllyng mynd, and in
your principal feastes, to make a swete
sauour vnto the Lorde of the oxen, or
of the flocke. Then • let hym that of- Leui.2.A
fereth his offerynge vnto the Lorde, and.6.b.
bryng also a meatoffryng of a tenthe
dele of floure, mingled with ỹ fourthe
part of an hin of oyle, and the fourthe
parte of an hin of wyne for a drynke
offeryng, and offer with the burnt of-
fryng, or any other offring, when it is
a lambe. Or if it be a ram, thou shalt
offer for a meatoffring, two tenth dea-
les of floure myngled with the thirde
part of an hyn of oyle: and for a drink
offryng, thou shalt offer the third part
of an hin of wine for a swete sauour
vnto the Lord. And when thou offe-
B rest a bullocke for a burntofferyng or
for a speciall bowe or peaceofferynge
vnto the Lorde, let hym bringe with
a bullocke, a meatoffryng of .iii. tenth
deales of floure myngled with halfe
an hin of oyle. And thou shalt bring
for a drynkoffryng euen halfe an hin
of wine, for an offeryng of a swete sa-
uour vnto the Lorde. After this ma-
ner shall it be doone for an oxe, or for a
ram, or for a lambe, or a kydde. Looke
what noumbre thou makest in these,
such a nũbre thou shalt make in them
also. And accordyng to the numbre of
suche offerynges, thou shalte encrease
the meate offerynges and the drynke
offerynges. All that are of your selues
shall doo these thynges after this ma-
ner, to offer an offeryng of swéete sa-
uour vnto the Lorde. And if a stran-
ger sojourne with you, or whosoeuer
be among you in youre generations,
and will offer an offerynge of a swete
sauour vnto the Lorde: euen as ye do,
so he shall do. One ordinance shall be
bothe for you of the Congregation,
and also for the straunger. It shall be
an ordynaunce for euer in youre ge-
nerations, bothe vnto you, and to the
straunger beefore the LORDE.

one lawe and one maner shall serue,
bothe for you, and for the straunger
that sojourneth with you. ¶ And the
Lorde spake vnto Moyses, sayinge:
Speake vnto the children of Israell,
Deu. 8.c and say vnto them: • when ye be com
into the lande, to the which I bring
you, then whenne ye will eate of the
breade of the lande, ye shal take vp an
heaueoffryng vnto the Lord. Ye shall
take vp a cake of the fyrst of your dow
Le. 23.b for an heaueoffrynge, • as ye doo the
heaueofferyng of the barne, euen so ye
shall heaue it. Of the fyrste of youre
dowe ye shall geue vnto the Lorde an
heaueofferyng in youre generations.
And yf ye ouerse your selues, and ob-
serue not all these commandementes,
whiche the Lorde hathe spoken vnto
Moses, euen all that the Lorde hathe
cõmanded you by the hande of Moses
from the fyrst day that the Lord com-
maunded Moses, and hence forward
among your generations. If it hap-
pen that ought is cõmitted ignorant-
ly of the congregation, all the multi-
tude shal offer a bullocke for a burnt-
offrynge, to be a sweete sauoure vnto
the Lord, with the meatoffryng, and
drinkoffryng therto, accordyng to the
maner, and an hee goate for syn. And
the Priest shall make an attonemente
for all the multitude of the children of
Israell, and it shalbe forgeuen them:
for it is ignorance. And they shall
bring theyr offring for a sacrifice vn-
to the Lorde: and their synoffryng be-
fore the Lord for their ignorãce. And
it shalbe forgeuen vnto all the multi-
tude of the children of Israel, and vn-
to the straunger that dwelleth among
you: seeyng all the people were in ig-
Le. 14.f norance. • If any one soule sinne tho-
rowe ignorance, he shall bring a thre
goate of a yeare olde for synne. And
the Priest shall make an attonemente
for the soule that synned ignorantly,
with the synoffryng before the Lorde
to reconcile hym: and that it may bee
forgeuen hym. And bothe thou that
arte borne of the children of Israell,
and the straunger that dwelleth amõg
you, shall haue but one lawe, who
so doothe synne thorowe ignorance.
But the soule that dothe ought pre-
sumptuously, whether he be an Isra-
elite or a straunger, the same blaspe-
meth the Lorde. And that soule shal
be rooted out from among his people
because he hath despised the worde of
the Lorde, and hathe broken his com-
maundement, that soule therfore shal
perysshe, & his syn shall be vpon hym.
And whyle the chylderne of Israell
were in the wyldernesse, they founde
a man that gathered stickes vpon the Ex.
• Sabboth day. And they that found
hym gatherynge stickes, brought him
vnto Moyses and Aaron, and vn- Le.
to al the congregation: • and they put
hym in warde, seeyng it was not de-
clared what should be done vnto him.
And the Lorde sayd vnto Moses: Let
the man dye: and let all the multitude
stone hym with stones without the
hoste. And all the multitude brought
hym without the host, and stoned hym
with stones, and he dyed as the Lorde
commaunded Moses. And the Lorde
spake vnto Moyses, sayinge: Speake
vnto the chyldren of Israell, and byd Deu. Nu.
them: that they • make theym gardes
in the quarters of theyr garmentes
throughoute theyr generations, and
put vpon the garde of the quarters a
ryband of yelow sylke. And the gard
shall bee vnto you to looke vppon it,
that ye may remembre all the comman
dementes of the Lorde, and doo them:
and that ye seeke not after your owne
hearte, & youre owne eyes: after the
whych ye vse to go a whoorynge: but
ye shal remembre rather and do all my
commaundementes, and be holy vnto
your God: I am the Lorde your God,
whiche brought you out of the Lande
of Egypte, for to be your God. I am
the Lorde your God.

¶ The xvi. Chapter.

AND • Corah the sonne of Ie Ex.
zehar, the sonne of Caath, Ge.
the sonne of Leui, & Dathan
and Abiram, the sonnes of Eliab, and
On, the sonne of Peleth, the sonne of
Ruben

Ruben: rose vp before Moyses, with other men of the chyldren of Israell, two hundred and fyftye, which were captaynes of the multitude, great and famous men in the congregation: and they gathered themselues together agaynst Moses and Aaron, and sayde vnto them: Ye make muche to doo, seyng all the multitude are holy, euerye one of them, and the Lorde is among them. why heaue ye youre selues vp aboue the congregation of the Lorde? And when Moses heard it, he fell vpon his face, and spake vnto Corah, and vnto all his company, saying: To morow the Lorde will shew who are his, who is holy, and who oughte to approche nye vnto hym, and who he hath chosen to come to hym. This do therefore, take you fyre pannes, bothe Corah and all his company, and doo fyre therin, and put cense in them before the Lorde to morowe. And the man whom the Lorde dothe chose, the same shalbe holy. Ye make much to doo, ye chyldren of Leui. And Moyses sayde
25 vnto Corah: ✠ Heare ye chyldren of
Nu. 3. b Leui. It is but a smalle thynge vnto you, that the God of Israell hath separated you frome the multitude of Israell: and brought you to hymself, to do the seruice of the dwelling place of the Lorde, and to stande before the multitude, and to minister vnto him? he hath taken thee to hym, and all thy brethren, the sons of Leui with thee, and seke ye the office of the Priest also? For whiche cause bothe thou and all thy company are gathered together gaynst the Lorde? And what is Aaron that ye murmure agaynst hym? And Moses sente, and called Dathan, and Abiram, the sonnes of Eliab, whiche sayd: we wyll not come vp. Is it a small thyng, that thou hast brought vs out of a lande that floweth with milke and hony, to kyl vs in the wildernesse, and to reygne ouer vs also? C Hast thou brought vs vnto a lād that floweth with mylke and honye, and geuen vs inheritaunce of fieldes and vineyardes? wylte thou pull out the eyes of these men, we will not come vp. And Moses waxed very angry, & sayd vnto the Lorde. Turne not thou vnto their offering. I haue not taken so much as an asse from them, neither haue I hurt any of them. And Moses sayde vnto Chorah: Be thou and all thy company before the Lord: both thou, they, and Aaron to morow. And take euery manne his censer, and put cense in them, that ye may offer before the Lord: euery man of the two hundred and fiftie take his censour, thou also Aaron, that euery one maye haue his censer. And they tooke euery man his censer, and put fire in them, & laid cens theron, and stode in the doore of the tabernacle of witnesse with Moses and Aaron. And Corah gathered al the cōgregation against them vnto the doore of the Tabernacle of witnes. And ỹ glory of the Lord appered vnto al the cōgregation. And ỹ Lord spake vnto Moses & Aaron, saying: Separate your selues from among this congregation that I may consume them at once. And they fell vpon theyr faces, and sayde: O moste myghtie god of the spirites, of all fleshe, if one man
Nu. 27. a hath synned, wylte thou bee wrothe with all the multitude? And the Lord spake vnto Moses, sayinge: Speake vnto the congregation and say: Gette you away from about the dwellynge of Corah, Dathan, and Abiram. And Moses rose vp, and went vnto Dathan and Abiram, & the elders of Israell folowed hym. And he spake vnto the congregation, saying: Departe from the tentes of these wicked men, and touche nothyng of theirs, leste ye perysh in all their synnes. And so they gate them from the dwellyng of Co-
D rah, Dathan, and Abiram on euerye syde. And Dathan and Abiram came out, and stode in the doore of their tentes with their wyues, their sonnes, and their little chyldren. And Moses sayde: Hereby ye shall knowe that the Lord hath sent me to do all these workes, and that I haue not done them of myne owne mynde. If these men dye the commen deathe of all men: or yf they bee visited after the visitation

of all menne, then the Lorde hath not sente me. But and if the Lord make a newe thyng, and the earthe open her mouth, and swalowe theim vp wyth all that they haue: and they go down quicke into hell: then ye shall vnderstande, that these men haue prouoked the Lorde. And it fortuned, that as soone as he had made an ende of speakyng all these wordes, the groundeb cloue a sonder that was vnder theim: and the earthe opened her mouth, and swalowed theim vp, and their houses, and all the men that were with Corah, and all their goodes. And they and all that they had, went downe a lyue vnto hell, and the earth closed vpon them: and they perysshed from among the congregation. And all Israell that were about them, fledde at the crye of them. And they sayd: Lest the earthe swalowe vs vp also. And there came out a fyre from the Lorde, and consumed the twoo hundred and fiftye men that offered cense. And the Lorde spake vnto Moyses, sayinge: Speake vnto Eleazar, the soonne of Aaron the preest, that he take vp the censers out of the burnyng, and skatter the fier here and there, for the censers of these synners are halowed in their deathes: and let theim make of them thynne beaten plates for a coueryng of the aultare. For they offered theim before the Lorde, and therefore they are halowed, and they shall be a sygne vnto the childerne of Israell. And Eleazar the Preest toke the brasen censers which they ẏ wer burnte had offered, and beate them thinne for a coueryng of the altar, to be a remembraunce vnto the chyldren of Israell, that no straunger which is not of the sede of Aaron, come nere to offer cens before the Lorde, that it happen not vnto hym, lyke as vnto Corah & hys company, as the Lord sayd of hym by the hand of Moses. But on the morow all the multitude of the childzen of Israell murmured agaynste Moses and Aaron, sayeng: Ye haue killed the people of the Lorde. And it fortuned, that when the multitude was gathered agaynste Moyses and Aaron, they loked towarde the tabernacle of wytnesse. And beholde (when they were entred into it) the cloude couered it, and the glory of the Lord appered. And Moses and Aaron came before the Tabernacle of wytnes. And the Lord spake vnto Moses, sayeng: Get you from among this congregation, that I may consume them quickly. And they fel vpon theyr faces. And Moses sayd vnto Aaron: Take a censer, and put fyre therin out of the alter, and poure on cens, and go quickly vnto the cõgregation, that thou maist obtayne the forgeuenes for theym. For there is wrath gone out from the Lorde, and there is a plague begonne. And Aarõ toke as Moses commanded him, and ran into the mids of the congregation, and behold, the plage was begon amonge the people, and he put on cens, and made an attonement for the people. And whenne he stoode betwene the dead, and them that were alyue, the plague ceased. They that dyed in the plague were. xiiii. thousande, and. vii. hundred: besyde theim that dyed about the busynesse of Corah. And Aaron went agayne vnto Moses before the dooze of the tabernacle of wytnesse, & the plague ceased.

deu. 11. a
Nu. 26 b
Ps. 106 c
e
f
g

¶ The. xvii. Chapter.

And the Lord spake vnto Moses, saying: Speake vnto the childzen of Israell: and take of euery prince of them a rodde, after the houses of their fathers, euen. xii. roddes: and write euery mans name vpon his rodde. And wrỹte Aarons name vpon the rodde of Leui: for euery rod is for an house of their fathers. And put theim in the Tabernacle of wytnesse, euen in the place where I meete you. And the mans rod whom I choose, shall blossome. And I will make ceasse from me, the grudgyngs of the chyldren of Israell, wherby they grudge agaynst you. And Moses spake vnto the childzen of Israel, and all the princes gaue hym, euery

prince

Pynce ouer theyr fathers houses, a
Rod, euen twelue roddes: and the rod
of Aaron was amonge the roddes.
C And Moyses put the rods before the
Lorde, in the Tabernacle of witnes.
And on the morowe, Moyses wente
into the tabernacle of witnes: and
beholde, the Rodde of Aaron for the
Heb. 9.a house of Leui, was budded, and bare
blossomes, and almondes. And Moy-
ses brought out all the roddes frome
before the Lorde vnto all the childzen
of Israel: and they loked vpon them,
D and toke euery man his rod. And the
Lorde sayd vnto Moses: Bzyng Aa-
rons rod agayne before the witnes to
be kept for a token of the childzens re
bellion, and that theyr murmurynge
may ceasse from me, and that they die
not. And Moses dyd as the Lord cō-
maunded hym, euen so did he. And the
childzen of Israel spake vnto Moses
saying: Behold, we are wasted away
and consumed: we al come to naught,
who soeuer cometh nye the dwelling
of the Lorde dyeth. Shall we vtter-
ly consume away?

¶ The .xviii. Chapter.

A And the Lord said vnto Aa-
ron, thou and thy sonnes and
thy fathers house with thee
shall beare the faulte of that
which is done amisse in the holy place
And thou and thy sonnes with thee
Nu. 3. b shall beare the faute of that which is
done amysse in your priesthode. And
thy brethren of the tribe of Leui, and
of thy fathers household, thou shalte
take vnto thee, that they may be ioy-
ned vnto thee, and minister vnto the:
euen vnto thee and thy sonnes with
thee, before the tabernacle of witnes.
They shall wait vpon thee, and vpon
all the tabernacle: onely let them not
come nye the vessels of the sanctuary,
and the aulter, that they and ye also
dye not. And they shalbe by thee, and
waite on the tabernacle of witnesse,
for all the seruice of the Tabernacle,
and lette no straunger come nye vnto
you. Therfore shall ye kepe the holy
place and the aultar, that there fall no
more wrath vpon the childzen of Is-
rael: beholde, I haue taken your bre-
thren the Leuytes from amonge the
childzen of Israell, whiche as a gyfte
of yours are geuen vnto the Lorde, to
do the seruice of the tabernacle of wit-
nesse. Therefore shalte thou and thy
sonnes with thee, take hedde vnto
your priestes office for al thynges that
pertayne vnto the aulter, and for all B
that are within the vaile. And se that
ye serue, for I haue geuen youre prie-
stes office vnto you as a gyft: and ther
fore the straunger that commethe nye
muste be slayne. And the Lorde spake
vnto Aaron: beholde, I haue geuen
the ꝑ kepingof minheueofferinges, of
al ꝑ halowed things of the childzē of
Israel. Euen vnto thee, I haue geuē
them for the annoyntynge, and to thy
sonnes, for a duetie for euer. Thys
shall be thyne of moste holye from the
fyer of the altare. All theyr sacrifyces
for all theyr meateofferynges sinneof-
feryngs of trespasse offerynges, which
they bzyng vnto me, are most holy.
It is thyne and thy sonnes. In
the moste holye place shalte thou eate
it: and all that are males shal eate of Leu. 7. d.
it: let it be holy vnto the. And this also
is thine. ꝑ heueoffrings of their giftes
throughout al ꝑ waueoffrings of the
childzē of Israel: I haue geuē thē vn-
to the & thy sonnes, and thy daughters
with the, to be a duetie for euer and al
that are clene in thy house, shal eate of
it, al ꝑ fat of the oile, and al the fat of ꝑ
wine & of the corn, which they shal of-
fre vnto the Lorde for firste fruites, the
same haue I geuē vnto the. And what
soeuer is first ripe in their land which
they bzing vnto the Lord, shalbe thine
& al that are clene in thine house shal
eat of it. All dedicate things in Israel C
shalbe thine. All ꝑ breketh the matrice
in al flesh that mē bzing vnto the Lord
whether it be of men or beastes, shalbe
thin, Neuertheiater ꝑ first bozn of mā
shalt thou redeme, & the firste bozne of
vncleane beastes shalt thou redeme like-
wise. Those ꝑ are to be redemed shalt
thou redeeme frō the age of a moneth,
for

foz the value of the moneth, namelye
foz fyue sicles after the sicle of the sac-
tuarye: A sickle maketh twentye half
pence. But the fyrste bozne of oxen,
sheepe and goates shalte thou not re-
deme. Foz they are holy: therfoze thou
shalte sprinkle theyr bloud vpon the
altar, and shalte burne theyr fat vpon
the sacrifyce foz a swete sauoure vnto
the Lozde. And the flesshe of theym is
Leui.7d thine, as the wauc brest and the right
shoulder. These are thyne. All the ho
lye heue offeringes whyche the chyl-
dzenne of Israell offer vnto the Lozde
haue I geuen the and thy sonnes, and
thy daughters wyth thee, to be a due-
tye foz euer, let it be a salted couenant
foz euer: befoze the Lozde, bothe vnto
thee and to thy seede with thee. And
Deu.18. the Lozde spake vnto Aaron: thou
Ecc.43g shalte haue none inherytaunce in ther
lande, neyther shalte thou haue anye
parte amonge theym. I am thy parte
and thy inheritaunce amonge the chil
dzen of Israell. Beholde, I haue ge-
uen the children of Leui all the tenth
in Israell to inherite, foz the seruyce
whyche they serue in the tabernacle
of wytnesse, Neither muste the chyl-
dzen of Israell hencefoozth come nye
the tabernacle of wytnesse, leaste they
D beare sinne and dye. But the Leuytes
shall doe the seruice in the tabernacle
of wytnesse and beare theyr synne. It
shalbe a lawe foz euer in your genera-
tions, that among the childzen of Is-
raell they possesse none inheritaunce.
But the tythes of the childzen of Is
raell, whiche they paye as an heueof-
feryng vnto the Lozde, I haue geuen
the Leuytes to inherite. And therfoze
I haue sayde vnto them, Amonge the
childzen of Israel ye shal possesse none
inheritaunce. And the Lozde spake
vnto Moyses saying: speake vnto the
Leuites and saye vnto them, when ye
take of the childzen of Israell the ty-
thes which I haue geuen you of the
foz your inheritaunce, ye shal take an
heueoffering of the same foz ℣ Lozd:
euē the tenth part of ℣ tithe. And this
your heueofferyng shalbe reckened vn
to you, euen as though it were of the
cozne of the barne, oz out of the fulnes
of the wynepzesse. Of this maner yee
shall therfoze seperate an heueoffring
vnto the LORD, of all youre tythes
whiche yee receaue of the chyldzen of
Israell, and ye shall geue therof vnto
the Lozde an heueoffering, which shal
belonge to Aaron the pzieste. Of all
your giftes, ye shall take oute all the
Lozdes heaue offeringes euen the fat
of their halowed thynges. Therefoze
thou shalte saye vnto theym: when ye
haue taken awaye the fat of it from it,
it shalbe counted vnto the Leuites, as
yf it were the increase of the cozne
flooze, oz the encrease of the wynpzesse
And ye shall eate it in all places, bothe
ye and your housholdes, foz it is your
reward foz your seruice in the taber-
nacle of wytnesse.
And ye shall beare no sinne by the rea
son of it, when ye haue taken from it
the fat of it: neyther shall ye vnhalow
the holye thynges of the childzen of
Israell leaste ye dye.

The.xix. Chapter.

AND the Lozde spake vnto 1
Moyses and Aaron saynge:
thys is the ozdynaunce of the
lawe whyche the Lozde hathe com-
maunded saynge: speake vnto the
chyldzen of Israell, that they bzynge
thee a red cowe wythoute spotte, and
wherein is noo blemishe, and vppon
whych neuer came yocke. And ye shal
geue her vnto Eleazar the Pzieste
that hee maye bzynge her without
the hooste, and cause her to bee slayne
befoze hys face. And let Eleazar the
pzieste take of her bloude wyth hys
fynger, and sprinkle it befoze the taber
nacle of wytnes seuen tymes. And
cause the kowe to bee burnte in hys
sight wyth her skynne, flesh and blud
And the dounge of her shall he burne
also. And lette the pzieste take Ceder
wood, and Isope and purple cloth and
caste it vppon the kowe as shee bur-
neth. Then lette the pzyest washe his
clothes, and hee shall bathe his flesshe
in water, and then come into the hoste,
and the pzest shalbe vnclene vnto the
euen

And he that burneth her, shall washe hys cloathes in water, and bathe hys fleshe in water, and bee vncleane vntyll euen. And a manne that is cleane shall take vp the ashes of the Cowe, and put them wythoute the hoofte in a cleane place. And it shall bee kepte for the multitude of the chylderne of
Nu. 3. b Israell, for a sprinklyng water, and for an attonement of synne. Therfore he that gathereth the ashes of ✠ cowe shal washe hys cloathes, and remayn vncleane vntyll euen. And this shall be vnto the chylderen of Israell, and
Nu. 31 c vnto the straunger that dwelleth a-
Le. 34 d mong theym, a statute for euer. ✠ He
Egge. 2 c that touchethe the deade bodye of any man, shalbe vncleane seuen days. And he shall purifye hym selfe with thys
C water the thyrde day, and the seuenth day, and he shall be cleane. But yf he purifie not hym selfe the thirde daye, and the seuenth daye, he shall not bee clean. Who soeuer toucheth the coarse of any man that is deade, and sprynkleth not him self, defyleth the dwellynge of the Lorde: and that soule shalbe rooted out of Israell, because the sprinklyng water was not sprinkled vppon hym. He shall be therfore vncleane, and his vncleannesse shall remayne vpon hym. This is the law of the man that dieth in a tent: al that come into the tente, and all that is in the tent shall be vncleane seuen days. And all the vessels that be open, whiche haue no lydde nor couerynge vpon them shall be vncleane. And who so
D euer toucheth one that is slayne with a sweard in the fieldes, or a dead person, or a bone of a dead mā, or a graue: shall be vncleane seuen dayes. Therfore, for an vncleane person they shall take of the burnte ashes of the synne-offerynge, and runnynge water shall
Nu. 51. b be put therto in a vessell. And lette a cleane persone ✠ take Isope, and dyp it in the water, and sprynkle it vppon the tent, and vpon all the vessels, and
op the soules that were therin, and vpon him that touche da bone, or a slayn person, or a dead body, or a graue. And
the cleane person shal sprinkle vpon the

vncleane, the thyrde daye, and the seuenth daye. And the seuenth daye he shall purifie hym selfe, and washe hys cloathes, and bathe hym selfe in water, and shall be cleane at euen. But the man that is vncleane, and sprynkleth not hym self, the same soule shal be destroyed from among the congregation: because he hath defiled the holy place of the Lorde, for the sprinklynge water hath not ben sprynkled vppon hym, therfore shal he remayn vncleane. And thys shall bee a perpetuall lawe vnto them. And he that sprinkleth the sprinklyng water, shal washe hys clothes. And he that toucheth the sprinklyng water, shall be vncleane vntyll euen. And whatsoeuer the vncleane persone toucheth, shall bee vncleane. And the soule that toucheth it, shalbe vncleane vntyll the euen.

✠ The. xx. Chapter.

AND the chylderne of Israell came with the whole multi- Nu. 33 d
tude into the deserte of ✠ Sin in the fyrst moneth, and the people abode at Cades. And there dyed Mir Iam, and was buryed there. But there was no water for the multitude ✠ and they gathered them selues together agaynste Moyses and Aaron. And the people chyde with Moyses, and spake, saying: Woulde God that we hadde perysshed, when oure brethren dyed before the Lord. Why haue ye brought the congregation of the Ex. 17. a
Lorde vnto thys wyldernesse: that bothe we and oure cattell shoulde dye in it? ✠ Wherfore haue ye made vs to go out of Egipt, to bring vs into this vngracious place, whych is no place of seede, nor of fygges, nor vines, nor of pomegranates, neither is there any
E water to drynke? And Moyses and Aaron went frome the congregation vnto the doore of the Tabernacle of wytnesse, and fell vppon theyr faces. (And they cryed vnto the Lorde, and sayde: O Lorde God) heare the crye of this people, and open them thy treasure, euen a fountayne of lyuyng water, that they maye bee satysfied, and
that

that they murmuryng maye ceasse.)
And the glory of the Lorde appeared
vnto them. And the Lorde spake vnto
Moyses, sayinge: take the rodde, and
gather thou and thy brother Aaron
the congregation together, and speake
vnto the rocke before their eyes, and
it shall geue foorthe hys water. And
thou shalte bringe them water out of
Exo.17c the rocke, to geue the company drinke
and their beastes also. ✱ And Moyses
toke the rod from before the Lorde, as
he commaunded hym. And Moyses
and Aaron gathered the congregation
together before the rocke: and Moy-
ses sayde vnto them: heare yee rebelli-
ons, muste we fette you water out of
thys rocke? And Moyses lyft vp hys
Psa.78b hande, and wyth hys ✱ rodde he smote
the rocke twoe tymes, and the water
came out aboundantlye, and the mul-
titude drank: and their beastes also.
C And the Lorde spake vnto Moyses,
and Aaron: because ye beleued me not
to sanctifye me in the eyes of the chil-
dren of Israell, therefore, ye shall not
bryng this congregation into the land
whiche I haue geuen them. This is
the water of stryfe, because the chil-
dren of Israell stroue wyth the lorde,
and he was sanctifyed in them. ✱ And
Ind.11c Moyses ✱ sente messengers from Ca-
des vnto the kynge of Edom. Thus
sayeth thy brother Israell: Thou vn-
derstandest all the trauayle that hath happe-
ned vs. Oure fathers wente downe
into Egypte, and wee haue dwelte in
Egypte a longe tyme, and the Egyp-
tians hurted vs and oure fathers. And
when we cryed vnto the lord, he herd
oure voyce, and sente an aungell, and
hath fette vs vp oute of Egypte. And
beholde we are in Cades, euen in the
vttermoste Citie of thy border. Wee
will go nowe thorough thy country
Nu.21e ✱ but wee will not goe thorough the
fyeldes or vyneyardes, neyther will
we drynke of the water of the foun-
taynes: we will go by the kynges hye
waye, and neyther towrne vnto the
ryghte hande nor to the lefte, vntyll
we be paste thy countrye. And Edom
D answered hym. Thou shalte not goe
by me, lest I come out agaynste the
wyth the swearde. The childrenne of
Israell sayde vnto hym: we will goe
by the beaten waye: and yf I and my
cattell drynke of thy water, I will
paye for it, I will not onelye (with-
oute anye harme) go thorough on my
fecte. He answered: Thou shalt not
go thorough. And Edom came out a-
gaynste hym wyth muche people, and
with a myghtye power. And thus
Edom denyed to geue Israell pas-
sage thorough hys country: wherfore
Israel tourned away from hym. And
the children of Israell departed from
Cades, and came vnto mounte Hor,
with all the congregation. And the
Lorde spake vnto Moyses, and Aa-
ron in mounte Hor, harde by the coste
of the lande of Edom, sayinge: Aaron
shalbee gathered vnto hys people, for
he shal not come into the lande, which
I haue geuen vnto the childrenne of
Israell, because yee dysobeyed my
mouthe at the water of stryfe. Take
Aaron and Eleazar hys sonne, and
bryng them vp into mounte Hor, and
thou shalte stripe Aaron out of hys
testamentes and put them vpon Ele-
azar hys sonne, and Aaron shalbe ga-
thered vnto hys people and shall dye
there. And Moyses dyd as the Lorde
commaunded: and they went vp into
mount Hor in the sight of all the mul
tytude. And Moyses toke of Aarons
clothes, and put them vppon Eleazar
hys sonne ✱ and Aaron dyed there in
the toppe of the mounte. And Moy-
ses and Eleazar camme oute of the
mount. When all the multitude sawe
that Aaron was deade, they mourned
for Aaron thirtie dayes, throughoout
all the houlholdes of Israell.

C The.xxi. Chapter.

AND when kynge ✱ Arad the
Cananite whiche dwelte to-
warde the southe, hearde tell
that Israell came by the way that the
spies had found out he fought against
Israell, and toke some of them pri-
soners. And Israell vowed a vowe vn-
to the Lorde, and sayde: If thou wilt
de-

deliuer thys people into my hande, I
wyll vtterlye destroye their Cytyes.
And the Lorde heard the voyce of Is-
rael, and deliuered theym the Cana-
nytes. And they destroyed theym and
theyr Cities, and called the name of
Destruc- the place Horma. And they depar-
tion. ted from mounte Hor by the waye of
Iud. 1.d the red Sea: to compasse the lande of
Deu. 2.a Edom. And the soule of the people
B fainted by the waye. And the people
Ps. 11 a spake agaynst God and agaynst Mo-
ses. wherfore hast thou brought vs
out of Egypte, for to dye in the wil-
dernesse? for here is neyther bread nor
water, and oure soule lotheth thys
Cor. 10 light bread. Wherefore the Lorde
Wisd. 16 sent fyerye serpentes among the peo-
ple whiche stonge theym: and muche
people of Israell dyed. Therefore the
people came to Moses: and sayde: we
C haue synned, for wee haue spoken a-
Deu. 8. b. gaynste the Lorde and agaynste thee,
Act. 13. pray vnto the Lorde, that
Act. 8. d he take away the serpentes from vs.
And Moyses made intercession for
the people. And the Lorde sayde vnto
Moyses: make thee a fyerye serpente
and set it vp for a sygne, that as many
Joh. 3. b as are bitten, may looke vppon it, and
Act. 18 a lyue. And Moises made a serpente
of brasse, and set it vp for a sygne. And
when the serpentes had bytten anye
man he beheelde the serpente of brasse,
Nu. 33. c and was healed. And the children of
Israell departed thence, and pytched
in Oboth. And they departed frome
Oboth, and pytched at the heapes of
Abarim: euen in the wildernes which
is by the playne of Moab on the east
syde. And they remoued thence and
pitched vpon the ryuer of Zarad. And
they departed thence and pitched on
the other syde of Arnon, which is in
the wyldernes, and commeth oute of
the coastes of the Amorytes: for Ar-
non is the border of Moab, betweene
Moab and the Amorytes. Wherefore
it is spoken in the booke of the warre
of the Lorde. What thyng he dyd in the
red Sea, and in the ryuer of Arnon.
D And the hed of the ryuers that goeth
downe to the dwelling of Ar, & stret-
cheth vnto the border of Moab, from
thence it turneth vnto Beer. The same
is beer, or wel wherof the Lord spake
vnto Moises: gather the people toge-
ther, and I wyll geue them water. Then
Israel sang his songe. Arise vp well,
singe yee vnto him. The princes dig-
ged this wel, the captaines of the peo
ple digged it, with the teacher, & with
their staues. And from the wildernes
they went to Mathana and from Ma- E
thana to Nahaliel, and from Nahaliel
to Bamoth, and from Bamoth to the
valley þ is in the feld of Moab vnto þ
top of the hil that appereth before Je
simō. And Israell sent messengers vn
to Sehon, kyng of the Amorites say- Nu. 20. e
ing: I wyll go thorough thy lande: Deu. 2. e
we will not turne into the fyeldes or and. 20. b
vineyardes, nether drynke of the wa
ters of the wel: but we wil go a longe
by þ kinges hie way, vntil we be past
thy country. But Sehon wold geue Deu. 29.
Israel no licēce to passe thorgh his cō
trye, but gathered all his people toge-
ther, & went out agaynst Israel into
the wildernes. And he came to Jahe Deu. 1. &
za & fought against Israel. And Is- and. 3. 1. &
raell smote him in the edge of the Jos. 24. a
swerd, and conquered his land frō Ar F
non vnto Jabok, & vnto the children Deu. 2. d
of Ammō. For the border of the chil-
dren of Ammon, was strōg. And Is-
rael toke al these cities & dwelt in all
the cities of the Amorite: in Hesbon &
in al þ townes that long therto. For
Hesbon was the Citie of Sehon the
kyng of the Amorites, which fought
before agaynst the kyng of the Moa-
bites, and toke all his land out of his
hand, euē vnto Arnon. Wherfore they
say in the prouerbe: Come to Hesbon,
and lete the citie of Sehon bee builte
and repaired: for there is a fyre gone
out of Hesbon, and a flame frome the
citie of Sehon, and hathe consumed
Ar in Moab, and the inheritors of the
hie places in Arnō. Woe be to þ Moab.
O people of Chamos, ye are vndone,
he hath put his sonnes to flighte, and
his daughters to captiuitie vnto Se-
hon the king of þ Ammorites. Their
empire is lost frō Hesbō vnto Dibō,
and

and we made a wyldernesse euen vnto Mopha, whiche reacheth vnto Medeba. And thus Israell dwelte in the
G lande of the Amorytes. And Moyses sent to searche oute Jaezer, and they tooke the townes belonginge thereto
Deu. 3. a and roted oute the Amorytes ỹ were
E. 19. b therein. ✠ And they tourned and went vppe towarde Basan. And Og the kynge of Basan came oute agaynste theim, he and all hys people to fyghte at Edrei. And the Lorde sayde vnto Moyses, feare hym not, for I haue delyuered hym in thy hande, and all hys people, and hys lande. And thou shalt doe to him as thou diddest vnto Sehon the kyng of the Amorytes which dwelte at Hesbon. They smote hym therefore, and hys sonnes, and all hys people, vntyll there was nothynge lefte hym. And they conquered hys lande.

A ¶ The. xxii. Chapter.

A And the chyldren of Israell departed and pitched in the fyeldes of Moab, on the other syde
Jo. 24. b of Jordayne, ouer agaynste Jericho. And ✠ Balac the sonne of Zyphor sawe all that Israell had done to the Amorytes: and the Moabytes were sore afraide of the people, because they were manye, and stoode in feare of the chyldren of Israell. And Moab sayde vnto the chyldren of Madian: nowe shall thys companye lycke vp all that are rounde aboute vs, as an oxe licketh vp the grasse of the fielde. And
B Balac the sonne of Zyphor was kyng of the Moabites at that time. He sent
deu. 23. a messengers therefore vnto ✠ Balaam
2. Pe. 2. c the sonne of Beor in Pethor (which is by the ryuer of the land of the children of his folke) to call hym, saying: Beholde, there is a people come oute of Egypte, and behold, they couer the face of the erth, and dwel ouer against me. Come nowe therefore, and curse this people for my sake. For they are to myghtie for me, ỹ so peraduenture I might be able to smyte them, & to driue thẽ out of the land. For I wote that he whom thou blessest, is blessed, and whome thou curssest, is cursed. And the elders of Moab, and the Elders of Madian departed, hauyng the rewarde of the soothsayinge in theyr hande. And they came vnto Balaam, and tolde hym the wordes of Balac. He answered them: Tarye here this nyght, and I wyll bryng you worde, euen as the Lorde shall saye vnto me. And the Lords of Moab abode with C Balaam. And God came vnto Balaam, and sayde: What men are these with thee? And Balaam sayde vnto God: Balac, the son of Zyphor kyng of Moab hath sent vnto me, sayinge: Behold, there is a people come out of Egypte, and couereth the face of the earth: Come nowe therefore, & curse them for my sake, ỹ so peraduenture I may be able to ouercome theym in battaile and to dryue them oute.

And GOD sayde vnto Balaam: Goe not with theym, neyther curse the people, for they are blessed. And Balaam rose vp in the morning and sayde vnto the Lordes of Balac: Get you vnto your land: for the lord wyll not suffre me to goe with you. And the Lords of Moab rose vp, and went vnto Balac and sayde: Balaam wouldes not come with vs. And Balac sent agayne a greater company of lordes, and more honorable then they: which cam to Balaam, and told him: Thus saieth Balac, the sonne of Zyphor: Oh, let nothyng lette thee, but come vnto me: for I wil greatly promote thee vnto greate honoure, and will doo what soeuer thou sayest vnto me, Come I pray thee, curse thys people for my sake. And Balaam answered, and sayde vnto the seruantes D of Balac: ✠ If Balac wold geue me his house fulll of syluer and golde: I can not go beyonde the worde of the Lorde my God, to doo lesse or more. Nowe therefore tarye ye here thys night: that I may wete what the lord wil say vnto me more. And God came vnto Balaam by nyght, & sayd vnto hym: If the menne come to call thee, ryse vp and go with them: but looke what I say vnto thee, that shalt thou

do. And Balaam rose vp earlye, and saddeled hys Asse, and went with the Lordes of Moab. And the countenance of God was angrye because he went. And the aungell of the Lorde stode in the waye against hym, as he rode vpon hys asse, and hys two seruauntes were with hym. And when the Asse sawe the aungell of the Lord stand in in the waye, and hauynge a swearde drawen in hys hande, the asse turned a syde oute of the waye, and went oute into the fielde. And Balaam smote the Asse, to tourne her into the waye. But the aungell of the Lorde stode in a path betweene the vyneyardes, and there was a wall on the one syde and another on the other. And when the Asse sawe the aungell of the Lorde, she wrenched vnto the wal, and thrust Balaams foote vnto the wall, and he smote her agayne. And the aungell of the Lorde went further and stode in a narowe place, where was no waye to tourne, eyther to the ryghte hande or to the left. And when the asse sawe the aungel of the Lord, she fell downe vnder Balaam: and Balaam was wroth, and smot the asse with a staffe. And the Lorde opened the mouthe of the asse, and shee sayde vnto Balaam: what haue I doone vnto thee, that thou hast smytten mee nowe three tymes? And Balaam sayde vnto the asse: because thou hast mocked me: I woulde also there were a swearde in myne hande, for euen nowe would I slyll thee. And the asse sayde vnto Balaam: am not I thyne asse which thou hast rydden vpon sence thou wast borne vnto thys daye? was I euer wont to do so vnto thee? he sayde: nay. And the Lord opened the eyes of Balaam, and he sawe the aungell of the Lorde standynge in the waye hauyng a swearde drawen in hys hande. He bowed hym selfe therfore, and fell flat on his face. And the angell of the Lord sayde vnto hym: wherfore hast thou smytten thyne asse thre times? behold, I came out as an aduersarye, because thou makest thy waye contrarye vnto me, and the asse sawe me, and wente backe fro me three tymes: or els yf she had not turned fro me (geuynge place to me that stode in the waye.) I had surely slayne thee, and saued her alyue. Balaam sayde vnto the aungell of the Lord: I haue sinned: for I wist not that thou stodest in the waye agaynste me. Nowe therfore if it displease the I will turne home againe. The Aungell sayde vnto Balaam, go with the men: but what I saye vnto thee, that shalte thou speake. And so Balaã went with the Lordes of Balac. And when Balac herde that Balaam was come, he went oute to mete hym vnto a citie of Moab, which is in the border of Arnon, euen in the vtmost coast. And Balac sayd vnto Balaam: dyd I not sende for thee, to call thee? And wherefore camest thou not vnto me, because I am not able to promote the vnto honour? And Balaam made answere vnto Balac: Lo, I am come vnto thee. And can I nowe saye ayre thynge at all. The worde that God putteth in my mouth, that shall I speake. And Balaam wente with Balac, and they came vnto a Citie of streetes. And Balac offered oxen and shepe, & sent (rewardes) for Balaam, and for the Lordes that were withe hym. And on the morowe Balac toke Balaam, and brought hym vp into the hie place of Baal, that thence he might se the vtmost part of the people. Nu. 23. c

The. xxiii. Chapter.

AND Balaam sayd vnto Balac: buylde me here seuen aulters and prepare me here seuen oxen and seuen rammes. And Balac dyd as Balaam sayde. And Balac and Balaam offered on euerye aulter, an oxe and a ram. And Balaam sayde vnto Balac: stande by the sacrifyce. and I wyll goo, yf happely the Lorde wyll mete me: and whatsoeuer he sheweth me, I wyl tell thee, and he went forth alone. But God mette Balaam, and Balaam sayde vnto hym. I haue prepared seuen aulters, and haue offered vpon euery aulter, an oxe and a ram.

And the Lorde put a sayinge: in Balaams mouth and sayde: go agayne to Balac and saye on thys wyse. And when he went agayne vnto hym, loo, he stode by hys sacrifice, he and all the
W. Lordes of Moab. And he toke vp hys
Nu. 22 a parable and sayde. * Balac the kynge of Moab hath fet me from Mesopotamia, oute of the mountaynes of the east (sayinge) come, curse Jacob for my sake: come, and defye Israel. How shall I curse hym, whom God hath not cursed: or how shall I defye hym, whom God hath not defyed: from the toppe of the rockes I se him, and from the hylles I beholde hym: lo, the people shall dwell by them selues, and shall not be reckened amonge the nacions. Who can tell the duste of Jacob, and the number of the fourth part of Israell: I praye God, that my soule maye dye the deathe of the ryghteous, and that my laste ende maye be lyke hys. And Balac sayde vnto Balaam: what haste thou done vnto me: I fet thee to curse myne enemyes, and beholde, thou haste blessed them. He answered and sayde: muste I not kepe that and speake it, whiche the Lorde hath putte in my mouthe: And Balac sayde vnto hym: Come I praye thee with me vnto another place, whence thou mayest see them, and thou shalte see but the vtmooste parte of them, and shalte not see them all: curse them oute of the place for my sake. And he
C brought hym into a field (where men might see farre of) euen to the top of an hyll, and buylte seuen aulters, and offered an oxe and a ram on euery alter. And he sayde vnto Balac, stande here by thy sacrifice, whyle I go ponder. And the Lorde met Balaam, and
Nu. 22 g * put a worde in hys mouth and sayde: go agayne vnto Balac, and saye thus. And when he came to him: beholde, he stode by hys sacrifyce, and the Lordes of Moab with hym. And Balac sayde vnto hym: what hath the Lorde sayde: And he toke vp hys parable and answered: ryse vppe Balac and heare, and harken vnto me thou sonne of Zi-
1 Cor. 1 b and. 10, c chor. * GOD is not a man that he
should lye, neyther the sonne of a man that he shoulde repente: shoulde he say, and not doo: or shoulde he speake, and not make it good: beholde I haue taken vpon me to blesse, for he hath blessed, and it is not in my power to let it. He beholde no vanitie in Jacob, nor sawe trauayll in Israell. The Lorde his God is with him, and the presence of the kynge is amonge them. * God
D brought them oute of Egypte, he hath strength as an vnicorne. There is no sorcerye in Jacob, nor sothsayinge in Israell. It is now tolde vnto Jacob and Israel what God hath wrought. Beholde, the people shall ryse vp as a lioneesse and heue vp hym selfe as a lyon. He shall not lye downe, vntyll he eate of the praye, and drynke the bloud of them that are slayne. And Balac sayd vnto Balaam: neither curse them nor blesse them. But Balaam answered and sayde vnto Balac: tolde not I thee saying, al that the Lord speaketh, that I must do: And Balac sayde vnto Balaam: come I praye thee, and I will bryng the yet vnto another place: yf peraduentare it will please God, that thou maiest thence curse them for my sake. And Balac brought Balaam vnto the toppe of Peor that boweth toward the wildernesse of Jesimmon. And Balaam sayd vnto Balac: make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes. And Balac dyd as Balaam had sayd, and offered an oxe and a ram on euery aulter.

¶ The .xxiiii. Chapter.

AND when Balaam sawe that it pleased the Lorde that he shoulde blesse Israell, he went not as he dyd twyse before to fet sothsaying: but he set his face towarde the wildernesse. And Balaam lifte vp his eyes, and loked vpon Israell as he lay accordynge to hys trybes, and the spirite of God came vpon hym. * And he
E toke vp hys parable and sayde. Balaam the sonne of Beor hath sayde and the man whose eye is open hath sayde

he hath sayd, whiche heareth the wordes of God and seyth the visyons of the almightye, and falleth doune with open eyes. Howe goodly are thy tentes: O Jacob, and thyne habitations, O Israell: Euen as the valeys are they layde abroade, and as gardens by the ryuers syde: as the tentes whiche the Lorde hath pytched, and as cypers trees besyde the waters. The water droppeth oute of hys bouket, and hys seede shalbe manye waters: and hys kinge shalbe hyer then Agag. And his kyngdome shall be exalted. - GOD broughte hym oute of Egipte: as the strēgth of an vnicorne is he vnto him. He shal eate the nacions his enemyes and gnaw their bones, and perce them thorowe with hys arowes. He couched hym selfe, and laye downe as a Lyon, and as a Lyonesse: Who shall sterre hym vp? blessed is he that blesseth thee, and cursed is he that curseth thee. And Balac was wrothe with Balaam, and smote hys handes together, and Balac sayd vnto Balaam: I sent for the to curse myne enemyes, and beholde thou haste blessed them thys thre tymes. Therefore nowe get the quickly vnto thy place. I thought that I woulde promote thee vnto honoure, but lo, the Lorde hath kept thee backe from worshipp. Balaam answered vnto Balac: tolde I not thy messengers whiche thou sentest vnto me sayinge: - If Balac woulde geue me hys house full of syluer and golde. I can not passe the worde of the Lorde, to do eyther good or bad of mine owne mynde. But what the Lorde sayeth, that am I compelled to speake. And nowe beholde, I go vnto my people: come therfore, and I wyll aduertyse thee, what thys people shall do to thy folke in the later dayes. And he toke vp hys parable and saide: Balaam the sonne of Beor hath sayde, the manne whose eye is open, hath saide. He hath sayd that heareth the wordes of God, and hath the knowledge of the moste hygh, and beholdeth the vision of the almyghtye, and that falleth with open eyes: I shall se hym, but not nowe I shal behold him, but not nygh. - There shall come a starre of Jacob, and ryse a scepter of Israell, and shall - smyte the costes of Moab and vndermine all the chyldren of Seth, - And Edom shalbe possessed, and Seir shall fall to the possession of their enemyes, and Israell shal do manfully. Out of Jacob shall come he that shal haue dominion, and shall destroye the remnaunt of the Citye. And when he loked on Amalech, he toke vp hys parable, and sayde: Amaleth is the firste of the nacions - but hys latter ende shall perysh vtterly. And he loked on the Kenites & toke vp hys parable and sayd: stronge is thy dwellinge place, & thou puttest thy nest in a rocke. Neuertheles, the kenite shalbe roted out, vntyl Assur take the prysoner. And he toke vp hys parable and sayde: Alas, who shal lyue when God doeth this? The shyppes also shall come out of the coste of Italye, and subdue Assur, and subdue Eber, and he himselfe shal perysshe at the laste. And Balaam rose vp, and wente and returned to hys place: and Balac also went hys waye.

Matt. 2 c
2. Re. 8. a
2 Re. 8. b
D
Exo. 17 b
1 Re. 15 a

The xxv. Chapter.

A And Israell dwelt in Sittim and the people began to commytte whoredome with the daughters of Moab, which called the people vnto the sacrifice of their gods. - And the people did eate, and worshipped theyr Goddes, and Israell coupled hym selfe vnto Baal Peor. And the indignacion of the Lord was prouoked agaynste Israell, and the Lord sayd vnto Moyses: take al the heades of the people, and hange them vp before the LORD agaynst the sunne, that the wrathe of the LORDES countenaunce maye be tourned away from Israell. And Moyses sayd vnto the Judges of Israell: - euery one slaye hys men that were ioyned vnto Baal Peor. And beholde, one of the chyldren of Israell came and brought vnto hys brethrenne a Madianityshe wyfe, euen in the syghte of Moyses,

Exo. 23 c
B
Exo. 32. c

and in the syghte of all the multitude of the chyldren of Israell, that wepte before the dore of the tabernacle of wit
1 mac. 2. c nesse * And when Phinehes the sone of Eleazar the son of Aaron the preest sawe it, he rose vp out of the myddes of the companye, and toke a weapon in hys hande, and went after the man of Israell into the tente, and thruste them thorow both the man of Israell and also the woman, euen thorow the belly of her. And the plage ceased from
1 Co. 10 a the chyldrene of Israell. * And there
C dyed in the plague .xxiiii. thousande.
* Ec. 45 f And the Lorde spake vnto Moyses
1 mac. 2. f sayinge: * Phinehes the sonne of Eleazar the sonne of Aaron the Priest, hath tourned myne anger awaye from the chyldren of Israell, whyle he was gelous for my sake amonge them that I had not consumed the chyldren of Israell in my gelousye. Wherfore say:
mala. 2. a beholde, * I geue vnto hym my couenaunte of peace, and he shall haue it, and hys seede after hym, euen the couenaunte of the Priestes office for euer, because he was gelous for hys Godes sake and made an attonement for the chyldren of Israell. The name of the Israelyte whiche was slayne wythe the Madianitishe wyfe was Zamri the sonne of Salu, a Lorde of an house and kynred of Simeon. And
D the name of the Madianityshe wyfe that was slayn, was Cozbi the daughter of Zur, a heade ouer the people of an house and kynred of Madian. And the Lord spake vnto Moyses saying:
Nu. 31 a * vexe the Madianytes and smyte them, for they trouble you with theyr wyles, whiche haue begyled youe by dysceat in the cause of Peor, and in the cause of theyr syster Cozbi the daughter of a LORD of the Madianites, whiche was slayne in the daye of the plage for Peors sake.

¶ The .xxvi. Chapter.

AND it forwarded, that after the plague, the Lorde spake vnto Moses and vnto Eleazar the sonne of Aaron the prieste, sayinge:
Num. 1 a * take the nombre of all the multitude of the chyldren of Israel from .xx. yere and aboue throughoute their fathers houses, al that are able to go to warre in Israel. And Moyses and Eleazar the preest spake vnto them in the fieldes of Moab, by Iordan ouer agaynst Iericho from twenty yere and aboue, as the Lorde commaunded Moyses and the chyldren of Israel, when they were come out of Egipt. * Ruben the Ge
eldest sonne of Israell. The chyldren 1
of Ruben: Hanoch, of whom cometh the kynred of the Hanochites, and Balu, of whom commeth the kynred of the Paluites. Of Hesron, commeth the kynred of the Hesronites: of Carmi, commeth the kynred of the Carmites. * These are the kynredes of the Rubenites. And they were in number .xliii. Thousande seuen hundred and thirtye. And the sonnes of Balu: Eliab. And the sonnes of Eliab Nemuell: Dathan and Abiram. Thys is that Dathan and Abiram. whyche were famous in the congregatiō, and
* stroue agaynste Moyses and Aaron in the companye of Corah, when they stroue agaynst the Lorde. * And the earthe opened her mouthe, and swalowed them vp: Corah also was in the death of that multitude what time the fyre consumed two hundred and fyftye men, and they became a sygne: Notwithstandynge, the chyldren of Corah dyed not. And the chyldren of Simeon after theyr kynredes were Nemuel, of whom commeth the kynred of the Nemulites: Jamin, of whō commeth the kinred of the Jaminites: Jachin, of whon commeth the kynred of the Jachinites: of Zareh, commeth the kynred of the Zarehites. And of Saul, commeth the kynredde of the Saulites. These are the kynredes of Simeon: euen .xxii. Thousande and two hundred. The chyldren of Gad C
after theyr kynredes were: Zephon, of whom commeth the kynredde of the Zephonites: Haggi, of whom commeth the kynred of the Haggites: Suni of whom commeth the kynred of the Sunites: Of Aseni, commeth the kynredde of the Azenites: and of
Ezr

Eri, commeth the kynredde of the Erites: Of Arod, commeth the kynred of the Arodites. Of Ariell, commeth the kynred of the Arielites. These are the kynredes of the chyldren of Gad, accordyng to theyr numbers. xl. thousande and fyue hundred. The children of Juda, Er and Onan and Er, & Onan dyed in the land of Canaã. But the chyldren of Juda after their kynreds, were: Sela, of whom commeth the kynred of the Selanites: Phares, of whom cõmeth the kinred of the Pharelites. Zareh, of whom commeth the kinred of the Zarehites. And the children of Phares were: Hesron, of whõ commeth the kynredde of the Hosronites: Hamull, of whom commeth the kynred of the Hamulites. These are the kynredes of Juda, after their numbers. lxxvi. Thousande and fyue hundred. The chyldren of Issachar after their kynredes, were: Thola, of whom commeth the kynredde of the Tholaites: Phuua of whom cõmeth the kynredde of the Phuuites: of Jasub commeth the kynredde of the Jasubites: of Simron commeth the kinredde of the Simronites. These are the kynreddes of Issachar after their numbers. lxiiij. Thousande and three hundred. The chyldren of Zabulon after their kynredes were: Sered, of whom commeth the kynredde of the Seredites: Elon of whom commeth the kynredde of the Elonites: Jaheliell, of whom commeth the kynredde of the Jahelites. These are the kynredes of the Zabulonites after theyr numbers, threescore Thousande, and fyue hundred.

The chyldren of Joseph throughout theyr kynreddes were, Manasse and Ephraim. The chyldren of Manasse: Machir of whom commeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynredde of the Gileadites. And these are the chyldren of Gilead: Hieser of whom commeth the kynred of the Hieserites: Helech, of whom commeth the kynred of the Helechites: and Ariell, of whome commeth the kynred of the Asrielites: and Sichem of whom commeth the kynred of the Sichemites: Semida of whom commeth the kynredde of the Semidites: and Hepher, of whome commeth the kynred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but daughters. And the names of the daughters of Zelaphead were: Mahela, Noa, Hagla, Milcha, and Thirza. These are the kynredes of Manasse, and the number of them. lii. Thousand and seuen hundred. These are the chyldrene of Ephraim after their kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynredde of the Becherites. Tahen, of whom commeth the kynred of the Tahenites. And these are the chyldren of Suthelah: Eran, of whom commeth the kynredde of the Eranites. These are the kynredes of the chyldren of Ephraim after their numbers xxxii. Thousande and fyue hundred. And these are the chyldren of Joseph after theyr kynredes.

These are the childrenne of Ben Jamin after theyr kynreddes: Bela of whome commeth the kynredde of the Belaites: Asbell, of whom commeth the kynred of the Asbelites: Ahiram, of whome commeth the kynred of the Ahiramites: Supham of whom commeth the kynred of the Suphamites: Hupham, of whom commeth the kynred of the Huphamites. And the chyldren of Bela were, Ard and Naaman, from whence commeth the kynredde of the Ardites, and of Naaman the kynred of the Naamites. These are the children of Ben Jamin after their kynreddes, and after their numbers. xlv. Thousande and syxe hundred.

These are the chyldrene of Dan after theyr kynredes: Suham, of whom commeth the kynredde of the Suhamites. These are the housholdes of Dan after theyr kynredes. Al the kynredes of the Suhamites were after their numbers. xliiii. Thousande, and foure hundred.

The chyldren of Aser after theyr kyn-

redes were: Jemna, of whom commeth the kinred of the Jemnites. Jesui, of whom commeth the kynrede of the Jesuites: Bzia, of whome commeth the kynrede of the Bzites. The chyldzenne of Bzia were: Heber, of whom commeth the kinred of the Heberites: Malchiell, of whom came the kynred of the Malchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser after theyr numbzes. liii. Thousande and foure hundzed. The childzē of Nephtali, after theyr kynredes were: Jahezieli, of whom came the kynredde of the Jahezielites, Guni, of whom came the kynred of the Gunites: Jezer, of whome came the kynred of the Jezerites: Selem of whom came the kynred of the Selemites. These are the kynredes of Nephtali, accozdynge to their housholdes, whose number is fourtye and fyue Thousande and foure hūdzed. These are the numbers of the chyldzen of Israell: fyxe hundzed thousand, and a thousād, seuē hundzed and thirtye. And the Lozde spake vnto Moyses, sayinge: vnto these the lande shalbe deuyded to enheryte, accozdynge to the number of names.

Nu.33.g Ios.11.d * To many thou shalte geue the moze enherytaunce, and to fewe the lesse: to euerye trybe shall the enherytaunce be geuen accozdynge to the number thereof. Notwithstandynge, the land shall be deuyded by lotte, and accozdynge to the names of the trybes of their fathers, they shall inheryte, accozdynge to the lotte shall the possession thereof be deuyded betwene manye and feawe. * These are the numbers of the Leuites, after their kynredes: Gerson, of whom came the kinrede of the Gersonites: Cahath of whome came the kynred of the Cahathites: Merari, of whom came the kynred of the Merarites. These are the kynredes of the Leuites, the kynred of the Libnites, the kynred of the Hebzonites: the kynrede of the Mahelites: the kynrede of the Musites: the kynred of the Karahites, Cahath

G Nnm.3.a

Exod.6.b begate Amram, and Amrams wyfe was called * Jocheb ed a daughter of Leui, whiche was bozne vnto Leui in Egypte. And she bare vnto Amram Aaron, Moyses, and Mir Iam there syster. And vnto Aaron were bozne Nadab and Abihu, Eleazar and Ithamar. * And Nadab and Abihu dyed when they offered straunge fyze before the Lozd. And after their numbers there were * thzee and twentye Thousande, all males from a moneth olde and aboue. Foz they were not numbzed amonge the chyldzen of Israell, because there was no enherytaunce geuen them amonge the chyldzen of Israell. These are the numbers, when Moyses, and Eleazar the Pziestе numbzed the chyldzen of Israell in the playne of Moab, faste by Jozdan, euer agaynste Jericho. And amonge these there was not a man of them whom Moses and Aaron numbzed when they tolde the chyldzen of Israell in the wylderneſſe of Sinai. Foz the Lozde sayde of theym: they shall dye in the wylderneſſe: and there was not lefte a man of them, saue Caleb the sonne of Jephune, and Josua the sonne of Nun.

The.xxvii. Chapter.

And the daughters of * Zelaphead the sonne of Heber the sonne of Gilead, the sonne of Machir, the sonne of Manasse of the kynred of Manasse the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha, and Thirza) came, and stode before Moyses and Eleazar the Pziestе, and before the Lozdes, and all the multitude by the doze of the tabernacle of witnesse, sayinge: oure father dyed in the wylderneſſe: and * was not in the companye of them that gathered themselues together agaynste the Lozde in the congregation of Cozah. But dyed in hys owne synne, and had no sonnes. wherfoze then is the name of oure father taken awaye from amonge hys kynred, because he hath no sonne? * Geue vnto vs therfoze a possession amonge the bzethzen of our father. And Moy-

ses

ses broughte their cause before the
Lord. And the Lord spake vnto Moy-
ses, sayinge: The daughters of Zela-
phead speake ryghte: thou shalte geue
them a possession to enherite amonge
their fathers brethren, and shalt turne
the enherytaunce of theyr father vnto
them. And thou shalt speake vnto the
chyldren of Israell, sayinge: If a man
dye and haue no sonne, ye shall turne
hys enherytaunce vnto his daughter.
If he haue no daughter, ye shall geue
hys enherytaunce vnto hys brethren.
If he haue also no brethren, ye shall
geue hys enherytaunce vnto hys fa-
thers brethrenne. And yf hys father
haue noo brethren, ye shall geue hys
enherytaunce vnto hym that is nexte
to hym of his kynred, and he shall pos-
C sesse it. And thys shalbe vnto the chyl-
dren of Israel a law of iudgement, as
the Lord hath commaunded Moses.
And the Lorde sayde vnto Moyses:
Deu. 3.d 32.49.a • get thee vp into thys mounte Aba-
rim, and beholde the lande whiche I
haue geuen vnto the chyldren of Is-
rael. And when thou hast sene it, thou
shalte be gathered vnto thy people al-
so as Aaron thy brother was gathe-
red. For ye were dysobedient vnto my
mouth, in the deserte of Sin, in the
Exo.17.e stryfe of the congregacion. Neyther
dyd ye sanctifye me in the waters be-
fore their eyes. • That is the water of
stryfe in Cades in the wylderneſſe of
Sin. And Moyses spake vnto the
Lorde, sayinge: let the Lorde God of
the spretes of all flesshe, sette a manne
ouer the congregacion, whiche maye
go oute and in before them, and leade
them oute and in: that the congrega-
cion of the Lord be not as shepe which
D haue not a shepeherd. And the Lorde
sayde vnto Moyses: take Iosua the
sonne of Nun, in whom is the spyrite
and put thyne handes vpon hym, and
set hym before Eleazar the Priest, and
before all the congregacion: and geue
hym a charge in their syghte. And put
of thy prayse vpon hym, that all the
company of the chyldrenne of Israell
maye be obedient. And he shall stande
before Eleazar the Priesse, whyche
shall aske counsell for hym • after the Exo.28.c
iudgement of Urim before the Lorde.
And accordyng vnto hys worde shall
they goo oute and in, bothe he and all
the chyldren of Israel with him, & all
the congregacion. And Moyses dyd
as the Lorde commaunded hym: and
he toke Iosua, and sette hym before
Eleazar the Priesse, and before all the Actes.6.d
congregacion: • and put hys handes
vpon hym, and gaue hym a charge, as
the Lorde commaunded thorowe the
hande of Moyses.

The.xxviii. Chapter.

A
And the Lord spake vnto Mo-
ses, sayinge: Commaunde the
chyldren of Israel, and say vnto
them. My offering and my bread for my
sacrifyces which are made for a swete
sauoure, shall ye obserue in their due
season. And thou shalt say vnto them: Exo.29.a
• This is the offeryng which ye shall
offer vnto the Lorde, two lambes of a
yeare olde without spot daye by daye,
for a continuall burntofferynge. One
lambe shalte thou offer in the mor-
nynge, and the other at euen. • And Nu.15.a
thereto the tenth parte of an Epha of
floure for a meate offerynge mynge-
led with beaten oyle conteynynge the
fourth parte of an hin. It is a dayly
burnteofferynge, suche as was ordey-
ned in the mounte Sinai for a swete
sauoure, a sacrifyce vnto the Lorde.
And lette the drynkeofferynge of the
same be the fourth parte of an hin for
one lambe, and in the holy place shalte
thou commaund the wyne to be pow-
red vnto the lord. And the other lambe B
thou shalte offer at euen after the ma-
ner of the meatoffering and the drynke
offerynge of the mornynge: a sacrifyce
shalte thou offer for a swete sauoure
vnto the LORD. And on the Sab-
both daye two lambes of a yeare olde
a pece, and without spotte, and two
tenth deales of floure for a meateoffer-
yng mingled with oyle, & the drinke-
offerynge therto. The burntofferynge
of the Sabbothe muste be done in the
self Sabboth, besides the dayly burnt
offeryng and hys drynkeofferyng. And
in the begynnynge of your monethes,

ye shall offer a burntoffryng vnto the Lorde: two yong bullockes, and a ram and seuen lambes, of a yeare old, with out spot: and thre tenth deales of flour for a meatoffrynge mingled with oyle for one bullocke, and two tenth deales of floure for a meateoffryng mingled with oyle for one ram. And a tenth deale of floure mingled with oyle for a meateoffryng vnto one lambe, for a burnteoffrynge and a swete sauoure
C and a sacrifice vnto the Lorde. And their drynkeoffrynges shalbe halfe an hin of wyne, vnto one bullocke, and the third part of an hin of wyne vnto a ram, and the fourth part of an hin vnto a lambe. This is the burntoffryng of the moneth in his moneth, thorow oute the monethes of the yeare: & one hegoate for a sinneofferynge vnto the Lorde shalbe offred, after the daylye burnteoffryng and his drinkeoffring.

Exo. 12. Leu. 23 a Deu. 16 And the fourtenth day of the fyrste moneth, is the passeouer of the Lorde. And in the fiftenth daye of the same moneth is the feast: and seuen dayes longe, shall vnleuened bread be eaten.

Leu. 23b In the first daye shalbe an holy conuocation, ye shall do no maner of seruile worke therein. But ye shal offre a sacrifice for a burntoffryng vnto the Lorde, two yong bullockes, one ram, and seuen lambes of a yeare old, whyche are to you without spot, and lette their meateoffrynge be of floure mingled with oyle: three tenth deales also shall ye offre for a bullocke, and two tenth deales for a ram: one tenth deale shalt thou offre for euery lamb of ỹ seuen lambes: and an he gote for synne, to make attonement for you. Ye shall offer these, beside the burntofferynge in the mornynge, whiche is a continu
D all burntsacrifice. After this maner ye shall offer thorowoute the seuen dayes: the foode of the sacrifice for a swete sauour vnto the Lorde. And it shalbe done beside the dayly burnteoffrynge, and his drynkeoffrynge. And in the seuenth daye ye shall haue an holye conuocation, and ye shall do no seruile worke. Therefore in the daye of youre firste fruites, when ye bring a newe meatoffrynge vnto the Lorde, accordynge to your wokes) ye shall haue an holy conuocation, and ye shal do no seruile worke in it: but offer a burntofferyng for a swete sauour vnto the Lorde, two yonge bullockes, a ram, and seuen lambes of a yeare old a pece, with their meateoffrynges of floure mingled with oyle, three tenth deales vnto a bullocke, two tenthe deales to a ram, and one tenth deale vnto a lambe, thorowoute the seuen lambes, and an heagote to make an attonemente for you. This ye shal do besides the continuall burntoffrynge, and his meateoffrynge: and they shalbe vnto you without spot, with their drynckeoffrynges.

Leu.

C The xxix. Chapter.

And in the first daye of the seuenth moneth ye shal haue an holy conuocation: ye shal do then no seruile worke. For it is a day of blowynge vnto you. But ye shall offre a burntofferynge for a swete sauour vnto the Lorde: one yonge bullocke, one ram, and seuen lambes of a yeare olde a pece, that are pure. And their meateoffrynge shalbe made of floure mingled wyth oyle, thre tenth deales vnto the bullocke, and two vnto the ram: and one tenth deale vnto one lambe thorowout the seuen lābes And an hegoate for sinne to make an attonement for you, beside the daylye burnteoffryng, of the moneth and his meateoffrynge, and beside the daylye burntoffrynge, and his meateoffryng, and the drynkeoffrynges of the same, which must be done accordynge vnto the maner of theym for a sauoure of swetenes of the sacrifice of the Lord.

Leu. And ye shall haue the tenth daye of that same seuenth moneth an holy con
E uocation: and ye shall humble youre soules, and shall do no maner worke therein. But ye shall offer a burntoffrynge vnto the Lorde, for a swete sauoure: one bullocke, a ram, and seuen lambes of a yeare olde a pece, whyche shalbe vnto you, without faut. Their meateoffrynge shalbe of floure mingled wyth oyle three tenth deales to a

bullocke,

bullocke, and two to a ram, & a tenthe deale vnto a lambe, thorowoute the seuen lambes. In ye goate for sinne, beside the sinoffrynge of attonemente and dayly burntoffryng, and the meat and drynkeoffrynges that long to the same. And in the fiftenth daye of the
Num. 23. f seuen moneth, ye shall haue an holye conuocation, and doo then noo seruile worke, & yea shal kepe a feast vnto the Lorde, seuen dayes longe. And ye shal offer a burntoffrynge for a sacrifice of a swete sauour vnto the Lorde, thyrtene bullockes, two rams, and fourtene lambes of a yeare olde, whyche shalbe without blemyshe. And theyr meatcofferyng shalbe of floure myngled with oyle, three tenth deales vnto euery one of the thirtene bullockes. ii. tenth deales, to either of the rams, and one tenth deale vnto eche of the fourtene lambes. And one hegoate for sin, beside the daylye burtoffrynge with his meate and drynkeoffryng. And the ℭ seconde day ye shall offre twelue yong bullockes, two rams, fourtene yearlynge lambes without spot: and lette their meatoffrynge and drynkeofferynges vnto the bullockes, rams, and lambes be accordynge to the numbre of them, and after the maner. And an hegoate for synne, beside the dayly burntoffrynge and hys meate & drinke offrynges And the third daye ye shall offre eleuen bullockes, two rammes, and fourtene yearlyng lambes, wythout spot: and let their meate & drynkeoffrynges vnto the bullockes, rams, and lambes, be after the numbre of them, and accordynge to the maner. And there shalbe offred an hegoate for sinne, beside the dayly burntoffrynge and his meate and drynkeoffryng. In the fourth day, ye shall offre ten bullockes, two rams, and fourtene lambs yearlynges and pure: let their meate and drynkeoffrynges vnto the bullockes, rams, and lambes be, accordyng to the numbre of theym, and after the maner. And an hegoate for sinne, beside the dayly burntoffrynge, and hys meate and drynkeofferyng. In the fifth daye ye shall offer nyne bullocks, two rams, and fourtene lambes of one yeare olde a pece, without spot. And let their meate and drynkeofferinges, vnto the bullockes, rams, and lambes be accordynge to the numbre of theim, and after the maner. And an hegoate for sinne, beside the dayly burntoffrynge, and his meate and drynkeofferynge. And in the sixt daye, ye shall offre eighte bullockes, two rams, and fourtene yearlyng lambes, wytheute spot. And let their meate and drynkeoffrynges vnto the bullockes, rams, and lambes, be accordyng to the numbre of them, and after the maner. And an hegoate for sinne, beside the dayly burntoffrynge, and his meate & drinke offrynges. In the seuenth day, ye shall offre seuen bullockes, two rams, and fourtene lambes, that are yearlynges and pure. And let their meate & drinke offryng vnto the bullockes, rams, and lambes, be accordyng to their numbre, and after the maner. And an hegoate for sinne, beside the daily burntoffring and his meate and drynkeoffryng. In the eyght daye, ye shall haue a collecti on of the feast vnto you, and ye shall do no seruile worke therein. But ye shall offer a burntoffrynge, a sacrifice for a swete sauoure vnto the Lord: one bullocke, one ram, and seuen yearling lambes without spot. Let their meate and drynkeoffrynges vnto the bullocke, ram and lambes, be accordyng to ỹ numbre, and accordyng to the maner. And an hegoate for sinne, beside the dayly burntoffrynge, and hys meate and drynkeoffrynges. These thynges ye shall doo vnto the Lorde in youre feastes: beside your vowes and frewil offrynges, in youre burntoffrynges, meateoffrynges, drynkeoffrynges, and peaceoffrynges. And Moses tolde the chyldren of Israell, all that the Lord commaunded hym.

ℭ The. xxx. Chapter.

AND Moses spake vnto the ℣ heades of the tribes of the children of Israell, sayinge: thys is the thinge whiche the Lorde hath

Deu. 23d commaunded: If a man bowe a bowe vnto the Lorde, or sweare an oth, to bynde his soule: he shall not go backe with his worde: but shall fulfill all that is proceded out of hys mouth. If a woman also bowe a bowe vnto the LORD, and bynde her selfe beinge in her fathers house in the tyme of her youth, and her father heare her bowe, and bonde which she had made vpon her soule, and holde hys peace thereto: then all her bowes & bondes B which she hath made vpon her soule, shal stand in effect. But and yf her father forbyd her the same daye that he heareth it, none of her bowes nor bondes whiche she hath made vppon her soule, shalbe of value: and the Lorde shal forgeue her, because her father forbadde her. If she hadde an husbande whē she bowed or prouounced ought out of her lips, wherwith she bounde her soule, and her husbande hearde it, and helde his peace, thereat the same daye he harde it, then her bowes and her bondes wherewith she bound her soule, shall stande in effect. And yf her husbande forbadde her the same daye that he harde it: and made her bowe whyche she hath vpon her of none effecte, and released the openynge of her lyppes, wherewith shee bounde her soule, the Lord shall forgeue her. But euerye bowe of a wedowe and of her C that is deuorced (that they haue bōd their soule withal) shall stande in effecte with them. If she bowed in her husbandes house, or bounde her soule with an othe, and her husbande harde it, and helde his peace, and forbad her not, then all her bowes and bondes wherewith she bounde her soule, shal stande. But if her husbande disanulled them, the same daye that he hearde them, then nothynge that proceadeth oute of her lyppes, in bowes and bondes (wherwith she bounde her soule) shall stande in effecte: for her husbande hath lowsed them. And the Lord shal forgeue her. All bowes & othes that D bynde to humble the soule, maye her husbande stablyshe or breake. But yf her husbande holde hys peace from one daye vnto another, then he stablysheth all her bowes and bondes wht che she had vpon her, because he helde his peace the same daye that he harde them. But yf he breake thē after that he hath harde them, he shall beare her synne hym selfe. These are the ordynaunces whyche the Lorde commaunded Moyses, betwene a man and hys wyfe: and betwene the father and his daghter beyng yet a damsel in her fathers house.

The.xxxi. Chapter.

AND the Lorde spake vnto Moyses sayinge: auenge the chyldren of Israel of the Madianites, and afterward shalt þ be gathered vnto thy people. And Moses spake vnto the folke sayinge: Harnesse some of you vnto war, and let them go vppon the Madianites, and auenge the Lorde of the Madianites. Let there be chosen a thousande oute of euerye tribe of Israell, that oute of all tribes ye maye sende some to the warre. And there were taken out of the thousandes of Israell, twelue thousande prepared vnto war of euerye tribe a thousand. And Moses sente theym to the warre, euen a thousande of euerye trybe, and with them, Phineas the sonne of Eleazar the Preiste, and the holye vessels: and the trompettes to blowe, were in hys hande. And they warred agaynste the Madianites, as the Lorde commaunded Moyses, and slue all the males. And they slue the kynges of Madian among other, that were slayne: Manahy, Eui and Rekem Zur and Hur and Reba: fiue kynges of Madian, wyth Balaam the sonne of Beor, whome they slewe with the swearde: And the chyldren of Israell toke all the women of Madian prysoners, and theyr chyldren, and spoyled all theyr catell, and all theyr flokes, & al theyr goods. And they burnt all theyr cities wherin they dwelte, and all their castelles with fire. And they toke all the spoile and all that they coulde catche both of men

men and beastes. And they brought the captyues and that whyche they had taken and the spoyle vnto Moses and Eleazar the Priest, and vnto the companye of the children of Israell, euen vnto the hooste that were in the fieldes of Moab, by Iordan, ouer agaynste Iericho. And Moyses and Eleazar the Priest, and all the lordes of the congregation went oute of the host agaynst them. And Moises was angrye with the officers of the hoost, with the captaynes ouer thousandes, and ouer hundredes, whych came frō the warre and battayle: and Moyses sayde vnto theym: Haue ye saued all
C the women alyue? beholde, these caused the children of Israell thorow the
Nu. 25 a counsell of Balaam, to commit trespasse agaynst the Lord, in the busynes
Pe. 2 d of Peor, and there followed a plague amonge the congregacion of the Lord.
Iudi. 21 Nowe therefore, slaye all the men chyldren, and the woman that haue lien with men fleshelye. But all the wemen children that haue not lyen with men, kepe alyue for your selues.
And ye shall remayne without the
Nu. 19 b hoost, seuen dayes, all that haue kylled anye person: and all that haue touched any deade body, and purylie both youre selues and youre prisoners the thyrde day and the seuenth. And sprynkle all your raymentes, and all that is made of saynnes, and all worke of goates heer, and all thynges made of
D wodde. And Eleazar the Priest sayde vnto the men of warre, whyche came from the battayle: this is the ordeynaunce of the lawe, whyche the Lord commaunded Moyses, Golde, syluer, brasse, and yron, tynne and lead, and all that may abyde the fier, ye shall make it goo thorowe the fier, and it shalbe cleane. Neuertheles, it shalbe sprynkled with sprynklyng water. And all that suffereth not ꝑ fier, ye shal make go thorowe the water. And washe youre clothes the seuenth day, and ye shalbe cleane. And afterward come into the hoost. And the Lorde spake vnto Moyses saying, take the summe of the praye that was taken bothe of the women and of catteil, thou and Eleazar the Priest, and the auncient fathers of ꝑ congregatiō. And deuide it into two partes betwene theym that toke the warre vpon them, and went oute to battayle: and all the congregacion. And take a portion vnto the LORDE of the men of warre, whyche went oute to battayle: one soule of fyue hundred, both of the wemen, and of the oxen, and of the asses, and of the shepe: and ye shall take it of their halfe, and geue it vnto Eleazar the Priest, as an heueoffrynge of the Lorde. And of the halfe of the children
E of Israell, thou shalte take one portyon of fyftie, of the women of the oxen, of the asses, and of the shepe, and of all maner of beastes: and geue them vnto the Leuites, whyche wayte vpon the habitation of the Lorde. And Moyses and Eleazar the Priest didde as the Lorde commaunded Moises. And the botye and the praye whyche the men of warre hadde caughte, was fyue hundred thousande, and thriescore and fyftene thousande shepe: and thriescore and twelue thousande oxen, thriescore and one thousande asses: and two and thyrtie thousande soules of women, that hadde lyen by no man. And the halfe whyche was the parte of theim that went oute to warre was three hundrede thousande and seuen, and thyrtie thousande and fyue hundred sheepe. And the LORDES part of the sheepe was fyue hundred thriescore and fyftene. And the oxen were fyue and thyrtie thousande, of whyche the LORDES parte was thriescore and twelue. And the Asses were thyrtye thousande and fyue hundrede
F of whych the Lordes part, was thriescore and one. And the soules of women were sixetene thousand, of whiche the Lords part was, two and thyrtie soules. And Moses gaue that sum which was the Lords heueoffering vnto Eleazar the priest as ꝑ Lord commaunded Moses. And the other halfe of the children of Israel which Moses seperated frō the mē of war, (that is to wete ꝑ halfe ꝑ pertened vnto ꝑ congregatiō)

was three

three hundred thousande, and.xxxvii. thousande, and fyue hundred sheepe: and.xxxvi. thousande oxen and thirtye thousande asses, and fyue hundred and xvi. thousande soules of wemen. And Moyses toke of thys halfe that perteyned vnto the chyldren of Israell, one portion of fyftye, both of the wemen and of the catell, and gaue them vnto the Leuites, whiche wayted vpon the habitation of the Lorde, as the Lord commaunded Moyses. And the officers of thousandes of the hoost, the captaynes ouer the Thousandes, and the captaynes ouer the hundreds came fourth, and sayde vnto Moyses: Thy seruauntes haue taken the summe of
G the men of warre, whiche are vnder our auctoritie, and there lacketh not one manne of vs. We haue therefore broughte a present vnto the Lorde, what euery man founde of Jewels of golde, cheynes, bracelettes, rynges, earynges, and spangelles, to make an attonemente for our soules before the Lorde. And Moyses and Eleazar toke the golde of them, Jewels of all maner fashyons. And all the golde of the heueoffrynge that they heued vp to the Lorde, (of the captaynes ouer Thousandes and hundreds) was.xvi. thousande, seuen hundred and fyftye sicles, for the men of warre had spoyled, euerye man for hys selfe. And Moses and Eleazar the Priest, toke the golde of the captaynes ouer the thousands and of the captaynes ouer the hundredes: and broughte it into the tabernacle of witnesse, for a memoriall of the chyldren of Israell before the Lord.

¶ The.xxxii. Chapter.

A The chyldren of Ruben and the chyldren of Gad had an exceadynge greate multitude of catell. And when they sawe the lande of Jazer, and the lande of Gilead that it was an apte place for catell, the chyldrē of Ruben & the chylderen of Gad came and spake vnto Moyses and Eleazar the Priest and vnto the Lordes of the congregacion, saying: The lande of Ataroth and Dibon, Jazer and Nemrah, Hesbon and Elealeh, Saban and Nebo and Beon: which contrey the Lorde smote before the congregacion of Israell: is a lande mete for catell, and we thy seruauntes haue catell: wherefore (sayde they) yf we haue founde grace in thy syghte, lette thys lande be geuen vnto thy seruantes to possesse, and brynge vs not ouer Jordan. And Moyses sayde vnto the chyldren of Gad, and of Ruben: shall your brethren go to warre, and ye shal syt here? Wherefore dyscorage ye the herte of the chyldren of Israell, that they should not go ouer into the land, whiche the Lorde hath geuen them? Thus dyd youre fathers, when I sent them from Cades Barne to see the lande. For when they went vp euen vnto the ryuer of Escol, and sawe the land: they discoraged the hertes of the chyldren of Israel, that they shold not go into the lande which the Lorde hath geuen them. And the Lord was wroth the same tyme and sware, sayinge: None of the men that came out of Egypt from twenty yeare olde and aboue, shall see the lande whyche I sware vnto Abraham, Isahac and Jacob, because they haue not wholye followed mee: saue Caleb the sonne of Jephune the Kenesite, and Josua the sonne of Nun: for they haue followed the Lorde. And the Lorde was angrye with Israell, and made them wander in the wildernesse fourtye yeare, vntyll all the generacion yͭ had done euil in the syghte of the Lorde were consumed. And behold, ye are risen vp in your fathers steade, as an encreace of synfull men, to augmente the fearce wrath of the Lorde, towarde Israell. For yf ye tourne awaye from hym, he wyll yet agayne leaue the people in the wyldernesse, and ye shall destroye all this folke. And they went nere him and sayd: we wyll buylde shepefolds here for oure shepe and for our catell, and (walled) cities for our chyldren. But we our selues wyll go ready armed before the childrē of Israel, vntill we haue brought thē vnto their place.

And

And oure chyldren (and whatsoeuer we maye haue) shall dwell in the fenced cities, because of the inhabiters of the lande. We will not returne vnto our houses, vntyll the chyldren of Israel, haue enherited, euery manne hys enherytaunce. Neither will we enheret with them on yonder syde Iordan forwarde, because our enheritaunce is fallen to vs on this side Iordan Eastwarde. And Moses sayde vnto them: if ye will do this thynge, and goo harnelled before the Lorde to warre, and will goo all of you in harneste ouer Iordan before the Lord, vntil ye haue cast out his enemies before hym: and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne before the Lorde, and before Israeli, and thys lande shalbe youre possession before the Lord. But and if ye will not do so, behold ye haue synned agaynst the Lorde: and be sure your sinne will finde you out. Make therefore, build cities for your chyldrē, and foldes for your shepe, and do that ye haue spoken. The chyldren of Gad and the chyldren of Ruben spake vnto Moyses, sayinge: thy seruauntes will do as my Lorde commaundeth. Our chyldren, oure wyues, our sheepe, and our cattell shall remayne here in the cities of Gilead. But thy seruaunts Iosu. 4. will go al harnelled to warre, and vn to battayle before the Lorde, as my Lorde saith. And for their sakes, Moses commaunded Eleazar the Priest, and Iosua the sonne of Nun, and the auncient fathers of the tribes of the chyldren of Israeli: and Moses sayde vnto them: If the childrē of Gad and the chyldren of Ruben will go with you ouer Iordan, all prepared to fight before the Lord, then when the lande is subdued before you ye shall geue them the lande of Gilead to possesse: but and yf they will not go ouer with you in harneste, they shall haue their possessions among you in the lande of Canaan. And the children of Gad, and the children of Ruben answered, sayinge: As the Lorde hathe sayde vnto Iosu. 22. thy seruauntes, so will we doo. We will go harnelled before the Lorde into the lande of Canaan: that the possession of oure enheritaunce, maye be on this side Iordan. And Moyses gaue vnto the chyldren of Gad, and to the chyldren of Ruben, and vnto halfe the tribe of Manasse, the sonne of Ioseph, the kyngedome of Sehon kynge of the Amorites, and the kingdome of Og, kyng of Basan, the lande with the cities therof in the coastes and cities of the countrey rounde aboute. And the chyldren of Gad buylte Dibon, and Acaroth, and Aroer, and Atroth, Sophan, Jaeser, and Jegabea, Bethnimra, and Betharan, fenced cities, and they buylte foldes for the shepe. And the chyldren of Ruben buylte Hesbon, Eleale, Kyryathaim, Nebo, Baal, Meon, and turned their names, and Sibama also: and gaue other names vnto the cities, whyche they buylded. And the chyldren of Machir the sonne of Manasse, went to Gilead, and toke it, and put out the Amorites that dwelte therein. And Moses gaue Gilead vnto Machir, the sonne of Manasse, and he dwelte Deu. 3. b therein. And Jahir the sonne of Manasse went and toke the small townes therof, and called them Hanoth Jair. And Nobah went and toke Kenath, and the townes longyng thereto, and calleth it Nobath, after hys owne name.

The .xxxiii. Chapter.

These are the Iourneis of the chyldren of Israeli whyche went oute of the lande of Egypte, with their armyes vnder the hande of Moses and Aaron. And Moses wrote their goynge oute by theyr iourneyes, accordynge to the commaundemente of the Lorde: euen these are the iourneyes of their goynge oute. They departed from Rahemses the xv. daye of the first moneth, on the morowe after Passouer: and the chyldren of Israeli went out with an hye hande in the sight of all the Egiptyans. For the Egiptians buried all their first borne which the Lorde had smitten.

smitten among them. And vpon their goddes also the Lorde did execution.
And the children of Israell remoued from Rahemses, and pitched in Soc-
Exo. 13. coth. And they departed from * Soccoth, and pitched their tentes in Et-
than, which is in the edge of the wil-
derneße. And they remoued from E-
Exo. 14. than, and turned agayn vnto * Pi Hi-
roth, which is before Baal Zephon:
and pytched before Migdol. And
they departed from the playne of Hi-
Exo. 14a roth: and * swente thorow the midst
of the sea into the wildernes, & wente
three dayes iorney in the wylderneß
of Ethan, and pitched in Marah. And
they remoued from Marah, and came
Exo. 16. vnto Elim, wher were twelue fount-
taynes of water, and lxx. palmetrees,
and they pitched there. And they remo
ued from Elim, and lay fast by the red
sea. And they remoued from the redde
Exo. 16. sea, and laye in the * wylderneße of
Syn. And they toke their iorney out
of the wylderneße of Syn, and set vp
their tentes in Daphka. And they de-
parted from Daphka, and lay in Alus
Exo. 17. And they remoued from Alus, and lay
E at * Raphedim, where was no water
for the people to drinke. And they de-
Exo. 19. parted from Raphedim, and pytched
in the * wildernes of Sinai. And they
remoued from the deserte of Sinai,
Nu. 11 g and pytched at the * graues of lust.
Nu. 11 g And they departed frō the sepulchres
of lust, and lay at * Hazeroth. And thei
departed from Hazeroth, and pytched
in Rithma. And departed from Rith-
ma, and pitched at Rimon Parez, and
they departed from Rimon Parez, &
pitched in Libna. And they remoued
from Libna, and pitched at Risa. And
they iourneyed from Risa, and pyt-
ched in Rehalatha: And they wente
from Rehelatha, and pitched in mout
Saphar. And they remoued from
mount Saphar, and laye in Harada.
D And they remoued from Harada, and
pitched in Makeheloth. And they re-
moued from Makeheloth, and laye at
Tahath. And they departed from Ta
hath, and pytched at Tharath. And
they remoued from Tharath and pit-
ched in Mithca. And they went from
Mithca, and pitched in Hasmona.
And they departed frō Hasmona, and
laye at Moseroth. And they went frō
Moseroth, and pitched in Bane Ja-
kan. And they remoued from Bane
Jakan, and laye at Horgadgad. And
they went from Horgadgad, and pit-
ched in Jathbatha. And they remo-
ued from Jathbatha, and laye at Abro
na. And they departed from Abrona,
and lay at Ezeon gaber. And they re-
moued from Ezeon gaber, & pitched
in the * wylderneße of Sinne, Nu.
which is Cades. And they remoued E
from Cades, and pytched in mounte
Hor, which is in the edge of the lande
of Edom. * And Aaron the Prest Nu.
wente vp into mount Hor, at the cō- Da
maundement of the Lorde, and dyed
there, euen in the fourtieth yeare, af-
ter the chyldren of Israell were come
oute of the lande of Egypte, and in
the fyrste daye of the fifth moneth.
And Aaron was an hundred and xxiii.
yeare olde, when he dyed in mounte
Hor. And kynge Erad the Canaanite,
which dweite in the South of the
lande of Canaan, hearde of the com-
mynge of the chyldren of Israell. And
they departed from * mount Hor, and Nu.
pytched in Zalmona. And they depar-
ted from Zalmona, and pytched in
Phunun. And they departed from
Phunun, and pitched in Oboth. And
they departed from Oboth, and pyt-
ched in Jehabarim, and towarde the
borders of Moab. And they departed f
from * Jehabarim, and pitched in Di- Nu.
bon Gad. And they remoued from Di
bon Gad, and laye in Almon Dibla-
thaim. And they remoued from Almō
Diblathaim, and pytched in the moun
taynes of Abarim before Nabo. And
they departed from the mountaynes
of Abarim, and pitched in the fieldes
of Moab, fast by Iordan ouer against
Iericho. And they pytched by Ior- Nu.
dan, from Beth Haiesmoth * vnto the G
playne of Sittim in the fyeldes of
Moab. And the Lorde spake vnto
Moyses in the fyeldes of Moab by
Iordan ouer agaynste Iericho, say-
ynge:

ynge speake vnto the childzen of Israell, and saye vnto them: whē ye are
Nu.7.a come ouer Iozdan to entre into the lande of Canaan, ye shall dryue out al the inhabiters of the land before you, and destroy al their pictures, & breake a sunder all their ymages of metall, and plucke downe all their quiters.
And possesse the lande and dwel therin for I haue geuen you the lande, to enioye it. And ye shall deuyde the enherytaunce of the lande, by lot among youre kynredres, • and geue to many
Nu.26.f the more enheritaunce, and to the fewer the lesse enheritaunce. And your enheritaūce shalbe in the tribes of youre fathers, euerye mans enheritaunce in
Dut.1.e the place where his lot falleth. • But
and g. and if ye will not dryue oute the inhabyters of the lande before you, then those which ye let remayne of them, shalbe prickes in your eyes, and dartes in youre sydes, and shall vexe you in the lande wherin ye dwel. Moreouer it wil come to passe, that I shall do vnto you, as I thought to do vnto them.

¶ The .xxxiiij. Chapter.

1 AND the Lord spake vnto Moses, sayinge: commaunde the childzen of Israell, and say vnto them: when ye come into the lande of Canaan, this is the lande that shal fall vnto your enheritaunce, the lande of Canaan, with her coastes. • And
Iof.15.a youre southquarter shalbe from the wyldernes of Sin, along by the coast of Edom, so that youre southquarter reache vpon the side of the salt see eastwarde: and fette a compasse from the south vp to Acrabim: and reache to Zinna. And go oute from the south to Cades Barne, and go oute also to Hazar adar, and go a longe to Azmon: and fet a compasse agayne from Azmon vnto the riuer of Egypte, and shall goo oute at the sea. And let youre west-

quarter be the great see: let the same B
seabe youre westcoaste. And this shalbe youre northquarter: ye shal compasse youre border from the great see vnto mount Hor. And from mounte Hor, ye shall describe youre border, til it come vnto Hemath, and the ende of the coaste shalbe at Zedada, and the coaste shall reache oute to Ziphron, and go oute at Hazar Enan. Thys shalbe your northquarter. And ye shal compasse youre eastquarter from Hazarenan to Sephan. And the coaste shall go downe from Sephan to Ribla, on the east syde of Ain. And the same border shall descende and go out at the syde of the sea of Cenereth eastwarde. C And then go downe a long by Iordane, and leaue at the salte sea.
And thys shalbe youre lande with the coastes therof, rounde aboute.
And Moyses commaunded the childzen of Israel sayinge: this is the land whyche ye shall enherit by lotte, and which the LORD commaunded to geue vnto nyne trybes and an halfe:
Nu.32.f for the tryde of the childzen of Rubin accozdyng to the housholdes of their fathers, and the tribe of the childzen of Gad, accozdynge to theyr fathers housholdes, and halfe the trybe of Manasse, haue receaued their enheritaunce. Two tribes and an halfe haue receaued their enheritaunce on the other syde of Iozdan, ouer agaynst Iericho eastwarde. And the Lozd spake D
to Moyses, sayinge: these are the names of the menne whyche shall deuyde the lande vnto you: Eleazar the Priest, and Iosua the sonne of • Nun.
Deu.3.d Ios.14. And ye shall take also a Lozde of euerye trybe, when ye deuyde the lande.
The names of the men are these: Of the trybe of Iuda, Caleb the sonne of Iephune. Of the tribe of the childzen of Simeon, Semuel the sonne of Amiud. Of the trybe of Ben Iamin, Elidad the sonne of Cislon. Of the tribe of the childzen of Dan, the Lozde Bucki, the sonne of Iagli. From amonge the childzen of Ioseph for the trybe of the childzen of Manasse, the Lozde Haniell, the sonne of Ephod.

Of

Of the tribe of the children of Ephra im the Lorde Camuel, the sonne of Siphtan. Of the tribe of the sonnes of Zabulon, the Lorde Elizaphan, the sonne of Parnath. Of the tribe of the children of Isachar, the Lorde Paltiel, the sonne of Asan. Of the tribe of the sons of Aser, the Lorde Ahihud the sonne of Salomi. Of the tribe of the children of Nephtali, the Lorde Pedahel, the sonne of Ammihud.

These are they whom the Lord commaunded to deuide the enheritaunce vnto the children of Israell in the lande of Canaan.

The .xxxv. Chapter.

AND the Lord spake vnto Moses in the fieldes of Moab by Iordan, ouer against Jerycho, sayinge: commaunde the children of Israell, that they geue vnto the Leuites of ye enheritaunce of their possession, cities to dwell in. And ye shall geue also vnto the cities of the Leuites, suburbes harde by their cities rounde aboute them. The cities shall they haue to dwell in, and the suburbes for their cattel, and for their possession and all maner of beastes of theirs And the suburbes of the cities which ye shall geue vnto the Leuites, shall reache from the wall of the citie outeward, a thousande cubites rounde aboute. And ye shall measure without the citie of the eastside, two thousand cubites. And of the southside, two thousande cubites. And of the westside two thousande cubites. And of the northside, two thousand cubytes also: and the citie shalbe in the mides. And these shalbe the suburbes of their cities. And from amonge the Cities whyche ye shal geue vnto the Leuits, there shall be sixe cities for refuge, whyche ye shall appoynte to that intente, that he whych killeth, may flye thether. And to them ye shall adde xlii. cities more: so that all the cities whych ye shall geue the Leuytes, maye be eyght and fortye, with their suburbes And the cities whyche ye shall geue, shall be oute of the possession of the children of Israell. Them that haue many, shall geue many. But of them that haue fewe, ye shall take fewe. Euery one shall geue of his cities vnto the Leuites, accordynge to the enheritaunce whych he enheryteth. And the Lorde spake vnto Moyses sayinge: speake, vnto the children of Israel and saye vnto them: When ye be come ouer Iordane, into the lande of Canaan, ye shall appoynte you cities to be cities of refuge, for you: that he which sleeth a soule vnwares, may flye thether. And the citie shalbe to flye from the auenger of blonde, that he whyche killeth, dye not, vntill he stand before the congregation in iudgement. And of these sixe free cities, whych ye shall geue, ye shall geue three on thys syde Iordan, and three in the lande of Canaan. And these sixe free cities shalbe refuge both for the children of Israell, and for the straunger, and for hym that dwelleth amonge you: that all they whyche kyll anye personne vnwares, maie flye thyther. And if any man smite another with an instrumēt of yron that he dye, then is he a murtherer, and shall dye for it. If he smite hym with a throwynge stone that a man maye dye with, and yf he dye, he that smote hym is a murtherer, let the same murtherer be slayne therefore. Or yf he smite hym with a hand weapon of wood, that a man may die with then if he die, he is a murtherer, let the murtherer be slayne therefore. The iustice of blond shall slay the murtherer: whan he meteth hym, he may slay hym. But yf he thrust at hym of hatred or hourle at hym with laying of waite that he dye, or smyte hym with hys hande of enuye, that he dye, he that smote hym shall dye, for he is a murtherer. The iustyce of blonde shal slay the murtherer as soone as he fyndeth hym. But and yf he pushed hym by chaunce, and not of hate, or cast at him with anye maner of thynge, and not of layinge awayte: or caste anye maner of stone at hym (that a man maye dye with) and sawe hym not. And he caste

Josu. 21

Josu. 20

it vpon hym and he dye, and was not
his enemye, neyther sought hym anye
harme. Then the congregation shall
iudge betwene the slayer and the exe-
cuter of bloude in suche cases. And the
congregation shall delyuer the slayer
oute of the hande of the auenger of
bloude, and the congregation shall re-
store hym agayne vnto the Cytie of
hys refuge, whether he was fled. And
Deu.20b D he shall byde there vnto the death of
the hye Priestе, which was anointed
with holye oyle. But and if the slayer
come without the borders of hys pri-
uiledged citty whether he was fled, yf
the auenger of bloud finde hym with
out the borders of hys free towne, and
slaye the murtherer, he shalbe giltlesse
because he shoulde haue bidden in hys
free towne vntil the deathe of the hye
Priestе, and after the death of the hye
Priestе to retourne agayne vnto the
lande of hys possession. These com-
maundementes shalbe a lawe vnto you
for your generations in al your dwel
lynges. Whosoeuer killeth a soule, the
Gen.17. same man slayer muste bee slayne hym
Deu.19d, selfe. thorough witnesses. Neyther
shall one witnesse aunswere to put a
man to death. Moreouer, ye shall take
none amendes for the lyfe of the mur-
therer which is worthye to dye. But
he shall be put to death. Also yee shall
take no money of hym that is fled to
a free citie, that he shoulde come again
and dwel in the land, before the death
of the hye priestе. And see that ye pol-
lute not the lande which ye shal dwel
in: for bloude defyleth the lande. And
the lande can none otherwyse be clen-
sed of the bloude that is shed therein,
but by the bloude of hym that shedde
bloude. Defyle not therfore the lande
which ye shall inhabyte, for I am in
the myddes therof: Euen I the Lord
dwell amonge the chyldrenne of Is-
raell.

The xxxvi. Chapter.

AND the auncientе fathers of
the chyldrenne of Gylead the
sonne of Machir the sonne of

Manasse of the kynred of the chyldren
of Ioseph, came forthe and spake
before Moyses and the Princes and
auncient fathers of the chyldren of Is- Nu.26f
raell, and sayde: The Lord commaun
ded my Lorde, to geue the lande to in-
herite by lotte vnto the chyldren of Is- Nu.27a
raell. And my Lorde commaunded in
Gods behalfe, to geue the inheritaūce
of Zelaphead oure brother vnto hys
daughters. Whom yf anye of the sons
of the other trybes of Israell take to
wiues, then shal theyr inheritaunce be
taken from the inherytaunce of oure
fathers, and shalbe put vnto the inhe- B
rytaunce of the trybe whiche they are
receyued into: and shalbe taken from
the lotte of oure inherytaunce. And
when the yere of iubelye of the chyl-
drenne of Israell commeth, then shall
theyr inherytaunce be putte vnto the
inherytaunce of the Trybe wherein-
to they are receyued: and so shall theyr
inherytaunce bee taken awaye from
the inherytaunce of the Trybe of our
fathers. And Moyses commaunded
the chyldrenne of Israell accordynge
to the woorde of the LORDE saye-
inge: the chyldrenne of the Trybe of
Ioseph haue sayde wel. Thys ther- Tob.2.b
fore doeth the LORDE commaund and,7c
the daughter of Zelaphead sayinge:
lette theym be wyues to whom they
theym selues thynke beste, onelye to
the kynred and Trybe of their father
shall they marye, soo shall not the in-
herytaunce of the chyldrenne of Is-
raell remoue from Trybe to Trybe,
whan the chyldrenne of Israell abyde C
euerye manne in the inherytaunce of
the Trybe of hys fathers. And euerye
daughter that possesseth anye inheryt-
aunce in anye Trybe of the chyldren
of Israell, shall bee wyfe vnto one
whyche is of the kinred of the Tribe
of her father, that the chyldrenne of
Israell maye enioye euerye manne
the inherytaunce of hys father: Ney-
ther oughte the inheritaunce to goe
from one trybe to an other: but euery
one of the Trybes of the chyldren of
Israell muste abyde in his owne in-
herytaunce. And as the Lorde com-

manded Moyses, euen so vnto the daughters of Zelaphead. And Maheth, Thirza, Hagla, Milcha, and Noa were maried vnto their fathers brothers sonnes, whyche were of the chylderne of Manasses, the sonne of Joseph: and so their enheritance remayned in the tribe of the kynrede of their father. These are the commandementes and lawes, whyche the Lorde commanded by the hand of Moyses, vnto the chyldren of Israell in the fieldes of Moab, by Jordan ouer against Jericho.

¶ The ende of the fourth boke of Moses, called in the Hebrue Maiedabber, and in the Latin, Numeri.

¶ The fyfthe Booke of Moyses, called in the Hebrue: Elleh addebarim, and in the Latine Deuteronomium.

¶ The fyrst Chapter.

THese be the woordes which Moses spake vnto all Israell, on thother side Jordan in the wildernes, in the playne ouer against the Red sea, betwene Pharan, and Thophell, Laban, Hazeroth, and Dizahab, eleuen dayes iourney from Horeb vnto Cades barne, by mount Seir. And it fortuned the first day of the eleuenth moneth in ỹ fortieth yeare, that Moyses spake vnto the children of Israell, accordyng vnto all that the Lord hadde geuen in commandement vnto them, after that he had smyten * Sehon the Nu. 21. C kyng of the Amorites which dwelte in Hesbon, and Og kynge of Basan, whiche dwelt at Astaroth in Edrai. On the other side Jordan in the land of Moab began Moyses to declare this lawe, sayinge: The Lorde oure GOD spake vnto vs in Horeb, sayinge: Ye haue dwelte longe ynough in this Mounte, departe therefore, and take youre Journeye, and goe vnto the hyll of the Ammorites, and vnto all places nye therevnto: bothe vnto the playn, and hylles and dales: to the Southe, to the Seas syde, to the lande of Canaan, and vnto Libanon: euen vnto the greate ryuer Euphrates. Beholde, I haue sette that lande beefore you: * Goe in, and possesse the lande which the Lorde sware vnto youre fathers, Abraham, Isaac, and Jacob, to geue vnto theym, and their seede after theym. And I spake vnto you the same season, sayinge: I am not able to beare you my selfe alone. For the Lorde youre God hath multiplied you: and beeholde, ye are this daye as the starres of heauen in numbre (the Lorde God of youre fathers make you a thousande tymes so many mo as ye are, and bielle you, as he hathe promysed you:) Howe can * I my selfe alone, beare the combraunce, charge, and stryfe that is among you? Bryng (from among you) menne of wisedome and of vnderstandyng, and expert, accordyng to your tribes, and I will make theym rulers ouer you. And ye answered me, and sayd: That which thou hast spoken, is good for vs to doo. And so out of your Tribes I take the Captaynes (menne of wysedom, and that were experte) and made them rulers ouer you: Captaynes ouer thousandes, and ouer hundredes, ouer fyfye, and ouer tenne, and officers among your Tribes. And I charged your Judges that same tyme, sayinge: Heare the cause of your brethern, and * iudge ryghteously betweene euery man and hys brother, and the stranger that is with hym. See that ye knowe no faces in iudgement: * but heare the small as well as the great, and bee afrayde of no manne, for the iudge-

.18.d iudgement is goddes. And the cause that is to * harde for you, dyyng vnto me, and I wyll heare it. And I commaunded you the same season, all the thynges whyche ye shoulde doo. When we departed from Horeb, wee went thorowe all that great and terrible wyldernesse, as ye haue seene a long by the way of the hyll of the Amorites, as the Lorde oure God commaunded vs, and camme to Cades Barne: And I sayde vnto you: Ye d are come vnto the hyll of the Ammorites, whiche the Lord oure GOD wyll geue vnto vs. Behold, the Lord thy God hathe sette the lande beefore thee, go vp and conquere it, as the Lorde God of thy fathers hath sayde .20.8 vnto thee, * feare not, neither be dis- .1.3 couraged. But ye came vnto me euery one and sayd: * We wyll send men before vs, to searche vs out the land, and to dyyng vs worde agayn, what waye we muste goe vp by, and vnto what cities we shall come. And the saying pleased me well. And I toke xii. men of you, of euery Tribe one. Whyche departed, and wente vp into the hye countreye, and came vnto the tyuer Escol, and searched it oute, and toke of the fruite of the lande (to declare the plenteousnes therof) in their handes, and broughte it vnto vs, and brought vs worde agayne, and sayde: It is a good lande, whiche the Lorde our God doth geue vs. Notwithstanding ye would not consent to go vp, but were disobedient vnto the mouth of the Lorde your God, and murmured in your tentes, and sayd: Because the Lord hateth vs, therfore hathe he brought vs out of the land of Egypt to delyuer vs into the hand of the Amorites, & to destroy vs. Howe shall e we go vp? Our brethren haue discou- .1.9.d raged our heartes, saying: * The people is greater and taller than we, and haue cities great, & walled euen vp to heauen: and moreouer we haue seene the soonnes of the Enakims there. And I sayde vnto you: Dreade not, nor be afrayde of theym. The Lorde your God which goeth before you, he shall fyghte for you, accordyng to all that he dyd vnto you in Egypt before youre eyes. In the wyldernesse also thou haste seene howe that the Lorde thy God bare thee euen as a man doth beare his sonne in all the way which ye haue gone by, vntyll ye come vnto this place. And yet in this thynge ye dyd not beleue the Lord your god. He went in the way before you, to serche you out a place to pitche youre tentes in, * in fyre by night, that ye myght se Ex.13.d what way to go, & in a cloude by day. And the Lord heard the voyce of your wordes, and was wrothe, and sware, saying: * There shall not one of these Nu.14.g men and of this froward generation, and.26.g see that good land which I sware to f geue vnto your fathers, saue Caleb, the sonne of Jephune, he shall see it, Iosu.14 * and to hym wyll I geue the lande that he hath troden vpon, and to hys children, because he hath folowed the Lorde (wonderfull was the indignation agayne the people, seyng that) Nu.20.c * the Lorde was angry with me, like and.37.c wise for your sakes, saying: Thou also shalt not go in thither. But Josua the sonne of Nun, whyche standethe before thee, he shal go in thither. Wolden hym therefore, for he shall cause Nu.14.f Israell to inherite the land. * Moreouer, youre chyldren whiche ye sayde shoulde be a praye, and youre sonnes which in that day had no knowledge betwene good and euill, they shall go in thither, and vnto them wil I geue it and they shall enioye it. But as for you, turne youre faces, and take youre iourney into the wildernesse: euen by the way of the redde sea. Then ye answered and sayde vnto me: * we haue synned agaynst the Lord: we will go vp and fighte, accordynge to all that the Lorde our God commaunded vs. And when ye had gird on euery man his weapons of war, behold, ye were ready to goo vp into the hill. And the Lorde sayde vnto me: saye vnto them that they go not vp, and y they fighte not, for I am not amonge you: lest ye fall before youre enemyes; I told you therefore, and ye would not heare,

but disobeyed the mouth of the Lord, and wēt presumptuously vp into the hill. And the Amorites which dwelt in that hill, came out against you, and chased you (as bees vse to do) & smote you in Seir, euen vnto Horma. And ye came againe, and wepte before the Lord: but the Lord would not here your voyce, nor geue you audience. * And so ye abode in Cades, a long season, accordynge vnto the tyme that ye remayned in other places.

Nu. 20 a

¶ The .ii. Chapter.

Then we * turned our face, and toke our iourney into the wyldernesse, euen by the way of the redde sea as the Lorde spake vnto me. And wee compassed mounte Seir a long tyme. And the Lorde spake vnto me, sayinge: Ye haue compassed thys mountayne long ynough, tourne you northwarde. And warne thou the people, saying: Ye shall goe thorowe the coaste of your brethren the children of Esau, which dwell in Seir, and they shall be afrayde of you: Take ye good hede vnto youre selues therefore. Ye shall not prouoke them: for I will not geue you of their land, no not so much as a foote breadth, * because I haue geuē mount Seir vnto Esau to possesse, ye shal bye meate of them for money to eate, and ye shal procure water of them for money to drynke. For the Lord thy God hath blessed thee in all the workes of thy hande. He knewe thy entryng into this greate wildernesse this .xl. yeares, and the Lord thy God hath ben with thee, so that thou haste lacked nothyng. And when we were departed from our brethren, the children of Esau, whyche dwelte in Seir, the plain way from Elath, and from Ezion Gaber, we tourned and went by the waye of the wyldernesse of Moab. And the Lord said vnto me: * Thou shalte not fyght agaynst the Moabites, nether moleste them to battaile, for I will not geue thee of their land to possesse: because I haue geuen Ar vnto the children of Loth to possesse. The terrible people the * Emims dwelte therin in tymes past, a people great, many and tall, as the Enakims, whyche also were taken for Giauntes, as the Enakims: whome the Moabites cal Emims. The Horims dwelte in Seir beefore tyme, whose possession the children of Esau occupied, and destroyde them beefore them, and dwelte in their stede: as Israell dyd vnto the land of his possession, whiche the Lord gaue them. Nowe ryse vp (sayd I) and get you ouer the ryuer Zared: and we wente ouer the ryuer Zared. The space in whiche we came frome Cades barne vntyll we were come ouer the ryuer Zared was .xxxviii. yeres: vntyll all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them. * For in deede the hande of the Lorde was against them, to destroy them frome among the host, tyll they were consumed. And so it came to passe, that all the men of warre wer consumed and deade from amonge the people. And the lord spake vnto me, saying: Thou shalt go thorowe Ar the coast of Moab this daye: and when thou commest nyghe vnto the children of Ammon, thou shalte not lay siege vnto them, nor moue warre agaynst them. For I wyll not geue thee of the lande of the children of Ammon a possession, but I haue geuen it vnto the children of Loth to possesse. That also is taken for a lande of Gyauntes, and Gyauntes dwelte therin in olde tyme, whome the Ammonites call Zamzummims. * A people that was greate, & manye, and talle, as the Enakims. But the Lorde destroyed them beefore them, and they succeeded them in the inheritance, and dwelt in theyr stede: as he dyd for the children of * Esau, whyche dwelte in Seir whan he destroyed the Horims beefore them, they conquered theyr possession, and dwelt in their stede vnto this day. And the Auims whyche dwelte in Hazarim, euen vnto Aza, the Caphthorims, whyche came oute of Caphthor, destroyed them, and dwelte in their

A

B

Nu. 21 a

Ge 36. b

Mal. 1. a

Iud. 3. d

Ge. 14. a

C

D

E

F

G

E them and dwelte in theyr steade. Rise ye vp therefore, and take youre iourneye ouer the ryuer Arnon. Beholde, Nu.21.f * I haue geuen into thy hande Sehon the Amorite king of Hesbon, and hys lande. Goe to therefore and conquere, and prouoke hym to battell. This day wil I begynne to send the feare and dreade of thee, vpon al nations that are vnder all the heauen: soe that they whiche here speake of thee, shall tremble and quake before thee. And so I sent messengers out of the wildernes of Kidmoth vnto Sehon king of Hesbon, with wordes of peace Nu.21.e saynge: * I wil go through thy lande Deu.20. I will goe alonge by the hye waye: I F will neyther tourne vnto the ryghte hand nor to the lefte. Thou shalte sell me meate for money for to eate, and geue me water for money to drynke, Onelye graunte me, that I maye goe through on my foote (as the childzen of Esau which dwel in Seir, and the Moabites whiche dwell in Ar, didde vnto me) vntill I become ouer Iordā into the lande whyche the Lorde oure God geueth vs. But Sehon the king of Hesbon woulde not let vs passe by hym, for the Lorde thy God hardened hys spirite, and made his hearte tough because he woulde deliuer hym into thy hande as it is come to passe thys daye. And the Lorde sayde vnto mee: beholde, I haue begon to set Sehon Nu.21.g and hys lande before thee: goe to and Deu.29 conquere, and possesse his land. * Thē G both Sehon and all hys people came out against vs to fyghte at Jaza. And the Lorde set hym before vs, and wee smote hym and hys sonnes and al his people. And wee tooke all hys cyties the same season and slue the men, wemen and childzenne of all the Cytyes and let nothynge remaine, saue the cattell onelye we caugh vnto our selues, and the spoyle of the cities which we tooke, frome Aroer whiche is by the brynke of the ryuer of Arnon, and frō the citie that is in the ryuer, vnto Gilead: there was not one City to strōg for vs. The Lord oure God deliuered all vnto vs: onelye vnto the lande of the chyldzen of Ammon thou camest not, nor vnto euerye place of the riuer Jabok, nor vnto the Cityes in the mountaines, nor vnto whatsoeuer the Lorde our God forbad vs.

¶ The iii. Chapter.

THen we tourned and wente vp by the way to Basan. * And A Og the kyng of Basā came Nu.21.g out agaynst vs, he and al hys Deu.29.b people to battell at Edzai. And the Lorde sayde vnto mee: feare hym not, for I wyll deliuer hym and all hys people, and hys lande into thy hande, and thou shalte doe vnto hym, as thou dyddest vnto Sehon kynge of the Amorytes, whyche dwelte at Hesbon. And so the Lorde oure God deliuered into our handes, Og also the kynge of Basan & al hys folke. And we smot hym, vntyll none was lefte hym aliue And we toke all hys Cityes the same season, (neyther was there a Cytye which we toke not from theym) euen thzee scoze cityes throughoute all the region of Argob, the kingdome of Og in Basan. All these cities also were made stronge wyth hye walles, gates and barres, besyde vnwalled townes a greate manye. And wee vtterlye destroyed them, as we dyd vnto Sehon kyng of Hesbon, bzyngyng to nought all the cities, with menne wemen and childzenne. But all the cattell and the spoyle of the Cyties, wee caughte for our selues. And thus we toke the same season, out of the hande of twoe Kyn- B ges of the Amorytes, the lande that was on the other side Jordan from the ryuer of Arnon vnto mount Hermon (whyche Hermon the Sydons call Sirion, and the Amorytes call it Senir) all the Cities that laye in the playne, and all Gilead and all Basan vnto Salecha and Edzai, Cytyes of the kyngedome of Og in Basan. For onelye Og kyng of Basan remained of the remnant of the Giantes, whose bed was a bedde of yron. And is it not yet at Rabah amonge the childzen of Ammon? nyne cubyttes doeth the length thereof contayne, and foure cubytes the breadeth of it, after the cu-

bite ola man. And to wee conquered this lande the same tyme, from Aroer whiche is by the ryuer of Arnon, vn-
Nu.32.f to halfe mounte Gilead, • and the ci-
deu.29.b ties therof gaue I vnto the Rubenites
Ios.12.b and Gaddites. And the reste of Gilead, and all Basan of the kyngedome of Og, gaue I vnto the halfe tribe of Manasse: euen all the region of Argob with all Basan: whiche is called the lande of gyantes. Iair the sonne of Manasse toke all the region of Argob vnto the coastes of Gesuri and Maachati, and called theim after his owne name: Basan Hauoth Iair vnto thys daye. And I gaue Gilead vnto Machir. And vnto the Rube-
¶ ntes and Gaddites, I gaue half Gilead vnto the ryuer of Arnon, halfe the valey and beyonde, euen vnto the ryuer Iabock, which is the border of the chylderne of Ammon: the playne also (of the wyldernes) and Iordan, and the coast thereof, from Cenereth euen vnto the sea, whyche is in the playne, euen the salte sea vnder the sprynge of the hyll, eastward. And I commanded you the same tyme, saying: The Lord your God hath giuen you this lande to enioye it: ye shall go harnessed before your brethren, the chyldren of Israell all that are mete for the war. Your wiues onely, your chyldren, and your cattell (for I wote that ye haue muche cattell) shall abide in your cities, whiche I haue geuen you, vntyll the Lorde haue geuen rest vnto youre brethren as well as vnto you, and vntill they also haue conquered the lande, whiche the Lord youre God hath geuen them beyonde Iordan: and then shall ye returne agayne, euery man vnto his possession which
Nu.27.d I haue gyuen you. • And I warned
D Iosua the same tyme, saying: Thyne eyes haue sene all that the Lord your God hath doone vnto these two kynges, euen so shal he do vnto all kingdomes whither thou goest. Ye shall not feare them, for the lord your God, he shal fight for you. And I besought the Lord the same tyme, sayinge: O Lord God, thou hast begon to shewe thy seruaunt, thy greatnesse, and thy mighty hand: for eis where is there a God in heauen, or in earthe, that can doo after thy workes, & after thy power? let me go ouer and see the good land that is beyōd Iordan, that goodly mountain, and Libanon. • But the Lorde was angry with me for youre sakes, and wold not heare me. And ỳ lord said vnto me: Be content, speake no more vnto me of this matter. Get thee vp into the toppe of the hyll, and lyft vp thyne eies westward, northward, southwarde, and eastward, and beholde it with thyne eyes, for thou shalte not go ouer this Iordan. But charge Iosua: and courage hym, and bolden him. • For he shall go before this people, and he shall deuide vnto them the lande which thou shalt see, and so we abode in the valey ouer against the house of Peor.

¶ The. iiii. Chapter.

AND now herken, O Israell vnto the ordeinances and lawes which I teache you for to do them, that so ye may lyue and go in, and conquere the lande, which the Lord god of your fathers geueth you, • Ye shal put nothyng vnto the word which I commaunde you, neither do ought therfrom, that ye may kepe the cōmandements of the Lord your god which I commaunde you. Your eies haue sene what ỳ Lord did vnto Baal Peor, • for all the men that folowed Baal Peor, the Lord your God hath destroyed from amonge you. But ye that cleaue vnto the Lorde your god, are alyue euery one of you this daye. Behold, I haue taught you ordinances and lawes, such as the Lorde my God commaunded me, that ye should do euen so in the lande, whether ye go to possesse it. Kepe them therfore, and do them, for that is your wisedom and vnderstanding in the syght of the nations: that they maye heare all these ordinaunces, and saye: Surely it is a wise and vnderstanding people: it is a great nation. For what other nation is so greate, that gods come so nye vnto, as the Lord our god is nye vnto

.246 bs, in all thinges, * as oft as we cal vn to hym? Ye, and what nation is so great that hath ordinãces and lawes so righteous, as all thys lawe which I set before you thys day. Take hede to thy selfe therefore, and keepe thy soule diligentely, that thou forget not the things which thyn eies haue seue and that they depart not out of thyne hert, al the days of thy life: but * teach them thy sonnes, and thy sonnes sonnes: Specially the day that thou stodest before the Lord thy God in Horeb, when the Lord said vnto me: Gather me the people together, & I wyll make them here my wordes, that they may learn to feare me al the days that .6.a they shal liue vpon the earth, * & that they may teach their children: ye came .19.c * and stode also vnder the hyll, & the hyll burnte with fire: euen vntó the middes of heuen, and there was darknes, cloudes and mist. And the Lorde spake vnto you out of the mids of the fyre, and ye herd the voyce of the wordes, * but sawe no ymage, saue hearde .20.a .20.b a voyce onely. And he declared vnto you his couenant which he commanded you to doo, euen .x. verses whiche he wrote vpon two tables of stone. And the Lorde commaunded me that same season, that I should teache you ordinãces and lawes, which ye ought to do in the land whether ye go to possesse it. Take therfore good hede vnto youre selues as pertaynynge vnto your soules, for ye sawe no maner of ymage in the day that the Lord spake vnto you in Horeb out of the myddes of the fyre, lest ye marre your selues, and make you a grauen ymage & picture of any maner of figure: the likenesse of man or woman, the likenesse of any maner of beast that is on earth or the likenes of any maner feathered foule that flieth in the ayre, or the likenes of any maner worme that crepeth on the earth, or the likenes of any ma .17.a ner fyshe that is in the waters beneth .14.a the earth. * Ye & lest thou lift vp thyne .31.c eies vnto heuen, and when thou seest the sunne, the moone, and the starres, with all the host of heauen, shouldest be deceiued, & shouldest worshyp and serue the things: which the Lord thy Gen.1.b. * God hath made to serue all nations vnder the whole heauen. But ỹ Lord hath taken you, and brought you out of the yron fornace: euẽ out of Egipt, to be vnto him a people & inheritance as ye be this daye. Furthermore, the Lorde was angry with me for youre wordes, & sware that I should not go ouer Iordan, and that I shuld not go in vnto that good lãd, which the lord thy God geueth thee to inheritaunce. * But I must dye in this land, & shal deu.34.b not go ouer Iordan. But ye shall go ouer, and conquere that good lande. Take hede vnto your selues, that ye forget not the appointmẽt of the lord your god which he made with you, & that ye make no grauẽ image, nor any picture that the Lorde thy god hathe forbidden thee. * For the lord thy god Heb.12.g is a cõsumyng fyre, and a gelous god. If thou doest beget children, and children childrens children, & when ye haue dwelt in the land, ye do wickedly, and make any maner of grauen image *, & worke Jer.16.e euill in the syght of the lord thy god, to prouoke hym to anger, I call heauen and earthe to recorde against you this day, that ye shall shortely perishe from of the lande, whether ye goe ouer Iordane, to possesse it: ye shall not prolonge youre dayes therin, but shall vtterly bee destroyed. And the lorde shall scatter you among the nations, and ye shalbe left few in nũmbre amonge the people, whether the lorde shall bryngе you: and there ye shall serue gods, which are the worke of mans hand, wod and stone, which neither se, nor here nor eate, nor smell. And there thou shalt seeke the lorde & thy god: and shalt fynd hym, yf thou deu.30.a: seeke hym with all thyne hearte, and Jer.29.c with all thy soule. When thou art in tribulation, and when all these thinges (that be here spoken of) are come vpon thee euen in the latter dayes, thou shalte returne agayne to the Lorde thy God, and be obedient vnto his voyce. For the Lorde thy God is a mercyful god: he wyl not forsake ỹ

Le. 26. g neyther destroy thee, * nor forget the
appoyntment of thy fathers, whyche
he sware vnto them. For aske of the
dayes that are past, whiche were be-
fore thee, sence the day that God cre-
ated man vpon the earthe, and (as he)
from the one syde of heauen vnto the
other, if euer there came to passe suche
a great thynge, or whether any suche
lyke thing hath ben heard. Dyd euer
a nation heare the voyce of God spea-
kynge out of the myddes of a fyre, as
thou haste heard, and yet lyued? ey-
ther whether God assayed, to goe and
take hym a people from among nati-
ons thorough temptations, sygnes,
Ps. 136 b wonders, warre, a myghtie hande, a
* stretched out arme, & thorow great
sightes, according vnto all that the
Lorde your God dyd vnto you in E-
gypt before youre eyes? Vnto thee it
was shewed, ỹ thou myghtest know
Ex. 19. e howe that the Lorde he is God, and
F that ther is none other, but he. * Out
of heauen hee made thee heare hys
voyce, that he myght nourtour thee,
and vppon earthe he shewed thee hys
great fyre, and thou herdest his wor-
des out of the myddes of the fyre. And
because he loued thy fathers, he chose
their sede after them, & brought thee out
Ex. 13. c in hys syght, and with his myghtye
power out of * Egypt: to thrust out
nations great & myghtier then thou,
before thee, and to bryng thee in, and
to geue thee their land to enheritãce:
as it is come to passe this day. Vnder-
stande therfore this daye, and turne it
into thys heart, that the Lorde, he is
God in heauen above, and vppon
earthe beneth: neither is there any o-
ther. Thou shalt kepe therfore his or
dinances, and his commaundementes
which I cõmande thee this day that
it maye go well with thee, and with
thy children after thee, and that thou
mayst prolong thy days vpon ỹ earth,
G which the Lord thy God geueth thee
Nu. 35 b thy lyfe long. * Then Moses seuered
Deu. 19. three cities on the other syde Iordan
towarde the sonne rysynge, that hee
shoulde flye thyther, whyche hadde
kylled hys neyghbour vnwares, and
hated hym not in tyme paste, and ther-
fore shoulde flye vnto one of the same
Cities, and lyue: Namely Bezer in
the wyldernesse, euen in the playne
countrey of the Tribe of Ruben: and
Ramoth in Gilead, of the Tribe of
Gad, & Golan in Basan of the tribe
of Manasse. And so this is the lawe
whiche Moyses sette before the chil-
dren of Israell. These are the wyt-
nesse, statutes and ordinances, which
Moyses toide the chyldren of Israel
after they came out of Egypte, on the
other syde Iordan, in the valey over
agaynst the house of Peor, in the land
of Sehon kynge of the Ammorites,
which dwelt at Hesbon: whom Mo-
ses and the chyldren of Israell * smote
after they were come out of Egypte, &
and conquered his lande, and the land
of Og kynge of Basan two kynges
of the Ammorites, whyche were on
the other syde Iordane towarde the
sonne rysynge: from Aroer whyche is
by the banke of the ryuer Arnon, vn-
to Mounte Syon, whyche is Her-
mon, and all the playne on the other
syde Iordan eastward, euen vnto the
sea, whyche is in the playn vnder the
sprynges of the hylle.

The. v. Chapter.

AND Moses called all Israel, 1
and sayde vnto theym, Heare
O Israell, the ordynaunces
and lawes whyche I speake in youre
eares thys daye, that ye maye learne
them, and fulfyll them in deede. The
Lorde our God made an appoyntmẽt
wyth vs in Horeb. The Lorde made
not thys bonde with our fathers, but
with vs: euen wyth vs, whyche are
all here alyue thys daye. The Lorde
talked wyth you face to face in the
Mounte, oute of the myddes of the
fyre. And I stoode betwene the Lord
and you the same tyme, and shewed
you the woorde of the Lorde. For ye
were at the syght of the fyre, and went
not vp into the mounte, and he sayde: E
* I am the Lorde thy God, whyche
brought thee oute of the lande of E-
Egypte frome the house of bondage.

Thou

Thou shalte haue none other goodes
Le. 26. a in my presence. * Thou shalte make
thee no grauen image of any maner of
lykenesse that is in heauen aboue, and
that is in earthe beneathe, and that is
in the waters beneth the erth. Thou
shalt neither bow thy selfe vnto them,
nor serue theim: for I the Lorde thy
God, am a gelous God, visityng the
wyckednesse of the fathers vpon the
chyldren, euen in the third and fourth
generation among them that hate me:
and shewe mercye vpon thousandes,
Ex. 19. c among theym that loue me, and keepe
B my commaundementes. * Thou shalt
not take the name of the Lorde thy
God in vayne: for the Lord wyll not
holde hym gyltlesse, that taketh hys
name in vayne Keepe the Sabboth
Le. 23. a day, that thou sanctifie it, as the Lord
Ex. 13. thy god hath commanded thee. * Sixe
dayes thou shalt labor, and do all that
thou haste to do, but the * seuenth day
is the Sabboth of the Lorde thy god:
thou shalt not do any worke, thou &
thy sonne, thy daughter, thy seruant,
and thy mayde, thyne oxe, and thyne
asse, and all thy cattell, and the stran-
ger that is within thy gates, that thy
seruaunt, and the mayde may reste as
well as thou. Remembre, that thou
was a seruant in the land of Egypte,
Pla. 139 and howe that the Lord thy GOD
brought thee out thens thorough * a
myghtie hande, and a stretched oute
arme. For whych cause the Lord thy
God commaunded thee, to kepe the
Sabboth day.
Ex. 20. b * Honoure thy father and thy mo-
Mat. 15. ther, as the Lorde thy God hath com-
Eph. 6. a maunded thee: that thy days may bee
Mar. 7 d prolonged, and that it maye go well
wyth thee in the lande, whyche the
Mat 5. c Lord thy God geueth thee.
Luc. 18 d * Thou shalt not slea.
Le. 13. e * Thou shalte not breake wedlocke.
* Thou shalt not steale.
* Thou shalt not beare fals witnes
agaynst thy neyghbour.
Ro. 7. b * Thou shalt not lust after thy nei-
ghbours wyfe, thou shalt not couete
thy neighbours house, his fielde, his
seruaunt, or his mayde, his oxen, hys
asse, or ought that thy neighbor hath.
These wordes the Lorde spake vnto
all your multitude in the mount oute
of the myddes of the fyre, cloude, and
darkenesse, with a greatte voyce, and
added no more therto, & wrote theym
in two tables of stone, and deliuered A
theym vnto me. And it fortuned, that
whan ye hearde the voyce out of the
myddes of the darkenesse, and sawe
that the hylle dyd burne with fyre, ye
came vnto me with the captaynes of
your tribes, and youre elders, and ye
sayd: Behold, the Lord our God hath
shewed vs his glory, and his greate-
nesse, * and we haue heard his voyce Ex. 19. d
out of the myds of the fyre: we haue
sene this day, that god doth talk with
a man, and yet he lyueth. Now ther-
fore, why shoulde wee dye that this
greate fyre shoulde consume vs? If
wee heare the voyce of the Lord our
God any more, we shal die. For what
flesshe hathe it bene, that euer hearde
the voyce of the lyuynge God spea-
kynge oute of the myddes of the fyre
(as we haue doon) and yet dyd liue?
Go thou and heare all that the Lorde
our G O D sayethe, and telle thou D
vnto vs all that the Lord our G O D Ex. 19. f
sayth vnto thee, * and we wyl heare
it, and doo it. And the Lorde hearde
the voyce of youre wordes, whenne
ye spake vnto me, and the Lorde sayd
vnto me: I haue hearde the voyce of
ỹ wordes of this people, whych they
haue spoken vnto thee, they haue wel Ie. 24. d
sayde all that they haue spoken. * Oh and. 31. f
that there were suche an hearte in
theym that they woulde feare me, and
keepe all my commaundementes al-
way, that it myghte goe well wyth
theim, and with theyr chyldren for e-
uer. Goe and saye vnto theim: gette
you into your tentes agayn, but stand
thou here by me, and I will tell the
all the commaundementes, ordinaun-
ces and lawes, whyche thou shalte
teache them, that they may doo theim
in the lande whiche I geue theym to
possesse. Take heede therefore, that
ye dooe in deede as the Lorde youre
GOD hathe commaunded you, and

Deu.17. tourne not aſyde eyther to the ryghte hande or to the lefte, but walke in all the wayes whyche the Lorde youre God hath commaunded you, that yee maye lyue, and that it maye goe well wyth you, and that ye may prolonge youre dayes, in the lande whiche yee ſhall poſſeſſe.

¶ The.vi. Chapter.

A THeſe are the commaundementes, ordeinaunces and lawes, whyche the Lorde youre God commaunded mee to teache you, that yee myght do them in the lande whither ye goe to poſſeſſe it: namely, that
Deu.10.e thou myghteſt * feare the Lorde thy GOD, and keepe all hys ordynaunces and commaundementes, whyche I commaunde thee: thou and thy ſon and thy ſonnes ſonne all dayes of thy lyfe, that thy dayes maye bee prolonged. Heare therefore, O Iſraell, and take heede, that thou doe thereafter that it maye goe well wyth thee, and that ye maye encreaſe myghtely, euen as the LORD God of thy fathers
B hath promyſed the a lande, that floweth wyth mylke and honye. * Heare
mar.12.c O Iſraell, the Lorde our GOD is Lorde oneiye, and * thou ſhalte loue
mat.22.d the Lord thy GOD wyth all thyne
mar.12.d. hearte, and wyth all thy ſoule, and
Luk.10.e wyth all thy myghte. * And theſe
deu.11.c woordes whyche I commaunde the thys daye, ſhalbe in thyne hearte, and thou ſhalt ſhewe them vnto thy children, and ſhalte talke of theym when thou arte at home in thyne houſe, and as thou walkeſte by the waye, and when thou lyeſte downe, and when thou ryſeſte vp: and thou ſhalte bynd them for a ſygne vppon thyne hande. And they ſhalbe warninges betwene thyne eyes, and thou ſhalte wrpte the vppon the poſtes of thyne houſe and vppon thy gates. And when the Lord thy God hath broughte thee into the lande, whiche he ſware vnto thy fathers. Abraham, Iſaac, and Iacob and geueth thee greate and goodlye Cytyes whyche thou buildeſt not, houſes full of all manner of goodes whyche thou fylleſt not, and welles digged which thou diggeſt not, vine yardes and Oliue trees, which thou planteſt not, and when thou haſt eaten and arte full: Then beware leaſte thou forget the Lord, which brought thee out of the lande of Egipt fro the
C houſe of bondage. * Thou ſhalt feare Deu.10
the Lorde thy god, and ſerue him, and Mat.4
ſwere by his name. He that ye walk Luke.4
not after ſtrauge goddes, the gods of the nacions which are about you. For the Lorde thy god is a gelouſe god among you, leſt the countenance of the lord thy god be moued to wrath againſt thee, and deſtroye the from of
Mat.4 the earthe. * Yee ſhall not tempte the Lorde your god as yee dyd in the tentation. But kepe the commaundemētes of the Lord your god and hys wytnesſes and his ordynaunces which he hath commaunded the, and thou ſhalt do that whiche is ryghte and good in the ſighte of the Lorde: that thou maieſt proſper, and that thou mayeſt goe in and conquer that good land which the Lorde ſware vnto thy fathers, to caſte out all thyne enemyes before the
as the Lorde hath ſayde. * And when
D thy ſonne aſketh thee in tyme to come Deu.
ſayinge: What meaneth theſe witneſſes, ordeynaunces and lawes, whiche the Lorde oure god hath commaunded you? Then thou ſhalte ſaye vnto thy ſonne: We were Pharaos bondemen in Egypt, and the Lord brought vs oute of Egypte wyth a myghtye hande. And the Lorde ſhewed ſignes and wonders greate and euil vpon Egypt, vpon Pharao and vpon all hys houſholde, before our eies, but brought vs oute from thence: to bringe vs in, and to geue vs the lande whyche her ſware vnto oure fathers. And the Lorde hath commaunded vs, to doe all theſe ordinaunces, and to feare the Lorde oure god, for our wealth at the daies of our life, as it is come to paſſe thys daye. Moreouer, Thys ſhalbee oure ryghteouſneſſe before the Lorde our god, if we take heede and kepe al theſe commaundementes, as hee hath commaunded vs.

The

¶ The.vii. Chapter.

When the Lord thy God hath
broughte thee into the lande
whether thou goeste to poſ-
ſeſſe it, and hath caſt out ma
nye nacions before thee: namelye the
Hethytes, the Gergelites, the Amo-
rytes, the Cananytes, the Pherefites
the Heuites and the Jebuſites, ſeuen
Ex.13.c nations greater, and myghtier than
and.34.b thou. • and when the Lorde thy God
hath ſet theim before thee, thou ſhalte
ſmite them, and vtterly deſtroy them,
and make no couenāt with them, nor
haue compaſſiō on them. Thou ſhalt
make no mariages with theim, ney-
ther geue thy daughter vnto his ſon,
nor take his daughter vnto thy ſonne
For they wyl deceaue thy ſonne, that
he ſhoulde not feare me, and they ſhall
ſerue ſtraunge gods, and then wylle
the wrath of the Lord ware whote a-
gainſt you, and deſtroy you ſhortly.
But thus ye ſhall deale with theim:
Ex.34.b • Ye ſhall ouerthrowe their alters, &
Nu.33.f breake down their pillers, cut downe
their groues, and burne their grauen
Deu.14.a ymages wyth fyre. For thou arte an
and.36.d holy nation vnto the Lorde thy God;
1.Pet.2.b • the Lord thy God hath choſen thee,
Exo.19.a to be a ſeuerall people vnto hymſelfe,
B aboue all nations, that are vppon the
earth. It was not becauſe of the mul
titude of you aboue all nations, that
the Lord had luſt vnto you, and choſe
you, ſeyng ye were feweſt of all nati-
Ge.22.c. ons. But becauſe the Lord loued you
and becauſe he would kepe the • othe
wyche he had ſworne vnto youre fa-
thers, therfore hath the Lord brought
you out thorow a myghty hande, and
delyuered you out of the houſe of bon
dage: euen frome the hande of Pha-
raw king of Egipt. Underſtand ther-
Deu.22.a fore, that the Lord thy GOD he is
and.34.a GOD, and that a trewe GOD,
• whiche keepeth appoyntement and
mercye vnto them that loue hym, and
kepe hys commaundementes, euen
thorow out a thouſande generations,
and rewardeth theym that hate hym
beefore his face, ſo that he bryngethe
them to naught, and doth not deferre
the tyme, but rewardethe hym that
hateth him before his face. Kepe thou
therefore, the commaundements and
ordeynaunces and lawes, wyche I
commaunde thee thys day, that thou
doo them. Exo.23.d
• If ye herken vnto theſe
lawes, and obſerue and doo them, the
Lord thy GOD alſo ſhall kepe vnto
thee, the appoyntment, and the mer-
cy wyych he ſware vnto thy fathers.
He will loue thee, and bleſſe thee, and
multiplye thee: he will alſo bleſſe the
fruite of thy wombe, and the fruite of
thy land thy corne, thy wyne, and thy
oyle, and the encreaſe of thyne oxen,
and the flockes of thy ſhepe in the lād
whiche he ſware vnto thy fathers to C
geue thee. Thou ſhalte be bleſſed a-
boue al nations, there ſhalbe neyther
man nor woman vnfruitfull emonge
you, nor any thyng vnfruitful among
your catteli. Moreouer, the Lord wil
• take away from thee all maner in-
firmities, and will put none of the e- Exo.23.b
vyll diſeaſes • of Egypt (which thou
knoweſt) vppon thee, but will ſendo Exo.9.a
them vpon al thē that hate the. Thou
ſhalt conſume all the nations whiche
the Lorde thy God ſhall deliuer thee:
thine eye ſhall haue no pitie vpō them
nether ſhalt thou ſerue their goddes,
for that ſhalbe thy decay. If thou ſay
in thine hert: theſe nations ar mo thā
I, howe can I caſt them out? Thou deu.20.a
ſhalte not feare theym, but remember Joſu.8.b
what the Lorde thy God didde vnto
Pharao and vnto all Egipte: the
greate temptations which thine eies
ſawe, and the ſygnes, and wonders,
and the myghtye hande and ſtretched
out arme, wher thorough the Lord thy
God brought the out, euen ſo ſhal the
Lord thy God do vnto al the nations
of whom thou art afrayde. • More-
ouer, the Lorde thy God wyll ſende Exo.23.d
hornetes among them vntil they that Joſ.24.c
are lefte, and hyde theym ſelues from
thee, bee deſtroyed. Thou ſhalte not
feare theym, for the Lorde thy God is
amonge you a mighty God and a ter-
rible. For the Lord thy God wil put
out theſe nations before the by a little
and a little • thou mayſt not conſume

them.

Exo.23. them at once, leste the beastes of the
D field encrese vpon thee. But the Lord
thy God shall geue theim ouer before
thee, and shall destroye theim with a
Iosu.10 myghtie tẽpest, vntil he haue brought
them to naught. * And he shall deli-
uer their kynges into thyn hand, and
thou shalt destroye their name frome
vnder heauen. There shall no man be
able to stande before thee, vntyll thou
haue destroyed them. The grauen y-
Iosu.7a mages of their gods shalt thou burne
2mac.12 with fyre, and * couete not the golde
and syluer that is on them, nor take it
vnto thee, lest thou be snared therin.
For it is an abhomination before the
Lord thy God. Bryng not therefore
abhomination vnto thyne house, leste
thou be a damned thynge, as it is: but
vtterly defye it, and abhorre it, for it
is a damned thyng.

¶ The.viii. Chapter.

A Ll the commandementes whi
che I commaunde thee thys
daye, shall ye keepe and doo
them, that ye may lyue, and multiplie
and go in, and possesse the lãde which
the Lorde sware vnto youre fathers.
And thou shalt thinke on all the way
whiche the Lorde thy God ledde thee
this.xl. yeare in the wilderneste, for to
humble thee, and to proue thee, and to
wite what was in thyne heart, whe-
ther thou woldest kepe his comman-
Exo.16d dementes or no. He * humbled thee,
Nu.11d and suffered thee to hunger, and fedde
thee wyth Manna, whyche neyther
thou, nor thy fathers knewe of, to
Mat.4.a make thee to knowe, that * a man doth
not lyue by bread onely: but by euery
(woorde) that proceadeth oute of the
mouthe of the Lorde, doeth a manne
B lyue. * Thy raymente waxed not olde
Deu.29 vppon thee, neyther dyd thy fote swel
thase fortie yeares. Thys also shalte
thou consider in thyne hearte, that as
a man nurtureth hys sonne, euen soo
the Lorde thy God nurtureth thee.
Therefore shalte thou kepe the com-
maundementes of the Lord thy God,
that thou walke in hys wayes, and
feare hym. For the Lorde thy GOD
bryngeth thee into a good land, a land
in the which are ryuers of water, and
fountaines, and sprynges that sprynge
out of vallyes and hilles: a land wher
in is wheate and barlye, vyneyardes,
fygtrees, and pomgranates: a lande
wherein is oyle Olyue and honey: a
land wherein thou shalte eate breade
wythoute scarsenesse, neyther shalte
thou lacke any thyng: a lande * whose Iob.
stones are yron, and out of whose hil-
les thou shalte dygge brasse. When
thou hast eaten therfore and filled thy
selfe, thou shalte blesse the Lorde thy
God in that good lande, whyche hee C
hath geuen thee. Beware that thou
forgette not the Lorde thy God, that
thou wouldest not kepe his commaũ-
dementes, hys lawes and hys ordey-
naunces whyche I commaunde the
thys daye, * lest when thou haste Nu.
eaten, and fylled thy selfe, and haste 1.Ti
builte good houses and dwelte there-
in, and whẽ thy beastes, and thy shepe
are waxed manye, and thy syluer and
golde is multiplyed, and all that thou
haste is increased, then beware, leaste
thine hert rise, & thou forget the Lord
thy God, which brought the out of the
land of Egypte, and from the house of
bõdage, and which was thy gide in ẏ
great and terrible wildernes, (wher-
in were (fyery serpents, scorpions, &
brought without any water. But he
brought out water for the, euen out of
the rocke of flint: he fed thee in ẏ wyl-
dernes wyth Manna, whiche thy fa-
thers knew not, euen for to hũble thee
and to proue the, & that he might so do
thee good at the latter ende. Lest thou
shuldest say in thyn hert * my power, 1.Ti
& the myght of myne owne hand hath D
prepared me this abundance. But re-
membre the lord thy God, how that it
is he, which geueth thee power to get
substãce, for to make good the promise
whiche he sware vnto thy fathers, as
this day doth witnes. And if thou for- De
get the Lorde thy God, and walke af-
ter strange * gods, & serue them, & wor-
ship them, I testifie vnto you this day
that ye shall surelye perysshe. As the
nations whiche the Lorde destroyeth
before you, euen so ye shall perysshe,
because

because ye wolde not be obedient vnto the voyce of the Lorde your God.

¶ The.ix. Chapter.

HEare O Israel, thou passest ouer Jordan this daye, to go in, and conquere Nations, greatter and myghtyer then thy selfe: cities greate, and walled vp to heauen, a people greate and talle, euen the chyldrene of the Enakyms, whyche thou knowest of, & of whom thou hast heard saye, who wil stande before the chyldren of Enake? Understande therfore this day, that the Lord thy God is euen hee, whiche goeth ouer before thee, as a (deuouring and) a consuming fier, he shal destroy them and he shall bryng them down before thy face. He shall caste them out, and dryue them to naught quickly, as the Lord hath sayd vnto the. Speake not thou in thyne hart (after that the lord thy God hath caste theym oute before thee) saying: for my righteousnes the Lorde hath brought me in, to possesse this lande: Nay: but for the wickednesse of these nations, the Lord hathe caste theim out before thee. It is not for thy righteousnesse sake, or for thy right hert, that thou goest to possesse their lande: But for the wickednes of these nations, the Lorde thy God dooth caste them out before thee, euen to performe the worde which the lord thy God sware vnto thy fathers, Abraham, Isahac, and Jacob. Understande therefore, that it is not for thy righteousnes sake, that the Lorde thy God dothe geue thee thys good lande to possesse it, seyng thou art a stiffnecked people. Remembre and forgette not, howe thou prouokedst the Lorde thy God in the wyldernes, sence the day that thou dydst departe out of the lande of Egypt, vntyll ye came vnto this place, ye haue rebelled against the Lorde. Also in Horeb ye angred the Lorde, so that the Lorde was wrothe with you, euen to haue destroyed you when I was gone vp into the mount to receaue the tables of stone, the tables of appoyntment, which the lord made with you. And I abode in the hyll.xl. dayes and. xl. nyghtes, when I neyther dyd eate breade nor drynke water. And the Lorde deliuered me two tables of stone, wrytten wyth the fynger of God, and in them was accordyng to all the wordes, whiche the Lord sayd vnto you in the mounte oute of the myddest of the fyre in the day, of the gatheryng togethers. And whenne the .xl. dayes, and. xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the couenant, and the Lord saide vnto me. Vp, and get the down quickely from hēce, for thy people whichthou hast brought out of Egypt, haue marred all. They are tourned attonce out of the waye, whyche I commaunded them, and haue made theym a molten image. Furthermore, the Lord spake vnto me, saying: I haue sene this people, and behold, it is a stiffnecked people, let me alone, that I may destroye them, and put oute the name of theym from vnder heauen, and I will make of the a myghty nation, and greatter than they be. And I turned me, and came downe from the hill (euen from the hill that burnt with fyre) and the two tables of the appoyntment were in my handes. And I looked, and beholde, ye had synned agaynst the Lord your God, and had made you a molte calfe, and had tourned attonce oute of the way, whiche the Lord had commaunded you. And I toke the two tables, and caste them out of my two handes, and brake them before youre eyes. And I fell downe flat before the Lorde: euen as at the fyrste tyme. and .xl. dayes and xl. nyghtes I dyd neyther eate breade nor drynke water, because of all your synnes, which ye synned, in doing wickedly in ye sight of the Lord in that ye prouoked hym vnto wrathe. For I was afrayd that for the wrath and fiersnes wherwith the Lord was moued against you, he woulde haue destroyed you. But the Lorde herd me at that tyme also. The Lord was very angry with Aaron also, euen to haue destroyed hym, and I made

Ex.31.b

Ex.32.b

Ex.32.b

Ex.24.b and.34.b

Deu.13.c

Deu.20.b

Deu.17.b

Deu.32.c

made intercession for Aaron also the same tyme. And I toke youre sinne, the calf which ye had made, and burnt hym with fier, and stamped hym and grounde hym a good, euen vnto small duste. And I caste the duste thereof into the brooke, that descended oute of the mounte. Also at the burninge at the tentation, and at the sepulchres of lust ye angred the Lord, likewise whē the Lorde sent you from Cades barne saying: go vp, and conquere the lande whiche I haue geuen you. Ye disobeyed the mouth of the Lord your god and neyther beleued hym nor herkned vnto his voyce. Ye haue bene disobedient vnto the Lord, sence the day that I knewe you. And I fell downe flat before the Lorde xl. daies and xl nightes which I laye there, for the Lorde sayde that hee woulde destroye you. I made intercession therfore vnto the Lord, and sayde: O Lorde God, destroye not thy people and thyne inheritaunce, whiche thou haste delyuered thorough thy greatnesse and whiche thou haste broughte oute of Egypte thrugh a myghtie hande. Remembre thy seruauntes Abraham, Isahac, and Jacob, and looke not vnto the stoburnesse of thys people, nor to theyr wyckednes and synne: lest the land whēce thou broughtest them say: The Lorde is not able to bryng thē into the lande whiche he promised them: and because he hated them, therfore he hath caryed them out, to slaye them in the wildernesse. Beholde, they are thy people, and thyne inheritaunce whiche thou broughtest in thy myghtie power and in thy stretched out arme.

The. x. Chapter.

AT the same season the Lorde sayde vnto me: hewe the two tables of stone like vnto the fyrst, and come vppe vnto me into the mounte, and make thee an Arcke of wood, and I wyll wryte in the tables the woordes that were in the fyrst tables whiche thou brakeste, and thou shalte put theym in the Arcke. And I made an Arke of Sethem wood, and hewed twoe tables of stone: like vnto the fyrste, and went vp into the mountayne, hauyng the two tables in mine hande. And he wrote in the tables ac cordynge to the fyrst, wrytynge (the ten verses which the Lorde spake vnto you in the mounte oute of the myddes of the fyer, in the day of the gatheryng together) and the Lorde gaue thē vnto me. And I departed, and came downe frō the hill, and put the tables in the Arke which I had made: and there they bee, as the Lorde commanded me. And the childzen of Israell tooke theyr iourneye from Beroth of the childzenne of Jakan to Mosera, where Aaron dyed, and was buryed and Eleazar hys sonne became preest in hys steade. From thence they departed vnto Gadgad: and from Gadgad to Jathbath a lande whiche hath ryuers of water. The same season the Lorde separated the Tribe of Leui to beare the Arke of the appointmente of the Lord, and to stand before the Lord, and to minister vnto him, and to bielle in his name vnto thys daye, wherefore the Leuites haue no part nor inheritaunce with theyr brethren. But the Lord is theyr inherytaunce as the Lorde thy God hath promised them. And I taried in the mount, euen as at the fyrste tyme. xl. dayes and. foure nyghtes, and the Lorde herkened vnto me at that time also, and the LORD woulde not destroye thee. And the Lorde sayde vnto me: vp, and go forth in the iourneyes before the people, that they maye go in and conquere the lande whyche I sware vnto theyr fathers, to geue vnto theym. And nowe Israell what doeth the LORD thy GOD require of thee but to feare the Lorde thy GOD, and to walke in all hys wayes, to loue him, and to serue the Lorde thy God, with all thyne hearte, and with all thy soule: Namelye, that thou keepe the commaundementes of the LORD and hys ordeynaunces whyche I commaunde thee thys daye, for thy wealthe. Beholde, heauen and the heauen of heauens is the LORDS thy

thy God, and the earthe wyth all that therin is: Notwithstanding the lord had a lust vnto thy fathers to loue thē
D and chose their seede after theim, euen
en. 30. b you aboue all nations, as thou seeste this daye. * Circumcise therefore the foreskynne of youre heart, and bee no more stiffnecked: For the Lord your God, is God of gods, & Lord of Lor-
Gala. 2 d des, a great God, a myghty and a ter-
Rom. 2 b rible, * which regardeth no mans per-
Act. 10. c son, nor taketh gyft: He dothe ryghte
Coll. 3. d vnto the fatherles and wydowe, and
Eph. 6. b loueth the stranger, to geue him foode
1. pet. 1. c and rayment. Loue ye therefore the
Ex. 22. c straunger also: for ye were strangers
Deu. 6. e youre selues in the lande of Egypte.
Mat. 4. b * Thou shalt feare the Lord thy God,
Luk. 4. b and hym (onely shalte thou serue,) to hym shalt ꝑ cleaue, and swear by his name, he is thy praise and thy God, that hath done for thee these great and terrible thynges, whiche thyne eyes
Ge. 46. c haue sene. Thy fathers went downe into Egypte * with. lxx. soules, and
Ge. 25. a now the Lord thy god hath made thee and multiplied thee, as * the starres of heauen.

¶ The. xi. Chapter.

THerfore thou shalt loue ꝑ Lord thy god and kepe his obseruances, his ordynances, his lawes and hys commaundementes alwaye. Calle to youre mynde this daye that which your childrē haue neither knowē nor sene: euen the nourtour of the Lorde youre god, his greatenesse, his myghty hande, and his stretched oute arme, his miracles, and his acts whiche he dyd in the myddes of Egypte cuē vnto Pharao the king of Egypt and vnto all his lande: and what he
Ex. 14. f dydde vnto the hoaste of Egypt, vnto their horses and charettes, * howe he brought the water of the redde sea, vpon them, as they chased you behynd, and how the Lord hath brought them to nought vnto this day, and what he dyd vnto you in the wyldernesse, vntyll ye came vnto this place: and what
Nu. 16. c he dyde vnto * Dathan, and Abi-
ram, the sonnes of Eliab the sonne of Ruben, howe the earthe opened her mouthe, and swalowed theim wyth their housholdes and their tents, and all theyr substaunce that was in their possession, in the myddes of Israell. Doubtlesse, your eies haue sene al the great acts of the Lord which he did. Therefore shall ye keepe all the commandementes which I commaunde you this day, that ye may be stronge, and go in, and conquere the land whether ye goe to possesse it, and that ye maye prolong your dayes in the lande which the Lord sware vnto your fathers, to geue vnto them, and to theyr seede, a land that floweth with milke
B and honye. * For the lande whether Deu. 8. d
thou goest to possesse, it is not as the lande of Egypt that ye came oute of, where thou sowedst thy seede, & wateredst it with thy feete, as a gardeyn of herbes: but the land whether ye go ouer to possesse, it is a lande that hath hylles and valeis, and drinke the water of the rayne of heauen. This land doth the Lorde thy God care for, and the eyes of the Lorde thy God are always vpon it, from the beginnyng of the yeare, vnto the ende of the yeare. If ye shall hearken therfore vnto my commaundementes, whyche I commaunde you thys day, that ye loue the Lorde your God, and serue him with all your hert, and with all your soule.
* I also wyll geue rayne vnto youre deu. 28. a
land in due season: the fyrst rayn and Ioel. 2. f
the latter, that thou mayest gather in Amo. 4. d
thy corne, thy wyne, and thyne oyle. And I wyll send grasse in thy fieldes for thy cattell: that thou mayest eate, and fylle thy selfe. But beware, that youre hearte deceaue you not, and ye tourne aside, and serue straunge Goddes, and worshyp them. And the the Lorde beyng wrothe against you, deu. 28. f
* shut vp the heauen, that there bee no 3. re. 17. a
rayne, and that youre lande yelde not and. 18. a
her fruite, and leste ye perishe quickely from of the good lande, whiche the Amo. 4. b
C Lorde geueth you. Therefore shall ye putte vppe these my woordes in
* yours hearte, and in youre soule,

and

Pro. 3. a and bynde them for a sygne vpon your
hand, that they maye be as a warning
Deu. 6. b betweene your eyes, and ye shal • teach
Pro. 3. a them your childre that they may talk
of theym when thou sittest in thyne
house and when thou walkest by the
waye: when thou lyest downe, and
when thou ryselt vp: yea, & thou shalt
wryte them vpon the doore postes of
thyne house, and vpon thy gates, that
your days may be multiplied, and the
days of your children in the land wh
che the Lord sware vnto your fathers
to geue them, as longe as the dayes of
heauen last vpon the earthe. For yf
ye keepe all these commaundementes
whiche I commaunde you, so that ye
doo theym: Namely, that ye loue the
Lord your God, and walke in all his
ways, and cleaue vnto hym. Thenne
wyll the Lord cast out all these nati-
ons before you, and ye shalbe the hey-
res of great nations, and of them that
are myghtier then your selues. • All
Iosu. 1. a the places whereon the soules of youre
feete shall treade, shall be yours, euen
from the wildernes, and frome Liba-
non, and fromt the ryuer Euphrates,
euen to the vttermost sea, shall youre
coast be. There shal no man be able to
stand before you: for ỹ Lord your god
shall caste the feare and dreade of you
D vpon all the lande that ye shall treade
Deu. 30. vpon, as he hathe sayde vnto you. I
• deu. 28. • Behold, I set before you this day a
blessing and a curse, • a blessyng, if ye
obey ỹ cõmandemẽts of the lord your
God, which I commaunde you this
day. And a curse: yf ye wil not obey ỹ
commaundementes of the Lord your
God: but turn out of the way, which
I commaunde you this day, to go af-
ter straunge gods, which ye haue not
knowen. When the Lorde thy God
therefore hathe brought thee into the
Deu. 27. lande, whether thou goest to possesse
it, thou shalt put the • blessyng vpon
mount Garrizim, and the curse vpon
mount Ebal, whiche (mountaynes)
are on the other syde Iordane, on the
back side of the way towarde the go-
yng downe of the sonne, in the lande
of the Cananites which dwell in the
playne ouer agaynste Gilgall, beyde
the groue of Moreh. For ye shal passe
ouer Iordan, to go in, and possesse the
lande, which the Lorde your God ge-
ueth you, and ye shall conquere it, and
dwel therin. Take hede therfore that
ye do all the commaundementes and
lawes, which I sette you before you
thys daye.

¶ The. xii. Chapter.

THese are the ordenaunces and
lawes, whiche ye shall obserue
and doo in the lande which the
Lord God of thy fathers geueth thee
to possesse it as long as ye lyue vpon
the earth. • Ye shall destroy all places
wherein the nations whiche ye shall
conquere, serued their gods, vpon hye
mountayns, on hilles, and vnder eue-
ry thicke tree. Ouerthrow theyr aul-
tares, and breake theyr pyllers, and
burne their groues wyth fyre, & hew
downe the grauen ymages of the gods
that they haue, and bringe the names
of theym to naught out of that place.
Ye shall not so do vnto the Lord your
God, but ye shal seke the place, which
the Lord your God shall haue chosen
out of al your tribes, to put his name
there, and there to dwell. And • thy-
ther thou shalte come, and thyther ye
shal bryng your burnt sacrifices your
offerynges, your tithes, and heue offe-
rynges of your lande, youre vowes,
your free wyll offerynges, and the first
gendred of your oxen & of your sheepe.
And there ye shal eate before the Lord
youre God, and ye shall reioyse in all
that ye put your hande vnto, bothe ye
and your housholdes, wherin the lord
thy god hath blessed thee. Ye shall not
doo after all these thynges that we do
do here this day, euery man what see-
meth hym good in his owne eyes. For
ye are not yet come to reste, and to the
enheritaunce whiche the Lorde your
god geueth you. But whan ye go ou-
er Iordan, and dwelle in the lande
whiche the Lorde your God hath gi-
uen you to inherite, and whan he hath
geuen you rest from all your enemies
round about, so that ye dwel in sure

thes

then vnto the place whiche the Lorde
your god hath chosen, to put his name
there, ye shall bringe all that I com-
maunde you: Namely: your burntsa-
crifyces, your offerynges, your tythes
the heueofferynge of your hande, and
all youre speciall vowes whiche ye
vowe vnto the Lorde. And ye shall
reioyce before the Lorde your God, ye
and your sonnes and your daughters,
your seruauntes and youre maydens,
and the Lenyte that is within youre
gates * for asmuch as he hath no parte
e.13.b nor enherytaunce with you. Take
d.12.a heade ỹ thou offer not thy burntoffe-
rynges in euerye place that thou seest:
but in the place which the Lorde shall
haue chosen in one of the trybes, there
thou shalte offer thy burntofferynges,
and there thou shalte doo all that I
commaunde thee. Notwithstandyng
thou mayest kyll and eate flesshe in all
thy cyties, whatsoeuer thy soule lu-
steth after, accordynge to the blessynge
of the Lorde thy God which he hath
geuen thee * both the vncleane and the
e.15.b cleane maye eate thereof, euen as the
C roo, or the herte: onely ye shal not eate
the blood, but powre it vpon the earth
as water. Thou mayest not eate
within thy gates the tyth of thy corne
of thy wyne and of thy oyle, and the
fyrste gendred of thyne oxen, and of
thy shepe, neyther anye of thy vowes
whiche thou vowest, nor thy frewyll
offerynges or heueofferynge of thyne
hande: but thou muste eate them be-
fore the Lorde thy God, in the place
whiche the Lorde thy God hath cho-
sen: thou and thy sõne, and thy daugh-
ter, thy seruaunte and thy mayde, and
the Lenite that is within thy gates:
and thou shalte reioyce (and be refre-
shed) before the Lorde thy God, in all
that thou putteste thyne hande to.
d.7.d * Beware, that thou forsake not the
Lenite, as longe as thou lyueste vpon
the earthe. If (when the Lorde thy
God hath enlarged thy border as he
hath promysed thee) thou saye: I will
eate flesshe, because thy soule longeth
to eate flesshe: thou mayest eate flesshe
what soeuer thy soule lusteth. If the
place whiche the Lorde thy God hath
chosen to put hys name there, be to far
from the, then thou shalte kyll of thy
oxen and of thy shepe which the Lorde
hath geuen thee, as I haue commaun-
ded thee, and thou shalte eate in thyne
owne citye, whatsoeuer thy soule lus-
teth. * And as the roo and the harte De. 15, d
is eaten, euen so thou shalt eate them,
both the cleane and the vncleane shall
eate of them. But be strõge * that thou 1 Re. 14e
eate not the blood, For the blood, that
is the lyfe, and thou mayest not eate
the lyfe with the flesshe: thou shalt not
eate it, but powre it vpon the earth as
water. Se thou eate it not, that it may
go well with thee and with thy chyl-
dren after the: But thou shalt do that
whiche is ryghte in the syghte of the
Lorde. But thy holy thinges whiche D
thou haste, and thy vowes * thou shalt De. 13.e
take, and come vnto the place whiche and, 17. b
the Lorde hath chosen, and thou shalte
offer thy burntofferynges, bothe flesshe
and blood vpon the aulter of the Lord
thy God, and the bloode of thyne offe-
rynges shalbe powred oute vppon the
aulter of the Lorde thy God, and thou
shalte eate the flesshe. Take heade and
heare all these wordes which I com-
maunde the, that it may go well with
thee and with thy chyldren after thee
for euer, yf thou doest that whiche is
good and ryghte in the syghte of the
Lorde thy God. When the Lorde thy
god hath destroyed the nations before
thee, whether thou goest to conquere
them, and thou succeadest in their in-
herytaunce, and dwellest in theyr
land: Beware, that thou be not taken
in a snare after them, after that they
be destroyed before thee, and that thou
aske not after theyr Goddes, sayinge:
howe dyd these nacions serue theyr
Gods: I will do so lykewise. * Nay, De. 18.a
thou shalte not so do vnto the Lorde
thy G O D: for all abhominacions,
and that whiche the LORDE ha-
teth, the same haue they done vnto
theyr Goddes. For they burne bothe
theyr sons and theyr daughters with
fyre before theyr Goddes. Therefore
whatsoeuer I commaunde you, that

Josu.1 b take hede you do (only, vnto the Lord)
Deut.4b and • put thou nought therto nor take
Jos.23 b ought therfrom.
Pro.30 a

¶ The.xiii. Chapter.

B
Matt.7c IF there arise amonge you a • prophete or a dreamer of dreames, and
gene thee a sygne or wonder, and
that sygne or wonder whiche he hath
sayd come to passe, and then saye, lette
vs go after straunge Goddes, whiche
thou hast not knowen, and let vs serue
them: herken not thou vnto the wor-
des of that prophet or dremer of drea-
Deut.8a mes. • For the Lord thy God proueth
you to wete, whether ye loue the Lord
youre God with all youre herte, and
with all youre soule. Ye shall walke
after the Lorde your God, and feare
him, kepe his commaundementes, and
herken vnto hys voyce, serue him, and
cleane vnto him. • And the prophet or
Jer.28 d dremer of dreames shal dye, because he
and. 26.f hath spoken to turne you awaye from
Zac.13.a the Lord your God, (which brought
B you out of the land of Egipt, and deli-
uered you out of the house of bondage)
to thrust thee out of the waye, which
the Lord thy God commaunded the to
walke in: and therfore thou shalte put
the cuyll away from thee. If thy bro-
ther, the sonne of thy mother, or thyne
owne sonne, or thy daughter, or the
wyfe that lyeth in thy bosome, or thy
frende whiche is as thyne owne soule
vnto thee, entyce thee secretly, saying:
let vs go and serue straunge Goddes,
which thou haste not knowen not yet
thy fathers. And they be of the Gods
of the people which are rounde about
you, whether they be nye vnto thee or
farre of from the, from the one ende of
the earth vnto the other. Thou shalte
not consent vnto hym, nor harken vn-
to him: thyne eye shall not pitye hym,
nether shalt thou haue compassion on
De.17.b hym nor kepe hym secrete • but cause
him to be slayne. Thyne hande shalbe
firste vppon hym to kyll him and then
the handes of all the people. And thou
shalte stone hym with stones that he
dye because he hath gone aboute to
thrust thee awaye from the Lorde thy
God, which brought thee out of the
lande of Egypt, and from the house of
bondage. And all Israell shall heare,
and feare, and shall doo no more anye
suche wickednesse as thus is amonge
you. If thou shalte heare say in one of
thy Cities which the Lorde thy God C
hath geuen thee to dwell in, that cer-
tayne men beyng the chyldren of Be-
lyall, are gone out from amõg you and
haue moued the enhabiters of their ci-
tie: saying: let vs go and serue straũge
Goddes which ye haue not knowen.
Thẽ thou must seke, and make search,
and enquire diligently. And behold, yf
it be treawe, and the thyng of a suretye,
that suche abhomination is wrought
amonge you: then thou shalt smyte the
dwellers of that Cytye in the edge of
the swearde, and destroye it vtterly,
and all that is therein, and euen the
verye catteil thereof with the edge of
the swearde. And gather all the spoyle D
of it vnto the myddes of the strete
thereof, and burne with fire bothe the
citye and all the spoyle thereof, euerye
whyte for the Lorde thy God. And it
shalbe an heape for euer and shall not
be built agayne. • And there shall De
cleane naughte of the damned thynge
in thyne hande, that thy Lorde maye
turne from the fearsenes of his wrath,
and shewe the mercye, and haue com-
passion on thee, and multiplye thee, as
he hath sworne vnto thy fathers.
• Therfore shalt thou herken vnto the E
voyce of the Lord thy God to kepe all
hys cõmaundementes, which I com-
maunde thee thys daye, that thou do
it, whiche is ryghte in the eyes of the
Lorde thy God.

¶ The.xiiij. Chapter.

YE are the childrẽ of the Lord G
your God. • Ye shall not cut
youre selues, nor make you
any baldnesse betwene youre
eies for any deade mã. • For thou art D
an holye people vnto the Lorde thy
God, and the Lorde hath chosen the,
to be a seuerall people vnto hym selfe,
aboue all the nacions that are vppon
the earth. Thou shalt • eate no manes L

of abhominacion. These are the beastes which ye shall eate of oxen, shepe, and goates, herte, roo, and bugie, wyld goate, vnicorne, wilde oxe, and Camelion. And all the beastes that cleaue the hoffe, and slytte it in the two clawes, and chewe the cud, them ye shall eate. Neuertheiesse, these ye shall not eate of them that chewe cud and of them that deuyde and cleaue the hoffe: the Camell, the hare, & the conie: which chewe cud, but deuide not ỹ hoffe. therefore are they vncleane vnto you: and also the swyne, though he deuyde the hoffe, yet he cheweth not the cud, therefore is he vncleane vnto you: ye
Leui.16.b shall not eate of the flesshe of such, nor touche the deade carkasse of them.

These ye shall eate of all that are in the waters: All that haue fynnes and scales shall ye eate: And whatsoeuer hath not fynnes and scales, of that ye maye not eate, but it is vncleane vnto you. Of all cleane byrdes ye shal eate: but these are they of whiche ye shall not eate: the Egle, the Goshauke, and the Cormerant, ỹ Irion, the Vultur, the Kyte after her kynd, and all kynde of Rauens, the Estriche, the nyghte Crowe the Kuckowe, and the Sparowhaucke after her kynde, the lytle Oule, the great Oule, the Backe, the Bitture, the Pye, the Storcke, the Heron, the Jay in hys kynd, the Lapwyng, the Swalowe. And let al crepyng foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate, Ye shall eate of nothynge that dyeth alone: But thou shalte gene it vnto the straunger that is in thy Citye, that he eate it, or thou mayest sell it vnto an alyaunte. For
Deu.23.e thou art an holy people vnto the Lord
Exo.34.d thy God. Thou shalte not * seeth a kydde in hys mothers mylcke. Thou shalt tythe all the encrease of thy sede,
Deu.12.d that the felde bryngeth forth yeare by yeare. And thou shalte eate before the Lorde thy God, (in the place whiche he hath chosen, and where he hath put hys name) the tythe of thy corne, of thy wyne, and of thyne oyle, and the first gendred of thyne oxen and of thy shepe, that thou mayest learne to feare
Deu.12.a the Lorde thy God alwaye. * If the waye be to longe for thee: soo that thou arte not able to carye it, and if the place be farre from thee, whiche the Lorde thy God hath chosen to set hys name there (and the Lorde thy God hath blessed the) then shalt thou make it in money, and take the money in thyne hande, and goe vnto the place which the Lord thy God hath chosen, and bestowe the money for whatsoeuer thy soule lusteth after: for oxen, and shepe, wyne and stronge drynke, and for whatsoeuer thy soule desireth and eate there before the Lorde thy God and bs merye: both thou and thine housholde, and the Leuyte that is with in thy gates, shalte thou not forsake,
De.10.b * for he hath neyther parte nor enhe=
and.11.a rytaunce with thee. * At the ende of
*De.26.c three yeare, thou shalte bryngе fourth all the tithes of thyn encrease the same yeare, and laye it vppe within thyne owne gates. And the Leuite whiche hath no parte nor enherytaunce with thee, shall come, and the straunger, the fatherlesse and the widowe which are within thy gates, shall eate and be fylled: that the Lord thy God may blesse thee in all the workes of thyne hande which thou doest.

¶ The.xv. Chayter.

At the seuenth yeare thou shalt
Leu.25.a make a fredome. * And thys is the maner of the fredome.

* Whosoeuer lendeth ought
Exo.22.b with his hande vnto hys neyghbour, maye not aske agayne (that which he hath lente) of hys neyghboure or of hys brother, because it is called the Lordes free yeare: yet of a straunger (and of an alyaunte) thou mayest call it home agayne. But * he that is thy
Eccl.4.a brother hym shall thyne hande rempt. Neuertheiesse there shalbe no beggar among you. For the Lorde shall blesse thee in the lande, which the LORD thy God geueth thee, an heritaunce to possesse it: so that thou harke vnto the voyce of the Lord thy God, to obserue and do all these commaundementes, which I commaunde thee thys day.

For the Lorde thy God hath blessed
De.28.b the as he hath promised the, and + thou
shalte lende vnto manye nacions, but
thou thy selfe shalte not borowe: And
thou shalt raygne ouer many nacions,
B and they shall not raygne ouer the. If
1Joh.3 c one of thy + brethren amonge you be
poore within anye of thy gates in thy
lande whiche the Lorde God geueth
thee, thou shalt not harden thyne hert
nor shutte thyne hande from thy poore
brother: But open thyne hande vnto
hym, and lende hym sufficient for hys
nede whiche he hath. Beware, that
there be not a wicked poynte in thyne
herte, that thou woldest saye. The se-
uenth yeare, the yeare of fredome is at
hande, and therefore it greueth thee to
loke on thy poore brother, and geuest
hym naught: and he then crye vnto the
Lord agaynst thee, and it be synne vn-
to thee: But geue hym, and let it not
greue thyne hearte to geue vnto hym.
Because that for thys thyng, the Lord
thy God shal blesse the in all thy wor-
kes, and in all that thou puttest thyne
matt.26a hande to. + The lande shall neuer bee
without poore: And therfore I com-
maunde thee saying: Thou shalt open
thyne hande vnto thy brother that is
nedye and poore in thy lande. + If thy
Leui.26f brother an Hebrewe sell hym selfe
C to thee, or an Hebrewesse, and serue thee
syx yeare, in the seuenth yeare thou
shalte let hym go free from thee. And
when thou sendest hym oute free from
thee, thou shalte not let hym go away
empty but shalt geue him of thy shepe,
of thy corne, and of thy wine, and geue
him of that, wherewith the Lorde thy
God hath blessed thee. And remember
that thou waste a seruaunt in the land
of Egypte, and the Lorde thy God de-
liuered thee thence: therefore I com-
maunde thee this thynge to daye. And
Exo.21a yf he saye vnto thee + I will not go a-
way from thee, because he loueth thee
and thy house, and is wel at ease with
thee: Then shalte thou take a nayle,
and nayle hys eare to the doore there-
with, and let hym be thy seruaunt for
euer: And vnto thy mayde seruaunte
thou shalte do lykewyse. And let it not
greue thine eye, when thou lettest hym
go out free from thee, for he hath bene
worth a double hyred seruaunt to thee
in his seruice syxe yeres. And the Lord
thy God shall blesse thee in all that
thou doest. + All the fyrst gendred that D
come of thyne oxen, and of thy sheepe Ia
that are males, thou shalt halowe vn-
to the Lorde thy God. Thou shalte do
no worke with the firste gendred of
thyne oxen, nor shere the first gendred
of thy shepe: Thou shalte eate it before
the Lorde thy God yeare by yeare, in
the place which the Lord hath chosen
both thou and thyne houshoulde. If
there be any deformitye therein, as yf
it be lame or blynde, or haue any other
cuyll fauoredneese, thou shalt not offer
it vnto the Lorde thy God: But shalt
eate it within thyne owne + gates the D
vncleane and the cleane indifferently,
as the roo and the herte. Onely eate
not the blood therof, but powre it vp-
pon the grounde as water.

¶ The.xvi.Chapter.

OBserue the + moneth of newe g
corne that thou mayest offer E
+ passeouer vnto the Lorde
thy God. For in the moneth
when corne begynneth to rype, the
Lorde thy God brought thee oute of
Egypte by nyghte. Thou shalte there-
fore offer passeouer vnto the Lorde thy
God (and shepe and oxen) in the place
whiche the Lorde shall chouse to put
hys name there. Thou shalte eate no
leuened bread with it: but seuen dayes
shalt thou eate vnleuened bread ther-
with: euen the breade of tribulacion
(for thou cammest out of the lande of
Egypte in haste) that thou mayest re-
member the day whē thou camest out
of the lande of Egypt, all dayes of thy
lyfe. And ther shalbe no leuened bread
sene in all thy coastes seuen dayes
longe, neyther shall there remayne
anye thynge of the flesshe whiche thou
offeredst the firste daye at euen, vntyll
the morynge. Thou mayest not offer g
passeouer within anye of thy gates, E
which the Lord thy God geueth thee:
but + in the place which the Lorde thy

God shall chose to sette hys name in, there thou shalt offre vnto hym euen about the tyme of thy comynge out of the lande of Egypte. And thou shalt sethe and eate it in the place whiche the Lorde thy God hath chosen, and departe on the morowe, and go thye vnto thy tente. Sixe dayes shalte thou eate swete breade, and the seuenth daye is a gatheringe togethers before the Lorde thy God: then thou shalte do no seruyle worke. Seuen weekes shalte thou number vnto thee, and begynne to numbre the seuen weekes, when thou begynnest to put thy sickell to the corne, and kepe the feaste of weekes vnto the Lorde thy God, with a free offeringe of thyne handes, which thou shalte geue vnto the Lorde thy God, accordinge as the Lorde thy God hath blessed thee. And reioyce before the Lorde thy God, thou and thy sonne, thy doughter, thy seruaunte and thy mayde, and the Leuite that is within thy gates, and the straunger, the fatherlesse, and the widdowe, that are amonge you, in the place whiche the Lorde thy God hath chosen to put hys name there. And remember that thou waste a seruaunte in Egypte: and thou shalte obserue and do these ordenaunces. Thou shalte also obserue the feaste of tabernacles seuen dayes, after that thou haste gathered in thy corne and thy wyne. And thou shalte reioyce in that thy feaste, thou & thy sonne, thy doughter, thy seruaunte, and thy mayde, the Leuite, the straunger, and the fatherlesse, and the widdowe, that are within thy gates. Seuen dayes shalte thou kepe thy holy daye vnto the Lorde thy God, in the place which the Lord shall chose: for the Lord thy God shall blesse thee in all thy fruites, and in all the workes of thyne handes, therfore shalt thou be glad. Three tymes in the yeare shall all thy males appeare before the Lorde thy GOD in the place whiche he shall chose: In the feaste of swete breade, in the feaste of weekes, and in the feaste of tabernacles. And they shall not appere before the Lord

Exo.23c
Deu.16a
Exo.23a

empty: but euery man accordynge to the gyftes of hys handes, and accordynge to the blessynge of the Lorde thy God which he hath geuen thee. Iudges and officers shalte thou make thee in all thy cities, which the Lorde thy GOD geueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement. Thou shalte not chose the parte, nor knowe any person, neither take giftes of the: for giftes blynde the eyes, and peruerte the wordes of the righteous. That which is iust and right, shalt thou followe, that thou mayest liue, and possesse the lande which the Lorde thy GOD geueth thee. Thou shalte plante the no grouе of what maner trees it be, nere vnto the aulter of the Lorde thy God which thou shalte make thee. Thou shalte set the vp no image, which the Lord thy God hateth.

Deu.19c
Exo.23a
Exo.23b
1Re.15c
2Re.18d

The xvii. Chapter.

Thou shalte offer vnto the Lorde thy god no ox nor sheepe, wherin is blemyth or any defaumitie, for that is an abhominacion vnto the Lorde thy God. If there be founde amonge you within any of thy gates, which the Lorde thy God geueth the, man or woman that hath wroughte wickednesse in the syght of the Lorde thy God, so that they haue gone beyonde his appoyntment, and gone and serued straunge Goddes, and worshipped them, the Sunne or Moone or anye of the hoolte of heauen, which I haue not commaunded, and it is tolde thee, and thou haste hearde of it: then shalte thou enquire diligently. And if it be true, and the thynge of a suertie, that suche abhominacion is wroughte in Israell, then shalte thou bryng forth that man or that woman (which haue committed that wycked thyng) vnto the gates, and shalt stone them with stones, tyll they dye. At the mouth of two or three witnesses shall he that is worthye of death, dye: and at the mouth of one witnesse, let no man dye. The handes of the witnesses shalbe fyrste vpon hym, to kyll hym, and afterwarde the handes of all

Lev.22b
De.15b
Deu.4c
Nu.35b

the people, and shalt not take awaye the wic-
ked awaye from thee. If there arise a
matter to harde for thee in iudgement
betwene blood and blood, betwene plee
and plee, betwene plage and plage, and
the matters come within thy
gates: Then shalte thou arise, and get
thee vp vnto the place which the Lord
thy God hath chosen; and come vnto
the Priestes the Leuites, and vnto the
iudge that shalbe in those dayes; and
Exe.43 f aske: and they shall shewe thee, the
sentence of iudgement, and thou shalte
worke according to that, which they of
that place (whom the Lorde shall chu-
se) shewe thee, and they shall obserue
to do, acte according to all that they in-
forme thee: According vnto the law
of the which they instruct thee, and
vnto the sentence which they tell thee,
Deu. 5.d shalte thou do, and bowe not from that which they
Iosu. 1.b shewe thee, neither to the right hand
nor to the left. And that man that will
do presumptuously, and will not har-
ken vnto the Priest (that standeth
there before the Lorde thy God to mi-
nister) or vnto the iudge, that man shal
die, and thou shalte put awaye euyll
from Israell. And all the people shall
heare and feare, and shall do no more
presumptiously. When thou wilt come
vnto the lande which the Lorde thy
God geueth thee, and enioyest it, and
dwellest therin: and yf thou shalt say,
1Re. 8.a I will set a kynge ouer me, like as
all the nacions that are about me: Then
thou shalte make hym kynge ouer
thee, whom the Lorde thy God shall
chose: euen one from amonge thy bre-
D thren shalt thou make kynge ouer the,
and thou mayest not set a straunger
ouer the, which is not of thy brethren.
But he shall not multiplye horses to
3.Re.4d him selfe, nor bryng the people agayne
to Egypte throughe the multitude of
horsses, for as much as the Lorde hath
sayde vnto you: ye shall hencefourth
go no more agayne that way. Also he
3Re.11a ought not to multiply wiues to him
selfe, least his hert turne awaye, nether
3Re.10c shall he gather hym syluer and golde
Esay.2 h to much. And when he is set vpon the
seate of his kyngdome, he shall write
him out a copye of this law out a booke,
before the Priestes the Leuites. And
it shalbe with hym, and he ought to
reade therin all dayes of his life, that
he maye learne to feare the Lorde his
God, and to kepe all the wordes of this
lawe, and those ordinaunces, for to do
them: and that his hert arise not aboue
his brethren, and that he turne not fro
the commaundement to the right hande
or to the lefte, but that he may prolonge
hys dayes in his kyngdome, he and
his children in Israell.

The xviii. Chapter.

THe Priestes, the Leuites, and
all the kynde of Leui, must haue
no parte nor enheritaunce with
Israell but shall eate the sacrifyces
of the Lorde, and hys enheritaunce.
Therfore shall they haue no enhery-
taunce amonge their brethren but the
Lorde he is their enheritaunce, as he
hath layde vnto them. And this is the
Priestes duetye of the people, and of
them that offer sacrifyce, whether it
be oxe or sheepe: They must geue vnto
the Priest, the shoulder and the two
cheekes, and the mawe, the first fruites
also of thy corne, wyne and oyle, and
the first of the wol of thy sheepe shalt
thou geue hym. For the Lorde thy
God hath chosen hym out of all thy
tribes, to stand and to minister in the
name of the Lorde, he and hys sonnes
for euer. If a Leuite come out of any
of the cities of all Israell, where he
is a sojourner, and come with all the
lust of hys herte vnto the place which
the Lord hath chosen: he shall minister
in the name of the Lorde his God, as
hys other brethren the Leuites do,
which remayne there before the Lord.
And they shall haue like portions to
eate, besyde that whiche commeth
hym of the patrimonye of hys elders.
When thou arte come into the lande
which the Lorde thy God geueth the,
se that thou learne not to do after the
abhominacions of those nacions. As
there not be founde amonge you

syns. Chapter.

Then the Lorde thy God
thall wast out the nacions
whose lande the Lorde thy
God geueth thee, and thou
succedest in their enherytaunce, and
dwellest in theyr Cities, and in theyr
houses: thou shalte appoynt three ci-
ties amydde of the land
which the Lorde thy God geueth thee
to possesse it: thou shalte prepare the
wayes, and deuyde the coastes of thy
lande (which the Lorde thy God ge-
ueth thee to enherite) into three par-
tes, that wholesoeuer commeth inur-
thether may flee thyther. For this cause
will I the slayer flye thyther, that he
may liue. Whoso slyeth his neygh-
boure (ignoraūtly, and hateth hym
not in tyme passed. And when a man
goeth vnto the wood with his neygh
boure to hewe wood, (thynkynge no
harme) and as his hande fetcheth a
stroke with the axe to cut downe the
tree, the head slyppeth from the helue,
and smyteth his neyghboure that he
dyeth: the same shall flye vnto one of
the same cities and liue, Lest the exe-
cuter of bloode (while his hart is hote)
followe after the slayer, and ouer-
take hym, because the waye is longe,
and slaye hym, and yet there is no cause
worthy of death in hym, in asmuch as
he hated hym not in tyme passed. Wher
fore I commaunde thee, sayinge: thou
shalte separate three cities for thee.
And if the Lorde thy God enlarge thy
coastes (as he hath sworne vnto thy
fathers) and geue thee all the lande
whiche he sayde he would geue vnto
thy fathers, (if thou shalte kepe all these
commaundementes to do them, which
I commaunde thee this day, that thou
loue the Lorde thy God and walke
in his wayes euer, and adde three ci-
ties more vnto these, vnto those three that
I appointed) lest innocent bloode be shedde in thy
lande, (which the Lorde thy God ge-
ueth thee to enherite) and so blood come
vpon thee. But and if a man hate his
neyghboure, and laye wayte for hym
and ryse against hym, and smyte him

that

De. 12.b

Ios. 20.a

Exo. 21.b

Nu. 30.c

that he dye, and then flyeth vnto anye of these cities: the elders of his cytye shall sende and fetche hym thence, and deliuer hym into the handes of the kynsman of bloude, that he maye dye. Thyne eye shall not spare hym, but thou shalt put awaye innocent bloud from Israel, that it maye go well with the.

Iob. 34a

D Thou shalte not remoue thy neighbours markes, which the olde fathers haue sette in thine enheritaunce, that thou shalte enherite in the lande, whiche the Lorde thy God geueth the to enioye it.

Num 35

One witnesse shall not rise agaynst a man for any maner trespasse, or for anye maner synne, or for anye maner faute, that he offendeth in.

Deu. 17. Mat. 18 Iho. 8.c 2.Co.13 1.Tim 5 Heb. 10.

But at the mouth of two witnesses or of three witnesses, shall the matter be stablyshed. If any vnrighteous witnesse rise vp agaynst a man to accuse him of trespasse: then both the men which stryue together, shall stande before the Lorde, before the Priestes and the iudges, which shalbe in those dayes, and the iudges shall make diligent inquisition. And if the witnesse be founde false, and that he hath geuen false witnesse against his brother, the shall ye do vnto hym, as he had thought to do vnto his brother, and thou shalt put euill away from the. And other shall heare and feare, and shall hence forth commyt no more any such wickednesse amonge you. And thine eye shall haue no compassiō, but soule for soule, eye for eye, tothe for tothe, hand for hand, foote for foote.

Exo. 21c Leu. 24. Dan. 23 Mat. 5.f

The .xx. Chapter.

A When thou goest oute to battayle agayne thyne enemyes, and seest horses and charets, and people mo then thou, be not afrayde of them, for the Lorde thy God is with the, which brought the out of the lande of Egypte. And when ye are come nye vnto battayle, the Priest shall come forth to speake vnto the people, and shall saye vnto them: Heare O Israell, ye are come vnto battayle agaynst youre enemyes. Let

Deu. 1.d

Nu. 14b

not youre hertes faynte, neyther feare, nor be ouerthrowen, nor abashed for them. For the Lorde your God goeth with you, to fight for you agaynst your enemyes, and to saue you. And let the officers speake vnto the people: saying: If any man haue buylte a newe house, and hath not dedicate it, let him go and returne to his house, lest he dye in the battayle, and an other man dedicate it. And if any man haue planted a vineyarde, and haue not made it common; and let him go for euer, that he go and returne agayne vnto his house, lest he dye in battayle, and another make it common. And if anye man be betrouthed vnto a wife, and haue not taken her, let him go and returne agayne vnto his house, leste he dye in the battayle, and another man take her. And let the officers speake further vnto the people and saye: If any man feare and be faynt harted, let him go and returne vnto his house, lest he make his brethren harte faynt as well as his. And when the officers haue made an ende of speakynge vnto the people, they shall make captaynes of warre ouer them. When thou comest nye vnto a citie to fyght agaynst it, offer the peace. And if they answere the agayne peaceable, and open vnto the, then lette all the people that is founde therein, be tributaries vnto the and serue the. And if that will make no peace with thee, but make warre agaynst the, thou shalt besege it. And when the LORDE thy GOD hath deliuered it into thy handes, thou shalt smyte all the males therof with the edge of the swearde: But the women and the chyldren, and the cattell, and all that is in the citie, and all the spoyle therof, shalte thou take vnto thy selfe, and eate the spoyle of thine enemyes, which the Lorde thy God hath geuen the. Thus shalt thou do vnto all the cities, which are very farre off from thee, and not of the cities of these nations. But of the cities of these nations, which the Lorde thy God shall geue the for an enheritaunce, thou shalte saue alyue nothyng

that heareth. But shalte destroye them vtterly without redemption, namelye the Hethites, the Amorites, the Canaanites, the Pherezites, the Heuites and the Iebusites, as the Lorde thy God hath commaunded the, that they teache you not to do after all their abominations, whyche they haue done vnto their goddes, and so ye shoulde sinne agaynst the Lord your GOD. When thou hast besieged a citie longe tyme, and made warre againste it to take it, destroy not the trees thereof, that thou wouldest thrust an axe vnto them: But eate of them, and cutte them not downe, for the trees of the fieldes are no men, to come against the and to besege the. Onlye those trees which thou knowest that they are not fruitfull, (but wylde and fyt for other vses,) those shalte thou destroye and cut downe, and make bulwarkes against the citie that maketh warre with thee, vntill thou subdue it.

The .xxi. Chapter.

If one be founde slayne in the lande, whyche the Lorde thy God geueth the to possesse it, and lyeth in the fielde: and it is not knowen who hath slayne hym: Then thyne elders and thy iudges shall come forthe, and meete vnto the cities that are round about the slaine. And let the elders of that citie which is next vnto the slayne man, take oute of the droue an heyfer that is not laboured with, nor hath drawen in the yocke, and let the elders of that cytye bringe the heyfer vnto a harde valey, whiche is neither eared nor sowen, and stryke of the heyfers necke there in the valley. And the Priestes the sonnes of Leui, (whom the Lord thy God hath chosen to minister, and to bleste in the name of the Lorde) shall come forth, and by their mouthe shall all stryfe and plague be tryed. And all the elders of the citie that come forth to the slayne man, shall washe theyr handes ouer the heyfer that is beheaded in the valey, and shall answere and saye: oure handes haue not shedde thys blonde, neyther haue oure eyes sene it. Be mercyfull Lorde vnto thy people Israell, whyche thou hast delyuered, and laye no innocente blonde vnto thy people, of Israells charge: and the blond shall be forgeuen them. And so shalte thou put innocent blond from the, when thou shalte haue done that whyche is ryght in the syghte of the Lorde. When thou goest to warre agaynste thine enemies, and the Lord thy God hath delyuered them into thyne handes, and thou haste taken me them captyue, and seest among the captyues a beautyfull woman, and hast a desyre vnto her, that thou wouldest haue her to thy wyfe. Thou shalte bringe her home to thyne house, and let her shaue her heade, and lette her nayles growe, and put her raymente that she was taken in, from her, and let her remayne in thine house, and bewepe her father and her mother, a moneth long, and after that thou shalt go in vnto her, and marye her, and she shall be thy wyfe. And if thou haue no fauoure vnto her, then let her goo whether she lusteth: and sell her not for money, nor make chefesaunce of her, because thou hast humbled her.

If a man haue two wyues, one loued and a nother hated, and they haue borne him children both the loued and also the hated: If the firste borne be the son of the hated: then whē ye time commeth that he dealeth hys goodes among hys children, he may not make the sonne of the beloued firste borne, before the sonne of the hated, whyche is in dede the fyrst borne: But he shal knowe the sonne of the hated for the fyrst borne, and gyue hym double portion of all that he hath. For he is the first of hys strength, and to hym belongeth the right of the firste borne. If anye man haue a sonne, that is stubborne and disobedyente that he wyll not herken vnto the voyce of hys father, and voice of his mother, and they haue chastned hym, and he would not herken vnto them. Then shall hys father and hys mother take hym, and

bryng him out vnto the elders of that citie, and vnto the gate of that same place, and saye vnto the elders of the cytie: This oure sonne is stubbourne and dysobedient, and will not herken vnto our voyce, he is a ryotour, and a dronkarde: And all the men of that cytie, shall stone him with stones vnto death. And thou shalte put euill away from the, and all Israell shall
Iosu. 8 k heare and feare. ✠ If a man haue com-
and. 10. e mitted a trespasse worthye of death, & is put to death for it, and thou hangest him on tree: his body shal not remaine all nyght vpon the tree, but thou shalt
Gala. 4. c burye hym the same daye. For ✠ the curse of God is on hym that is hanged. Defyle not thou thy lande, whyche the Lorde thy God gyueth the to enherite.

The .xxii. Chapter.

THou shalte not see thy brothers oxe or shepe go astray, and withdrawe thy selfe from theym: But shalte bryng them agayne vnto thy brother. And if thy brother be not nye vnto the, or if thou know him not then bring it vnto thine owne house, and it shall remayne with the, vntyll thy brother aske after them, and then delyuer him them agayne. In lyke maner shalte thou doo with hys asse, and so shalte thou doo with hys rayment: and with al ✠ lost thynges of thy brother, which he hath lost, and thou
Exo. 3. a hast founde, shalte thou do lykewyse,
Mat. 12 for thou mayest not hyde it. ✠ Thou
Luke. 13 shalte not see thy brothers asse or oxe fall downe by the waye, and withdrawe thy selfe from them: but shalte helpe him to heue him vp agayne.

The woman shall not weare that whyche partayneth vnto the man, neither shall a man putte on womannes rayment. For all that do so, are abhomination vnto the Lorde thy God.

If thou chaunce vppon a byrdes nest by the way, in whatsoeuer tree it be, or on the grounde, whether they be younge, or egges, and the damme sytteynge vppon the younge, or vppon the egges: Thou shalt not take the damme with the ponge. But shalte in anye wyse let the damme goo, and take the younge to the, that thou mayest prosper and prolonge thy dayes. When thou buyldest a newe house, thou shalt make a battilmente on the rouffe, that thou lade not bloude vpon thine house if any man fall therof. Thou shalte not sowe thy vyneyarde with diuerse seedes: lest the fruite of the seede whyche thou hast sowen, and the fruits of thy vyneyarde be defyled. Thou shalt not plowe with an oxe, and an asse together. Thou shalte not weare a garmente made of woll and flaxe together. ✠ Thou shalte make the gardes (in the hemmes,) vppon the foure quarters of thy vesture, wherewyth thou coueresi thy selfe. If a man take a wyfe, and when he hath lyen with her, hate her, and lay shamefull thynges vnto her charge, and bryng vppe an euyll name vpon her, and saye: I toke thys wyfe, and when I came to her, I founde her not a mayde: Then shall the father of the damsell and the mother bryng forth the tokens of the damsels virginitie vnto the elders of the cytie in the gate. And the damsels father shall saye vnto the elders: I gaue my daughter vnto thys man to wyfe, and he hateth her: and lo, he layeth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters virginitie. And they shall spreade the vesture before the elders of the citie. And the elders of the citie shal take ✠ man and chastice hym, and mearce hym in an hundred sycles of syluer, and giue the vnto the father of the damsell, because he hath brought vp an euill name vpon a mayde of Israell. And she shalbe hys wyfe, and he maye not put her away all hys dayes. But and if the thinge be of a suertie, that the damsell be not founde a vyrgyn, ✠ they shall bryng the damsell to the doore of her fathers house, and the men of that cytie shall stone her with stones to deathe, because shee hath wrought

ye of Israell, so playe the whore in her fathers house. And so thou shalte put euyll away from thee. • Yf a man be founde lyinge with a woman that hath a wedded husband, they shal dye either other of them: both the man that laye with the wyfe, and also the wyfe: and so thou shalt put away euyll from Israell. Yf a mayde be handfasted vnto an husbande, and then a man fynde her in the towne, and lye with her, ye shall bringe them both, out vnto the gates of the same cytie, and shal stone them with stones to death: The damsell, because she cryed not, beynge in the cytie. And the man, because he hath humbled hys neyghbours wife, and thou shalt put awaye euyll from thee. But yf a man finde a betrouthed damsell in the fielde, and force her, and lye with her: Then the man that laye with her shall dye alone, but vnto the damsell thou shalte doo no hurte: because there is in the damsell no cause of death. For as when a man ryseth agaynste hys neyghboure, and slayeth hym, euen so is this matter. For he founde her in the fieldes, and the betrouthed damsell cryed: and ther was no man to succour her. • Yf a man fynde a mayde that is not betrouthed, and take her, & lye with her, and they be founde: Then the man that laye with her, shall gyue vnto the damsels father, fyfte sycles of syluer. And shee shalbe hys wyfe, because he hath humbled her: and he may not putte her awaye all hys dayes. • No man shall take his fathers wife nor vnheale his fathers couerynge.

The .xxiij. Chapter.

No one that is gelded or hath his preuy membres cutte of, shall come into the congregation of the Lorde. And he that is borne of a common woman, shall not come into the congregation of the Lorde, no, not in the tenth generation he shall not enter into the congregation of the Lorde. The Ammonites and the Moabites shal not come into the congregation of the Lorde, no, not in the tenth generation, neo, they shall neuer come into the congregation of the Lorde: because they mette you not with breade and water, in the waye, when ye came oute of Egypte, and because they hyred agaynste the Num 22
Balaam the sonne of Beor, of Pethor of Mesopotamia, to curse the Neuertheles the Lorde thy God would not herken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto the, because the Lorde thy God loued the. Thou shalte not seke the prosperitie or wealth of them all thy B
dayes for euer. • Thou shalte not abhorre an Edomite, for he is thy brother: neyther shalte thou abhorre an Egiptian, because thou wast a straunger in hys lande. The chyldren that are begotten of them shall come into the congregation of the Lorde, in the thyrde generation. When thou goest oute with the hoaste agaynste thyne enemyes, kepe the from all wickednes If there be amonge you any man that is vncleane by the reason of vncleannesse that chaunceth hym by nyghte, let hym goo oute of the hoaste, and not come in agayne into the hoaste, but at euen lette hym washe hym selfe with water, & then when the son is downe, lette hym come into the hoste againe, C
sayinge. Thou shalte haue a place also without the hoaste, whyther thou shalte resorte to, (for thy naturall necessitie) and thou shalte haue a sharpe poynte vppon thy wepon, and when thou wylte ease thy selfe, dygge therwyth, and turne and couer that whyche is departed from thee. For the LORDE thy God walketh in the myddest of thyne hoaste, to rydde thee, and to sette thyne enemyes before thee. Therefore shall the place of thyne hoaste be pure, that he see noo vncleane thynge in the, and soo turne hym selfe from thee. Thou shalte not deliuer vnto hys Mayster the seruaunte whyche his escaped from hys Mayster vnto thee.

He shall dwell with thee, euen amonge

among you, in what place he hymselfe lyketh beste, in one of thy cities wher it is good for hym, and thou shalt not vexe hym. There shalbe no whore of the daughters of Israell, nor whore keper of the sonnes of Israell. Thou shalte neyther bringe the hyre of an whore, nor the price of a dogge into the house of the Lorde thy God, in any maner of vowe: for euen both of them are abhominacion vnto the Lorde thy God. Thou shalt not hurte thy brother by vsurye of money, or by vsurye Exo. 22 d Leui. 25 f of corne, nor by vsurye of anye thynge that he maye be hurte withall. Vnto a straunger thou mayest lende vpon vsurye, but not vnto thy brother, that the Lorde thy God maye bielle the in all that thou settest thyne hande to, in the lande whyther thou goest to conquere it. When thou haste vowed a Nu 30 d Eccl. 5. a Baru. 6 c vowe vnto the Lorde thy God, thou shalt not be slacke to paye it. For the Lorde thy God wyll surely require it of the, and it shalbe synne in the. If thou shalte leaue vowyng, it shalbe no synne in the: but that whiche is once gone oute of thy lyppes, thou muste kepe and do: accordynge as thou haste vowed vnto the Lorde thy God of a freewyll: and as thou haste spoken with thy mouth. When thou commest vnto thy neyghbours vineyarde, thou mayest eate grapes thy bellye full at thyne owne pleasure: but thou shalte put none in thy vessel. Euen so when thou commest into thy neyghbours matt. 12 a corne, thou mayest plucke the eares with thyne hande, but thou shalte not moue a sicle vnto thy neybours corne.

The.xxiiii. Chapter.

When a man hath taken a wyfe and maryed her, yf she synde no fauoure in hys eyes, because he Iere. 3. a Mala. 2 d mat. 19. a hath espyed some vncleannesse in her. Then let hym wryte her a bill of deuorcement, and put it in her hande, and sende her oute of hys house. And when she is departed out of his house, let her go, and be an other mans wyfe. And yf the seconde husbande hate her, let hym wryte her also a letter of deuorcement, and put it in her hande, and sende her out of hys house, or the second man dye which toke her to wyfe, her fyrste man which sente her away, maye not take her agayne to be hys wyfe, after that she is defyled. For that is abhominacion in the syght of the Lord. And thou shalt not cause the lande to synne, whiche the Lorde thy God shall geue the to enherite. When a man taketh a new wyfe, he shall not go a warfare neyther shall be charged with anye busynesse, but shalbe free at home one yeare, and reioyce with hys wyfe which he hath taken. No man shal take the nether, or the vpper mylstone to pledge, for then he shall hurte a mans lyfe. If anye man be founde stealynge any of hys brethren the chyldren of Israell, and abuseth hym, or selleth hym, the the same shall dye. And thou shalt put euyll away from the. Take hede to thy selfe in case concernynge the plage of leprosie, that thou obserue diligently. And ye shall do accordynge to all that the Prieste the Leuites shal teache you. Euen as I commaunded them so ye shal obserue to do. Remember what the Lorde thy God dyd vnto Myr. I am by the waye after that ye were come oute of Egypte. When thou doest lende thy brother any thyng, thou shalte not goo into hys house to fetche a pledge from thence: but shall stande without, and the man that borroweth it of thee, shall bringe the pledge oute vnto thee: Furthermore yf it be a poore bodye, thou shalte not slepe with his pledge, but deliuer hym the pledge againe when the sunne goeth downe, that he maye slepe in hys owne rayment, and bielle thee. And it shall be ryghteousnesse vnto thee, before the Lorde thy God. Thou shalte not defraude an hyred seruaunte that is nedye and poore, whether he be of thy brethren, or of the straunger that are in thy land within thy gates: but shalt geue hym his hyre the same day, and let not the sunne go downe theron. For he is nedye, and therwith sustayneth hys lyfe: least he cry agaynst the vnto the Lord, and it be syn vnto the.

The fathers shall not dye for the chil-
dren, nor the children for the fathers:
but euery man shall dye for hys owne
syn. Thou shalt not hynder the righte
of the straunger, nor of the fatherlesse
nor take a widowes raiment to pledg
But remembre that thou wast a ser-
uaunte in Egypte, and how the Lord
thy GOD deliuered the thence. And
therefore I commaunde the to do this
thinge. When thou cuttest downe
thyne harueste in the fielde, and haste
forgotte a shefe in the field, thou shalt
not go agayne to fet it. But it shalbe
for the straunger, the fatherlesse and
the widowe, that the Lorde thy God
maye blesse the in all the workes of
thyne hand. When thou beatest downe
thyne olyue tree, thou shalt not turne
agayne to gather by that, thou lefteſt
behynde the: but it shalbe for the stran-
ger, the fatherlesse and the widowe.
When thou gatherest thy vyneyarde,
thou shalt not gather ẏ grapes cleane
after the: but leaue them for the straun
ger, the fatherlesse and the widowe.
And remembre that thou also waste a
seruaunt in the lande of Egipte: and
therefore I commaunde the to do this
thynge.

The .xxv. Chapter.

If there be strife betwene men
they shall come vnto the lawe,
and let the iudges geue sen-
tence betwene them, and iusti
fie the ryghteous, and condemne the
vngodly. And if any man be vngodly,
and worthye of strypes, then let the
iudge cause to take him downe, and to
beate him before hys face, accordynge
to hys trespasse, vnto a certayne nom-
bre. forty strypes he shall gyue hym,
and not passe: lest if he shoulde exceade
and beate him aboue: that with ma-
ny stripes, thy brother shoulde appeare
vngodlye before thyne eyes. Thou
shalte not muſell the oxe that treadeth
oute the corne, (in the barne.) If bre
thren dwell together, and one of them
dye, and haue no chylde, the wyfe of
the deade shall not mary without, vn-
to a straunger: but his brother shall go
in vnto her, and take her to wyfe, and
occuppe the rowme of hys kynseman.
And the eldeſt sonne whyche she bea-
reth, shall succede in the name of hys
brother which is deade: that his name
be not put oute of Israell. And yf the
man will not take his brothers wyfe,
then let her go vp to the gate vnto the
elders, and saye: My husbandes bro-
ther refuseth to stycre vp vnto his bro
ther a name in Israell, neither will he
marye me. Then the elders of his cy-
tie shal call him, and comen with him.
And if he stande and saye: I wyll not
take her, then shall hys kynsewoman
come vnto him in the presence of the
elders, and loose his shoe of his foote,
and spyt in hys face, and answere, and
saye: Soo shall it be done vnto that
man, that dothe not buylde vppe hys
brothers house. And his name shalbe
called in Israell, the vnshodhouse. If
when men stryue together, one wyth
another, the wyfe of the one ronne to,
for to ryd her husband out of the han-
des of him, that smyteth hym, and put
forth her hande, and take hym by the
secretes: Thou shalte cut of her hand,
and let not thine eye pitie her. Thou
shalte not haue in thy bagge. two ma
ner of weyghtes, a great and a smale:
neyther shalt thou haue in thine house
dyuerse measures, a great and a smale
But thou shalt haue a ryghte, and iust
weyght, and a perfect and a iust mea-
sure shalte thou haue, that thy dayes
maye be lengthened in the land, whyc-
che the Lorde thy God geueth the. For
all that do suche thinges, and all that
do vnryghte, are abhomination vnto
the Lorde thy GOD. Remember
what Amalech dydde vnto the by the
waye, when ye were come oute of E-
gypte, howe he mette the by the way,
and smote the hyndmooste of you, all
that were feble and caue behynde,
when thou wast faynted and werye,
and he feared not GOD. Therefore
when the Lorde thy God hath geuen
the rest from all thine enemyes round
aboute, in the lande which the Lord
thy GOD geueth the to enheryte
and possesse: see that thou putte oute
the remembraunce of Amalech from
vnder

vnder heauen, and forget not.

¶ The .xxvi. Chapter.

a WHen thou arte come into the land which the Lord thy God giueth the to enherite, and hast enioyed it, & dwelest therein: • Take of the firste of all the fruite of the earthe, and bringe it oute of the lande, that the Lorde thy GOD giueth thee, and putte it in a maunde, and go vnto the place which the Lord thy God shall chose to set his name in it. And thou shalt come vnto the Preist, that shalbe in those dayes, and saye vnto him. I knowledge this daye vnto the Lorde thy God, that I am come vnto the countrey which the Lorde sware vnto oure fathers for to giue vs. And the Preist shal take the b maunde oute of thyne hande, and sette it downe before the aulter of the Lord thy God, and thou shalt answere and saye before the Lorde thy God: The Syrians went aboute to destroye my father, • and he went downe into Egypte, and soiourned there with a fewe folke, and grewe there vnto a nacion greate, mightie, and full of people. • And the Egyptians vexed vs, and troubled vs, and laded vs, with most cruell bondage. And whan we cryed vnto the Lorde God of oure fathers, • the Lorde hearde oure voyce, and loked on our aduersitie, laboure, and oppression. And the LORDE • brought vs oute of Egypte in a mighty hande, and a stretched oute arme, and in great terrible nesse and sygnes, and wonders. ✠ And he hath brought vs into this place, and hath geuen vs this land that floweth with mylke and honye. • And nowe ✠ loo, I haue brought the first fruites of the lande, which thou (O Lord) hast geuen me. And thou shalt sette it before the Lord thy God, & worship it before the Lorde thy God, and reioyse in all the good thinges which the Lord thy God hath geuen vnto the, and to thine c house, thou and the Leuite, and the straunger that is amonge you. When thou haste made an ende of tythynge of all the tythes of thyne encrease: the thyrde yeare, which is the yeare of tithynge: thou shalte giue it vnto the Leuite, the straungers, the fatherlesse and the wyddowes, that they may eate within thy gates, and fill themselues And thou shalte saye before the Lorde thy God. • I haue brought the halowed thinges oute of myne house, and haue giuen theim vnto the Leuytes, the straungers, the fatherlesse and the wyddowes, accordynge to all the commaundementes which thou hast commaunded me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten thereof in my mourning, nor suffred ought to perysshe thorowe vnclennesse, nor giuen ought thereof for the deade, but haue herkened vnto the voyce of the Lorde my God, and haue done • after all that thou hast commaunded me. ✠ • ✠ Loke downe therefore from thy holy habitation, euē from heauen and blesse thy people Israell, and the land which thou hast giuen vs (as thou sworest vnto our fathers) a lande that floweth with milke and honey. This day the Lord thy God hath commaunded the to do these ordeynaunces, and lawes, kepe thou them, and do them, with all thine harte, and all thy soule. • Thou hast set vp the Lorde this day to be thy GOD, and to walke in his wayes, and to kepe his ordeinaunces, his commaundements and his lawes and to herken vnto his voyce. • And the Lorde hath set the vp this daye, to be a seuerall people vnto hym (as he hath promised the) and that thou kepe his commaundementes, and to make the hyghe aboue all nacions (which he hath made) in prayse, in name, and honoure: • and that thou mayest be an holye people vnto the Lord thy God, as he hath sayde. ✠

¶ The .xxvii. Chapter.

AND Moyses with the elders of Israell, commaunded the people, sayinge: kepe all the commaundements, which I commaunde you this daye. • And when ye be com-

ouer

ouer Iordan, vnto the lande whyche the Lorde thy God geueth thee, thou shalte set the vp greate stones, and plaster theym with plaster, and wrighte vpon them all the wordes of this lawe whē thou art come ouer: because thou art come into the land which the lord thy God geueth thee: a land that floweth with mylke and honey, as the lord God of thy fathers hath promised the. Therfore when ye become ouer Iordan, ye shall set vp these stones, which I commaunde you this day in mount Ebal, and thou shalte plaster theym with plaster. * And there shalte thou buylde vnto the Lorde thy God, * an altar of stones, and lyfte vppe no yron vpon them: Thou shalte make the altar of the Lorde thy GOD of whole stones, and offer burntofferinges ther on vnto the Lorde thy God. And thou shalte offre peaceofferynges, and shalte eate there, and reioyse before the Lord thy God. And thou shalte wryte vpon the stones, all the wordes of thys lawe, manyfestly and well. And Moses and the Priests, the Leuites spake vnto all Israell, saying: take hede and heare (O Israell) this day thou arte become the people of ℣ Lord thy God. Thou shalte herken therfore vnto the voyce of the Lorde thy God, and do his commaundementes, and his ordeynances whyche I commaunde the thys daye. And Moyses charged the people the same day, sayinge: These shall stande vpon * mount Garizim, to bielle the people, when ye are come ouer Iordan: Simeon, Leui, Iuda, Issachar, Ioseph, and Ben Iamin. And these shall stande vpon mounte Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthali. And the Leuites shall answere and saye vnto all the menne of Israell with a loude voyce.

* Cursed be the man that maketh anye carued or molten ymage, (an abhomination vnto the Lord, the worke of the handes of the craftesman) and putteth it in a secrete place: and all the people shal answere and say: Amen.

* Cursed be he that curseth his father and his mother, and al the people shall saye: Amen

* Cursed be he that remoueth hys neyghbours marke, and all the people shall say: Amen. Deu. 19

* Cursed be he that maketh the blynde to go oute of hys waye: and all the people shall say: Amen. Leui. 19c

* Cursed be he that hyndreth the right of the straunger, fatherlesse and wydowe, and all the people shall say: Amen. Deu. 24

* Cursed be he that lyeth with his fathers wyfe, and vnheleth hys fathers couerynge: and all the people shall say: Amen. Leu. 18.

* Cursed be he that lyeth with any maner of beaste: and all the people shal saye: Amen. Leu. 18.

* Cursed be he that lyeth with his syster, the daughter of hys father, or the daughter of hys mother, and all the people shall say: Amen. Leui. 18.

* Cursed be he that lyeth with his mother in lawe, and all the people shall saye: Amen. Leui. 18.

* Cursed be he that smyteth hys neighboure secreately, and all the people shall say: Amen. D Exo. 21.

* Cursed be he that lyeth with his neyghboures wyfe: and all the people shall saye: Amen.

* Cursed be he that taketh a reward, to slaye the soule of innocente bloude: and all the people shall saye: Amen. Eze. 22.

* Cursed be he that continueth not in al the wordes of this lawe, to do them: and al the people shall saye: Amen. Gala. 3 b

¶ The .xxviii. Chapter.

IF thou shal harken diligentlie vnto the voice of the Lord thy GOD, and obserue and do all hys commaundementes, whyche I commaunde the thys daye. The Lord wyll set the on highe aboue all nations of the earth. And al these blessynges shall come on thee, and Leu. 26 Deu. 11

and ouertake the, yf thou ſhalt harken vnto the voyce of the Lord thy God.
Bleſſed ſhalte thou be in the towne, and bleſſed in the fieldes: bleſſed ſhall be the fruite of thy body, and the fruit of thy grounde, and the fruite of thy cattell, the encreaſe of thyne oxen, and the flockes of thy ſheepe: bleſſed ſhall be thy baſket and thy ſtoze: Bleſſed
Deu 2.0 ſhalte thou be, when thou goeſt oute, and bleſſed when thou commeſt in.
* The Lozde ſhall geue ouer thine enemies that riſe agaynſt the, that they may fall befoze thy face. They ſhall come oute agaynſte the one way, and flye befoze the ſeuen wayes. The Lozde ſhall put the bleſſyng vpon the in thy ſtoze houſes, and in al that thou ſetteſt thine hande to, and will bleſſe the in all the lande, whiche the Lozde thy God gyueth the. The Lozde ſhall make the an holy people vnto him ſelf as he hath ſwozn vnto ẏ: yf thou ſhalt kepe the commaundementes of the Lozde thy GOD, and walke in hys wayes. And all nacions of the earthe ſhall ſe, that the name of the Lozde, is called vpon ouer the, and they ſhalbe afrayde of the. And the Lozde ſhall make the plentrous in goodes, in the fruite of thy body, in the fruite of thy cattell, and in the fruite of thy ground in the lande which the Lozd ſware vnto thy fathers, to geue thee. The Lozd
Deu. 20 ſhall open vnto the his good treſure, euen the heauen * to geue rayne vnto
Deu. 15 B thy lande in due ſeaſon, and to bleſſe all the laboures of thy hande. * And thou ſhalt lende vnto many nacions, but ſhalte not bozowe thy ſelfe.
And the Lozde ſhall ſet the befoze, and not behynde, and thou ſhalte be aboue only, and not beneth: if that thou herken vnto the commaundementes of the Lozd thy God, which I command the thys day, to kepe and to do theim.
And ſee that thou * bowe not a ſyde
Deu. 4. a and. 17. b from any of theſe wozdes, whyche I commaunde the thys daye, eyther to the right hand, oz to the left, that thou wouldeſt goo after ſtraunge gods to
Leu. 26 b ſerue them. * But and if thou wylte not harken vnto the voyce of the Lozd thy God, to kepe and to do all hys commaundementes, and hys ordeinaunces whyche I commaunde the thys daye: * all theſe curſes ſhal come vpon the, and ouertake the: Curſed ſhalte thou be in the towne, and curſed in the fielde: curſed ſhall thy baſket be, and thy ſtoze. Curſed ſhall be the fruit of thy body, and the frute of thy lande, and the frute of thine oxen, and the flockes of thy ſheepe. Curſed ſhalte thou be when thou goeſt in, and curſed when thou goeſt oute. The Lozde ſhall ſende vpon the curſyng, deſtruction, and rebuke, in all that thou ſetteſt thy hande to, and that thou doeſt: vntill he deſtroy the, and bryng the to nought quyckely: becauſe of the wickednelle of thine inuentions, and becauſe thou haſt forſake me. The Lozd ſhall make the peſtilence cleaue vnto the, vntill he haue conſumed the from of the lande, whyther thou goeſt to enioye it. The Lozde ſhall ſmyte the with ſwellynge, with [illegible] heate, burnynge, and with [illegible], with ſwetheringe, and with blaſtynge. And they ſhall foloſwe the [illegible] perylſhe. * And the heauen [illegible] thy heade ſhalbe braſſe, and [illegible] that is vnder the yron. The Lozde [illegible] turne the raigne of the land vnto powder and duſt: euen from heauen they come doſwne vpon the, vntil [illegible] be brought to nought. And the Lozd ſhall plage the befoze thine enemyes: Thou ſhalt come out one way againſt them, and flie ſeuen wayes befoze the, and ſhalte be ſcattered amonge all the kyngedomes of the earth. And thy carkaſſe ſhalbe meate vnto all maner foules of the aire, and vnto the beaſtes of the earth, and no man ſhall fray the awaye. * The Lozde will ſmite the with the botche of Egypte, and the emarodes, ſcalle, & maungyneſſe, that thou mayeſt not be healed therof. And the Lozde ſhall ſmyte the with madneſſe, and blyndeneſſe, and daſynge of herte. Thou ſhalt grope at none daies as the blinde gropeth in darkeneſſe, and ſhalte not proſpere in thy wayes. Thou ſhalt be oppreſſed with wrong

and bee polled euermore, and no man
c.12.e shall succour thee. ✱ Thou shalte bee betrouthed vnto a wyfe, and an other
c.25.b man shall lye with her. ✱ Thou shalt buylde an house, and not dwell therin. Thou shalt also plant a vineyard, & shalt not gather the grapes. Thyne oxe shall be slayne before thyne eyes, and thou shalt not eate therof. Thyne
D asse shal be violently taken away euē before thy face, and shall not be restored to thee agayn. Thy shepe shall be geuen vnto thyne enemies, and no mā shal rescue them. Thy sonnes and thy daughters shall be geuen vnto an other nation, and thine eies shall see it, and dase vpon them all the day longe, and there shall be no mighte in thyne hand. The fruite of thy lande and all thi labours shal a nation which thou knowest not, eate, and thou shalt continually suffre violence onely, and bee oppressed alway: so that thou shalt be cleane beside thy selfe, for the syght of thyne eies which thou shalt se. The Lorde shall smyte thee in the knees & legges, with a myscheuous botche that can not be healed: euen from the sole of thy foote, vnto the toppe of
Iu.4.d thy head. The Lord shall bryng thee,
2.33. and thy kyng (which thou shalt sette
c.24.d ouer thee) vnto a nation, which neyc.34.a ther thou nor thy fathers haue knowen, ỹ there thou maist serue strange Goddes: euen wodde and stone. And thou shalte be wondred at, spoken of, and iested at among all nations whether the Lorde shall cary thee. Thou shalte carrye muche seede out into the fielde, and shalte gather but little in: for the grashoppers shall destroye it. Thou shalt plant a vineyard, & dresse it, but shalt neither drink of the wine neither gather the grapes, for the wormes shall eate it. Thou shalt haue olyue trees thorow out al thy coastes, but shalt not annoint thy self with ỹ oyle, for thyne olyue trees shalbe rotten out. Thou shalt beget sonnes, and daughters, but shalt not haue theim: for they shalbe caried awaye captiue. All thy trees and fruite of thy lande shall be marred with blastynge. The stranger that is amōg you, shal clyme
G aboue thee vp on hye, and thou shalte come downe benethe alowe. He shall lende thee, and thou shalte not lende hym: he shall be before, and thou behynde. Moreouer, al these curses shal come vpon thee, and shall folow thee, & ouertake thee, till thou be destroied: because thou herkenedst not vnto the voyce of the Lord thy God, to keepe his commaundementes, and his ordinances, whiche he commaunded thee, and they shall bee vpon thee as miracles & wonders, & vpon thy seede for euer because thou seruedst not ỹ Lord thy God with ioyfulnesse, and with a good hearte, when thou hadst abundance of all thynges, therefore thou shalt serue thyne enemy, whiche the Lord shall send vpon thee: in hunger and thirst, in nakednes, and in nede of all thynge, and he shall put a yoke of yron vppon thy necke vntyll he haue brought thee to naught. And ỹ Lord shal bryng a natiō vpon the frō far of, & from the end of ỹ world as swift as an Egle flieth: a nation whose tonge thou shalte not vnderstande: a harde fauoured nation, which shall not regarde the person of the olde, nor haue compassion of the younge. The same shall eate the fruite of thy cattell, and the fruite of thy lande vntyll he haue destroyed thee: and shall leaue thee: neither corne, wyne, nor oyle, neither encrease thy oxen, nor the flockes of thy shepe: vntill he haue brought the to nought. And he shall kepe thee in all thy Cities, vntyll he haue caste down thy hye walles, and strong holdes, wherin thou trustedst, thorowe out all the lande. And he shal besiege thee in all thy cities thorowe oute all thy land, whiche the Lorde thy God F
hath geuen the. ✱ And thou shalt eate 4.reg.6 f
the fruite of thyne owne bodye: the Thre.4 b
flesh of thy sonnes, and of thy daugh Bar. 1.a
ters, whiche the Lorde thy GOD Le. 16. b
hath geuen thee, in that straytenesse and siege, wherewith thyne enmeny shall besyege thee: soo that it shall greue the manne (that is tender and exceedynge delycate amonge you) to

looke on his brother & vpon his wife
þ lieth in his bosome, and on the rem-
naunt of his children, which he hathe
yet lefte, for feare of geuing (vnto any
of them) of the flesshe of his chyldren,
whom he shall eate, because hee hathe
nothynge, lefte hym in that straycht-
nesse and sege, where wyth thine ene-
mye shall beseege thee in all thy Ci-
ties. Yee, and the woman that is
so tender and delicate, that shee dare
not aduenture to sette the sole of her
foote vpon the grounde, (for softnesse
and tendernesse) shalbee grieued to
loke on her husbande that lyeth in her
bosome, and on her sonne and on her
daughter: and on her after byrth (that
is come out frō betwene her legges)
and her children which she shall bear:
For whan all thynges lacke, she shal
eate theym secretlye, in the sege and
straycht nesse, where wyth thyne ene
Exo. 15.a mye shall beseege thee in thy Cytyes.
* If thou wylte not kepe and doe all
the woordes of thys lawe (that are
wrytten in thys boke,) and feare this
glorious and fearefull name of the
Lorde thy God: the Lorde wyll sende
vnto thee and thy seede, greate plages
and of a long continuaunce, euyl sicke
nesses and of longe duraunce. More-
ouer, he wyll bryng vpon thee al the
diseases of Egypte, and those whiche
thou wast afrayed of shall cleaue vn-
to thee. And al maner sickenesses, and
al maner plages which are not writ-
ten in the boke of thys lawe, wyll the
Lorde bryng vppon thee, vntyll hee
bryng thee to nought. And ye shalbe
deut. 10.d lefte fewe in number, where before ye
were as the starres of heauen in mul
titude: because thou woldest not her-
Ier. 31.e ken vnto the voyce of the Lorde thy
God. * And it shall come to passe that
as the Lorde reioyced ouer you, to do
you good, and to multiplye you, euen
so hee wyll reioyce ouer you, to de-
stroye you, and bryng you to naught.
And yee shall be wasted from of the
lande, whether thou goest to entoye
it. And the Lorde shall scatter thee a-
monge all nations, from the one ende
of the worlde vnto the other, and ther
thou shalte serue straunge Goddes
which thou nor thy fathers haue ma
wen: euen woodde and stone. And a-
monge these nacions thou shalte fin
no ease, neyther shall the soole of thy
foote haue reste. But the Lorde shall
geue þ ther an vnquiet heart and de-
lynge eyes, and sorowe of mynd. And
thy lyfe shall hange before ther and
thou shalt feare bothe daye, & nyght,
and thou shalte haue no truste in thy
lyfe. In the morynge thou shalt say
wouldē God it were nyghte. And at
nyghte thou shalte saye: would God
it were morynge: for feare of thyne
hearte, whiche thou shalte feare and
for the syghte of thyne eyes, whyche
thou shalte see. And the Lorde shall
bryng thee into Egypte again with
shippes, by the waye whiche I bade
the, that thou shouldest se it nomore.
And there yee shalbe solde vnto your
enemyes for bondmen and bondewo-
men: and no man shall bye you.

¶ The. xxix. Chapter.

THese are the woordes of the
. appointmente, whyche the
LORDE commaunded
Moyses, to make wyth the
chyldrenne of Israell in the lande of
Moab, beside the appoyntment
whyche he made wyth them in Ho-
reb, and Moses called al Israell, and
sayde vnto them: Ye haue sene al that
the Lorde did before your eyes in the
lande of Egypte, vnto Pharao and
vnto all his seruauntes, and vnto all
hys lande, the greate temptations
whyche thyne eyes haue seene, thos
great miracles and wonders. And yet
the LORDE hath not geuen you
an hearte to perceaue, and eyes to se,
and eares to heare, vnto thys day.
And I haue ledde you forty yeare in
the wyldernesse: and youre clothes
are not waxed olde vppon you, and
thy shoowe is not waxed olde vppon
thy foote, Yee haue eaten no breade
nor dronke wyne or stronge drynke,
that yee myghte knowe, how that I
am the LORDE youre GOD. *

21.c * And ye came vnto this place: & Sehon the kyng of Hesebon, & Og kyng of Basan, came out agaynst vs vnto battaile, and we smote them: and toke their lande, and gaue it for an inheritaunce vnto the Rubenites and Gadites, and to the half tribe of Manasse. 4.a * Kepe therfore the wordes of this appointmēt, and do them, that ye may vnderstand al that ye ought to do. Ye stand this day euery one of you before the Lord your God: your Captayns your tribes, your elders, your officers and all the men of Israell: your children also, your wyues, and the stranger that is in youre hoste, * from the hewer of thy wodde, vnto the drawer of thy water, that thou shouldest goe into the appointment of the Lord thy 17.a God, and into his othe * whiche the Lord thy God maketh with thee this daye. For to make thee a people vnto him self, and that he may be vnto thee a God, as he hath sayd vnto thee, and as he hathe sworne vnto thy fathers Abraham, Isahac, and Jacob. I make not this bond and this othe with you onely, but bothe with hym that standeth here with vs this day before the Lorde oure God, and also with hym that is not here with vs thys daye. For ye know, how we haue dwelt in the land of Egypt, and how we came thorough the myddes of the nations, whyche yee passed by. And ye haue haue sene their abhominations, and their Idoles, (wood and stone, siluer and golde) which were among them. Lest there be among you man or woman kinred or tribe, whose hart turneth away thys daye from the Lorde youre God, to goe and serue the gods of these nations: and leste there be amonge you some roote, that beareth gall and wormewood, so that when he heareth the wordes of this othe, he 5.c blesse hym selfe in his hearte, sayinge. I shall haue peace, I will walke in the meaning of mine owne heart. To put the dronken to the thyrstie, And so the Lorde will not consent to bee merciefull vnto hym, but then the wrath of the Lorde, and his gelousie shall smoke agaynst that man and all the curses that are wrytten in this booke, shall lyghte vpon hym, and the Lorde shall do out his name from vnder heauen, and the Lorde shall seperate hym vnto euil, out of all the tribes of Israell, according vnto all the curses of the appointmente, that are wrytten in the boke of this lawe. So that the generatiō to come of your childrē D that shall rise vppe after you, and the straunger that shall come frō a farre land shal say, when they se the plages of that lād, and ỹ diseases wherwith the Lord hath smitten it, howe all the lādes is burnte vp with brimstone, & salt, & that it is nether sowen nor beareth nor any gras groweth therin like as in the place of ỹ ouerthrowing of * Sodō, Gomor, Adama and Zeboim whiche the Lorde ouerthrewe in his Ge.19c wrath and angre. Euen then shall all nations say: * Wherfore hath the Lord Jer.22b done of thys fashion vnto this lande? and c. O howe fearse is thys great wrath? 3.Re.2b And men shall say: because they lefte the Testamente of the Lorde God of theyr fathers, whiche he made wyth them, when he brought them oute of the lande of Egypte. For they went and serued straung Goddes and worshipped theym: Goddes whyche they knowe not, and whyche haue geuen them naughte. And the wrathe of the Lord waxed whote agaynst thys land to bringe vpon it all thee curses that are wrytten in this boke, And the lord cast them out of their lande in angre, wrath, and greate indignation, and cast them into a straunge land as this daye beareth witnes. The secrettes of the Lord our God are opened vnto vs, and to our childrē for euer, that 1Co.4a we may do al the wordes of this lawe.

¶ The.xxx. Chapter.

When all these woordes are B come vppon thee, the blessynge and the curse whyche I haue sette before the, thou shalte tourne vnto thyne hearte, amonge all the natyons whyther the LORDE thy GOD hath thrust thee, and come agayne vnto the Lorde

thy God, and herken vnto hys voice in all these things that I commaund thee this daye: thou and thy childzen with all thyne heart, and all thy soule. And the Lozde thy God wyll tourne the captiuitie, and haue compassion vpon thee and will tourne, and sette thee agayne from all the nacions, amonge which the Lozde thy God shal haue scattered thee. Thoughe thou wast calle vnto the extreame partes of heauen: euen from thence wyll the Lozde thy God gather thee, and from thence wyll he fet thee, and the Lozde thy God wyll bzynge thee into the lande whyche thy fathers possessed, and thou shalt enioye it. And he wyll shewe the kyndnesse, and multiplye
Deu. 10.d thee aboue thy fathers. ✠ And ꝑ Lozd
B thy God will circumcise thyne heart and the hearte of thy seede, that thou mayest loue the Lozde thy God with all thyne hearte, and all thy soule that thou mayest lyue. And the Lozde thy God wyll put all these curses vpon thyne enemyes, and on them that hate the, and that persecute the. But thou shalte tourne, and hearken vnto the voyce of the Lozde, and do all his commaundementes, whych I commaund thee this day. And the Lozd thy God wil make the plenteous in al the wozkes of thyne hande, in the fruit of thy bodye, and in the fruite of thy catteil,
Jer. 32.f and in the fruite of thy lande for thy wealth. ✠ For the Lozde will tourne agayne and reioyce ouer the to do the good, as he reioysed ouer thy fathers. If thou hearken only vnto the voyce of the Lozd thy God, to kepe his commaundementes and his ozdeynaunces which are wzytten in the boke of thys lawe, and if thou turne vnto the
C Lozde thy God wyth all thyne heart
Mo. 20.b and al thy soule. ✠ For the commaundemente whyche I commaunde thee thys daye: is not separated from the, neyther farre of. It is not in heauen, that thou nedeste to (complaine and) say: who shal go vp for vs to heauen, and fet it vs, that we maye heare it, and doe it? Neyther is it beyonde the sea, that thou shouldeste say: who shall go ouer the sea for vs, and fet it vs, that we may heare it, and doe it? But the woozde is very nye vnto the euen in thy mouthe and in thyne hert that thou dooe it. ✠ Beholde I haue Deu.
set before thee thys day life and good, deathe and euell. For where as I commaunde thee this daye, to loue the Lozde thy GOD, to walk in his wayes, and to keepe his commaundementes, his ozdeinaunces, and his lawes (yf thou so do) thou shalt lyue and multiplye, and the LORD thy GOD shall blesse thee in the lande whether thou goest to possesse it. But D
and if thyne hearte tourne aswaye, so that thou wilte not heare: but shalte goe astraye and woozshippe straunge goddes: and serue them, I pronounce vnto you also thys daye that ye shall surelye perysshe, and that yee shall not prolonge your dayes vppon the lande whether thou passeste ouer Jozdane, to goe and possesse it. ✠ I call heauen Deu.
and earth to recozde thys day against you, that I haue sette before you lyfe and death, blessing and cursing. Ther fore chose lyfe, that both thou and thy seede may lyue, that thou mayest loue the Lozde thy God and be obedient to hys voyce, and cleaue vnto hym: For he is thy lyfe, and the lengthe of thy dayes, that thou mayest dwell vppon the earth whych the Lozde sware vnto thy fathers: Abzaham, Isahac and Jacob, to geue them. 3

¶ The.xxxi. Chapter.

AND Moyses went and spake these wozdes vnto all Israel, and sayde vnto them: I am an hundzed and twentye yeare olde thys day, and canne no moze goe out and in. Also the Lozde hath sayde vnto me. ✠ Thou shalte not go ouer thys Jozdan. The Lozde thy God he wyl go ouer before thee, and hee wyll destroye these nations before thee, and thou shalte conquere them. ✠ And Jesua, he shall go before thee as the Lozd hath sayde. And the Lozde shall doe vnto them, as he dyd to ✠ Sehon and Og kynges of the Amozytes, and vnto the land of them: whō he destroyed. Jos.

And the lord shall gene them ouer before your face, ♁ ye may do vnto them accordinge vnto all the commaundementes whyche I haue commaunded you. Plucke vp youre heartes therefore and be strong, dreade not, nor bee afrayde of theym, for the Lorde thy God hymselfe doeth goe wyth thee. Hee shall not fayle thee, nor forsake thee. And Moyses called vnto Iosua, and sayde vnto hym in the sighte B
Iosu. 1 b of all Israell: ✱ Be stronge and bolde Re. 2. a for thou muste goe wyth thys people vnto the lande whyche the Lorde hath swoorne vnto theyr fathers, to geue them, and thou shalte geue it them to inherite. And the Lorde hee doeth go before thee: Hee shall not fayle thee neyther forsake thee: feare not therefore: nor be dyscomforted: And Moyses wrote thys lawe, and deliuered it vnto the preestes the sonnes of Le-
Nu. 3. b. ui (whyche ✱ bare the Arcke of the C testamente of the LORD) and vnto all the elders of Israell, and Moi-
Ad. 8. a. ses commaunded them sayinge: ✱ At the poynte of seuen yeares in the solemnitie of the free yeare euen in the feaste of Tabernacles, when all Israell is come to appeare before the Lorde thy God, in the place, whiche hee hath chosen: thou shalt reade thys lawe before all Israel in their eares. Gather the people together: men, women, and children, and the straunger that is within thy gates that they maye heare, and learne and feare the Lorde youre God, and keepe and obserue all the woordes of thys lawe, and that their children which know nothynge, maye heare, and learne to feare the Loorde youre God, as longe as ye lyue in the lande whether ye go ouer Iordan to possesse it. And the Lorde sayde vnto Moyses: Beholde thy dais are come, that thou must dye Call Iosua therefore, and stand ye in the Tabernacle of wytnes, that I maye gyue hym a charge. And Moyses and Iosua wente, and stode in the tabernacle of witnesse. And the Lord
De. 33 d appeared in the Tabernacle euen in the piller of the cloude. And the ✱ pil-
ler of the cloude stode ouer the doore of the tabernacle. And the Lorde sayde vnto Moyses behold thou shalt slepe with thy fathers, and thys people will ryse vp, and go a whoring after straunge Goddes of the lande (whether they go) and wil forsake me, and breake the appointmente, whiche I haue made wyth them. And then my wrath wil ware whote against them E
and I wyll forsake theym, and will hyde my face from theym, and they shalbe consumed. And muche aduersitie and tribulations shall come vpon them, so that then they will saye: Are not theese troubles come vpon me, because GOD is not with me? And I also wylle surelye hyde awaye my face in that daye for all the euylles sake whyche they shal haue wrought in that they ar tourned vnto straunge goddes. Nowe therefore wryte yee this songe for you and teache it the childzen of Israell. and put it in their mouthes, that this songe maye be my wytnesse against the childzen of Israell. For I wil bryng thē into ♁ lād (which I sware vnto their fathers) that floweth wyth milke and honye, and they shall eate, and fyll theim selues, and ware fatte, and tourne vnto straunge Goddes, and serue them and F
blaspheme mee, and breake my conenaunte. And then when muche myschiefe and tribulation is come vppon them, this songe shall aunswere them as a wytnesse. For it shall not be forgotten oute of the mouthes of theyr seede, for I knowe their imagination which they go about euen nowe, before I haue brought them into the lād which I sware. ✱ Moyses therefore wrote this song the same season and Iosu. 1 b
taught it the childzen of Israel. And 3 Re. 2. a
hee gaue Iosua the sonne of Nun a charge, and sayde: ✱ beholde, and strōg for thou shalte bryng the childzenne of Israell into the lande, whiche I sware vnto them, and I wyl be with thee. And when Moyses had made an ende of wryting oute of the woordes of this lawe in a boke vnto the end of theym, Moyses commaunded the

Leuites, which bare the Arke of the
Deu.10.a Testament of the Lorde, saying: take
ye the boke of this lawe, • and put it
in the side of the Arke of the testamēt
of the Lord your God that it maye be
4 Re.17c there for a witnes against the: For I
Mala.3b knowe thy stobernesse and thy stytte
G necke: while I am yet aliue with you
this day, ye haue bene disobedient vn-
to the Lorde: and how much more after
my death? Gather vnto me all the el-
ders of your trybes and your officers,
that I may speake these wordes in
their eares, and call heauen, and earth
to recorde against thē. For I am sure
that after my death, ye wil vtterly be
corrupt, and turne frō the way which
I haue commaunded you: and tribu-
lation will come vpon you in the lat-
ter dayes, because yee haue wrought
wickednes in the sight of the Lorde,
to prouoke hym through the workes
of your handes. And Moses spake in
the eares of al the congregation of Is
racll in the wordes of this song vntill
he had ended them.

¶ The.xxxii. Chapter.

A
Mic.3.b HEare O ye heauens, and • I
Esa.1.a. shall speake, and let the earth
Esa.55.c hear the wordes of my mouth.
My doctrine shall droppe as
doeth the rayne, and my speache shall
flowe as doeth the dewe, as the sho-
wer vpon the herbes, and as the drop
Gen.1.d pes vpon the grasse. For I will call
Ecc.42.d on the name of the Lorde: Ascribe yee
honoure vnto our God. • Perfecte is
the worke of the most myghtye God:
for all hys wayes are iudgement. Hee
is a God of trueth, without wycked-
nes: ryghteous, and iuste is hee. Fro-
wardly haue they done against hym
through theyr deformytyes: not hys
Mal.1.b owne children, but a wycked and fro-
warde generation. Do ye so rewarde
Gen.1.d. the Lorde, O foolishe nation and vn-
wise? • Is not he thy father, and thin
Iob, 8.b owner? • hath hee not made thee, and
ordeyned thee? Remembre the dayes
of the worlde that is past: consider the
yeares from tyme to tyme, • Aske thy
father, and he will shewe thee: thy el-
ders, and they wil tell thee. When the
moste hyghest deuyded the nations,
and when hee seperated the sonnes of
Adam, hee put the borders of the na- B
tions, faste by the multitude of the
children of Israell. For the Lordes
parte is hys folke, and Iacob is the
portion of hys inheritaunce. He fond
hym in a desert land, in a void ground
and in a roaringe wylderneſſe. He led
hym aboute, he gaue him vnderstan-
dynge, and kepte him as the apple of
hys eye. As an Eagle that stereth vp
her nest and fluttereth ouer her yong
and stretcheth oute her wynges, soe
doeth hee take them vppe, and beareth
theym on hys shoulders. The Lorde
alone was hys guyde, and there was
no straunge God wyth hym. Hee ca-
ryed hym vp to an hye lande, that he
myght eate the encreaſe of the fieldes.
And hee fedde hym wyth honye oute
of the rocke, and wyth oyle oute of the
moost harde stone. wyth butter of
kyne, and mylke of the sheepe, wyth
fatte of the lambes and of fatte ram-
mes and hee gaotes, wyth the fatte, C
of moost pleniteous wheate and that
thou myghteste drynke the moost
pure bloude of the grape. But he that
shoulde haue bene vpryghte, when
hee ware fatte, spourned wyth hys
heele. Thou arte wext fedde, thou art
growen thycke: thou arte euen laden
wyth fatneſſe. And hee forsoke God
hys maker, and regarded not the God
of hys saluation. They prouoked him
to angre wyth straunge GOD-
DES: euen wyth abhomynations
prouoked they hym. • They offered
vnto Deuylles, and not to GOD,
euen to Goddes whome they knewe
not: to newe GODDES that
came newelye vppe, whom their fa-
thers feared not. Of GOD that be-
gatte thee, thou arte vnmyndeful and
haste forgotten GOD that made
thee. The LORDE therefore sawe
it, and was angrye, because of the
prouokynge of hys sonnes and hys
daughters. And he saide: I will hyde
my face frō thē, I will see what their

ende shalbe. For they are a verye frowarde generation, chyldrē in whom is no layth. They haue angred me with
10.10.d D that whyche is no God, and prouoked me with their vanities. And I
er.15.c also wyll prouoke theym wyth thole whyche are no people. I wyll anger theym wyth a foolyshe nation.
• For fyre is kyndled in my wrathe, and burneth vnto the bottom of hell. And hath consumed thee earth wyth her encreale, and set a fyre the bottomes of the mountayns. I wyl heape myscheues vpon them, and wyll destroye theym wyth myne arrowes.
ere.5.b They shalbe burnt with hunger, and
del.1.b consumed with heate, and wyth byter destruction. • I will also send the teeth of beastes vpon them, with the furiousnes of serpentes in the duste. without forth, shall the swerde robbe them of theyr children: and within in the chamber, feare bothe yonge men and young women, and the sucklynges wyth the men of gray heades. I haue sayde: I wyll scatter theym abroade, and make the remembraunce of them to ceasse from among men. Wer it not that I feared the wrath of the enemye, lest their aduersaries should vtterly withdrawe them selues, and leste they shoulde say: Our hye hande hath done all this, and not the Lord. For it is a nation without forecaste, neither is there any vnderstandynge in them: O that they were wise, and vnderstode this, that they wold consyder their latter ende. How shoulde one chase a thousand, and two put ten thousand to flyght: except their master hadde solde them, and excepte the
32.5.b Lorde had shutte them vp? For their God is not as our God, • oure ennemies also them selues ar iudges. For their vine is of the vineyarde of Sodome, and of the fieldes of Gomorra: Their grapes are grapes of gall, and their clustres be bitter. Their wyne is the poyson of dragons, and the cruell gall of Aspes. Is not this layde
.12.d in store wyth me, and sealed vp amōg
.10.f my treasures? • Wengeance is myne, and I wyll reward: their fete shall slyde in due time: For the day of their destruction is at hande, and the thinges that shall come vpon them, make 2.Mac.7
haste. • For the Lord shall iudge his people, and haue compassion on hys seruauntes: whan he seeth that their power is gone, and that they bee in a Jere.2.d
maner shut vp, or brought to naught, F
and forsaken. And he shal say, • wher are theyr goddes? theyr GOD in whome they thrusted. The fatte of whose sacrifices they dydde eate, and dranke the wyne of their drinke offerynges? Let them ryse vp, and helpe you, and be your protection (in necessitie.) Se nowe how that I, • I alone am God, & there is none but I: • I Deu.4.k
kill, and will make alyue: I wound • 1.reg.2
and I wyll heale: • neyther is there Job.10.
any that can delyuer out of my hande. For I wyll lyfte vp myne hande to heauen, and will say: I liue euer. If I whette the edge of my sweard, and myne hande take holde to doo iustice, I wyll recompence vengeaunce on myne enemies, and wyl reward them that hate me. I wyll make myne arrowes dronke wyth bloodde, and my sweard shall eate flesh, and that for the bloode of the slayne, and for their Ro.15.b
captiuitie, sens the begynnyng of the wrathe of the enemye, • Prayse ye Heathen hys people, for he wyll auenge the bloud of his seruauntes, & wyll auenge hym of hys aduersaries, and will be mercyfull vnto his G
lande, and to hys people. And Moyses came, and spake all the wordes of this songe in the eares of the people, he and Iosua, the sonne of Nun. And Moyses spake all these wordes vnto the ende to all the people of Is- De.6.b
rael, and sayde vnto theym: • Sette and.11.c
youre hearties vnto all the woordes, whiche I testifie vnto you thys day: and ye shall commaund theym vnto your children, that they may obserue, and doo all the wordes of this lawe. And lette it not bee a vayne woorde vnto you: For in it is your life, and thorow this woorde, ye shall prolong youre dayes in the land, whether ye goe ouer Iordane, to conquere it.

And the Lorde spake vnto Moyses, the selfe same day, saying: Gette thee vp into thys mountayne Abarim. (That is to saye, a Passage.) vnto mount Nebo, whyche is in the lande of Moab ouer against Iericho. And beholde, the lande of Canaan, which I geue vnto the chyldren of Israell to possesse: And dye in the Mounte, whyche thou goest vp vnto, and thou shalte bee gathered vnto thy people.

Nu.20d and.33.e * As Aaron thy brother dyed in the mounte Hor, and was gathered vnto hys people, bycause ye trespassed against me among the chyldren of Is-

Nu.20a rael, at the waters of stryfe, at Cades in the wyldernesse of Zin: for ye sanctified me not among the chyldren of Israel. Thou shalt therfore se the land before thee, and shalt not go thither vnto the land, which I geue the chyldren of Israell.

The.xxxiii. Chapter.

A THis is the blessing wherwith Moyses the man of God blessed the chyldren of Israell before hys death, and sayd: * The Lord

Exo.3.a came frome Sinai, and shewed hys beames * from Seir vnto them, and

Ex.19.a appeared frome mount Pharan, and he came with thousandes of sainctes, and in his right hande, a law of fyre for them. And he loued the people:

Dap.3.a * All his sainctes also are in thy handes. They were smytten to gre after thy feete, and to receaue of thy wordes. Moyses gaue vs a law to be an heritance of the congregation of Iacob. And he was in Israell kynge when the heades of the people, and the trybes of Israell were gathered together. Lette Ruben lyue, and not dye: and bee fewe in numbre. This same also happen to Iuda. And he sayd: Here Lorde the voyce of Iuda, and bryng hym vnto his people: hys handes shall be good ynough for him,

B yf thou helpe hym against hys ennemies. And vnto Leui he sayd: Thumin and Urim shalbe with thee, and with euery one that is godly in thee. Thou dyddest proue hym also in the temptation, and stryuedst with him at the waters of stryfe. He that hath sayde vnto hys father, and to his mother: I haue not seene hym. And he that knewe not hys brethern, nor knewe hys owne chyldern, thole are they that haue obserued thy woorde, and shall keepe thy couenaunt. They shall teache Iacob thy iudgementes, and Israell thy lawe. They shall put cense before thy nose, and the burnte sacrifyce vpon thyne altare. Bleste Lorde his fyrste fruites, and accepte the woorke of hys handes, smyte the loynes of them that ryse against him, and of them that hate hym, that they ryse not agayne. And of Ben Iamin he sayde: The Lordes dearlyng shall dwell in safetie vppon hym, and the Lord shall couer him all the day long, and he shal dwell betwene his shoulders. And of Ioseph he sayde: Blessed of the Lorde is hys lande for the fruites of heauen, therowe the dewe and fyrynges that lye beneathe, and for the sweete fruites of the increase of the sonne, and vpe fruites of the moone: for the fyrste frutes of the principall mountaynes, and for the fruites that the hylles bryngе forthe for euer, and for the fruites of the earthe and fulnesse therof: and for the good C will of him that dwelt in the bushe, shall the blessynge comme vppon the heade of Ioseph, and vpon the toppe of the heade of hym, that was seperated frome among hys brethren, his fyrst borne ore hathe beautie, and hys hornes are as the hornes of an Vnicorne. And with them he shall trouble the nations togyther, euen vnto the endes of the worlde. Thele are also the many thousandes of Ephraim, and the thousandes of Manasses. And vnto Zabulon he sayde: Reioyce Zabulon in thy goyng out, and thou Isachar in thy tents. They shall call the people vnto the hyll, and there they shall offer offerynges of righteousnesse. For they shall suck of the abundaunce of the sea, and of treasure hydde in the sande. And vnto Gad he sayd: Blessed be the roume maker Gad: he dwelleth as a Lyon

that catcheth the arme with the head. He sawe therefore hys begynnynge, and that there was a portion there to hide the law geuer, and he came with the heades of the people, and executed the ryghteousnesse of the Lorde, and hys iudgementes with Israell. And vnto Dan he sayde: Dan is a Lyons whelpe, he shall flowe from Basan. And vnto Nephthali, he said: Nephthali hath abundaunce of Gods good pleasure, and is fylled with the blessyng of the Lorde, and shall haue hys possessyons towarde the southwest. And to Aser he sayd: Aser shall bee blessed with chyldren: he shall be acceptable vnto his brethren, and shall dyppe hys foote in oyle. Thy dwellynge bee yron and brasse, and thyne age bee as thy youth. There is none lyke vnto the God of Israell: which though he sytte vppon the heauen, as vppon an horse, yet is he thy helper, whose glorye is in the celestiall places. The eternall God is thy refuge and vnder the armes of the Euerlastyng GOD shalte thou lyue. He shall cast out the ennemy before thee, and say: Destroye. Israel then shall dwelle in safetie, and alone. And the eye of Jacob shall bee vpon a lande of corne and wyne, and hys heauens shall droppe the dewe. Happye arte thou, O Israell, who is lyke vnto thee? O people, that art saued in the Lord, which is the shield of thy helpe and sworde of thy glory. Thyne enemyes haue lost theyr strength to thee warde, and thou shalte treade vpon the heyghte of theim.

The.xxxiij. Chapter.

AND * Moyses went from the playne of Moab vp into Mount Nebo, and vnto the toppe of † * hyll, that is ouer agaynst Jericho. And the Lord shewed hym all the lande of Gilead, euen vnto Dan, and all Nephthali, and the land of Ephraim, and Manasse, and all the land of Juda: euen vnto the vtmoste sea, and the southe, and the region of the playne of Jericho, the cytie of Palme trees, euen vnto Zoar. And the LORDE sayd vnto him. * This is the lande whiche I sware vnto Abraham, Isahac, and Jacob, sayinge: I wylle geue it vnto thy seede, I haue caused thee also to see it with thyne eyes, * but thou shalte not goe ouer thyther. So Moyses, the seruaunt of the Lorde dyed there in the lande of Moab, accordynge to the worde of the Lorde. And he buryed hym in a valeye, in the lande of Moab, ouer agaynste the howse of Peor, but no man knoweth of hys Sepulchre vnto thys daye. Moyses was an hundred and twentye yeare olde whenne he dyed: hys eye was not dymme, nor hys naturall coloure was abated. And the chyldern of Israell * wept for Moses in the plaine of Moab thirtie dayes. And the dayes of weppynge and mournyng for Moses wer ended. And Josua the sonne of Nun was fulle of the Spyritt of wysedome: * for Moyses hadde put his handes vppon hym. And the chyldren of Israell were obediente vnto hym, and dyd as the Lorde commanded Moyses. And there arose not a Prophete sens in Israell lyke vnto Moyses, whome the Lorde knewe face to face, accordynge vnto all the myracles and wonders, whyche the Lorde sente hym to doo in the lande of Egypt, vnto Pharao & all his seruauntes, and beefore all his land: and accordyng to al that myghtie hand, and all the great dyslons, whyche Moyses shewed in the syght of al Israell.

A
Nu.17.c
Deu.3.d
B
Ge.12.b and.15.d
Deu.4.d
C
Nu.20.d
Nu.17.b
D

The ende of the fyfthe Booke of Moyses, called in the Hebrue, Elleh addebarim, and in the Latine, Deuteronomium.

The seconde part

of the Byble contaynynge
these bookes.

The booke of Josua.
The booke of Judges:
The booke of Ruth
The first booke of Samuell.
The ii. booke of Samuell.
The iii. booke of Kynges,
The iiii. booke of Kynges
The. i. booke of the Chronicles
The ii. booke of Chronicles.
The first booke of Esdras
The second booke of Esdras.
The booke of Hester
The booke of Hiob.

¶ The Booke of Iosua,

whom the Hebrues call Iehosua.

¶ The fyrst Chapter.

After the deathe of Moses, the seruant of the Lorde, it happened also, that the LORD spake vnto Iosua, the sonne of Nun, Moyses minister, saying: Moses my seruant is dead. Nowe therefore vp and goe
De.11.c ouer Iordan, thou and all this people, vnto the land, the which I geue vnto the children of Israell. * All the places that the sooles of youre feete shall treade vpon, I haue geuen you as I said vnto Moses from the wildernes, and thys Libanon vnto the great ryuer Euphrates: all the lande of the Hethites, euen vnto the greate sea towarde the goyng downe of the sonne, shalbe your coast. There shall
Iosu.3.b not a man be able to withstande thee
*He,13.b all the dayes of thy lyfe. * For as I
B was with Moyses, so wyll I bee
*De.31. with the, * and wylle not fayle thee,
3.reg.2.a nor forsake thee. * Be strong therefore, and bolde, for vnto this people shalte thou diuide the lande, whyche I sware vnto theyr fathers to geue them. Onely be thou strong and as bolde as thou canst, that thou mayste obserue and doo accordyng to all the lawe, that Moyses my seruant com-
Deu.5.g maunded thee. * Tourne therfrome neither to the righte hande, nor to the
De,17.d left: that thou mayst doo wysely in all
C that thou takest in hande: * Let not the booke of this lawe departe out of thy mouthe: But recorde therin day and nyghte, that thou mayste obserue and doo accordyng to all that is written therin. For then shalt thou make thy waye prosperous, and then thou shalte doo wisely. Haue not I commaunded thee, that thou shouldest be strong and hardye, and not feare, nor be faynt harted? For I the Lord thy God am with thee, whether so euer thou goest. Then Iosua commaunded thee officers of the people, saying: Go thorowe the middes of the hoste, and commaund the people saing: prepare you vitailes: for after thre dayes ye shal passe ouer this Iordan, to go in & enioy the land, which the Lord your GOD geuethe you to possesse it. And vnto the Rubenites, Gadites, and halfe Tribe of Manasses spake Iosua: saing: * Remember the word D
which Moses the seruāt of the Lord commaunded you, saying: The Lord your God hath geuen you reste, and hath geuen you this land: Your wiues, your children, and youre cattell shall remayne in the lande, whyche Moyses gaue you on thys syde Iordan: but ye shall goe before your brethern, armed all that be men of warre and helpe them vntyll the Lord haue geuen your brethren rest, as he hathe you, and vntill they also haue obtained the lande, which the Lorde your GOD geueth them. And then shall ye returne vnto the land of your possession, and enioye it, whyche lande Moses, the Lordes seruant gaue you on this syde Iordan towarde the sonne rysyng. And they aunswered Iosua
J saynge: * All that thou haste commaunded vs, we wyll doo, and whether soeuer thou sendest vs, we wyll go. Accordyng as we obeyed Moses in all thynges, so wyll we obey thee, only the Lord thy God be with thee, as he was with Moses. And whosoeuer he bee, that doothe disobeye thy mouth, and will not herken vnto thy wordes, in all that thou commandest hym, let him dye: Only be strong and of good courage.

¶ The.ii. Chapter.

AND Iosua the sonne of Nun sent out of Settim two men to spye secretely, sayinge: Go and viewe the lande, and also Iericho. And they went, and came into a harlots house, named Rahab, & lodged there. And it was tolde the king of Iericho, and said: Behold ther cam men in hither to night, of the childrē of Israel to spy out the countrey.

And

Jon the kynge of Jericho sente vnto Rahab, sayinge: Bryng forth the men that are come to thee, and which are entred into thyne house: for they be come to search out all the land. And the womā toke the two men, • & hyd them. And said thus in dede ther cam men vnto me, but I wyst not whēce they wer. And about the tyme of the shutting of the gate whenne it was darke, the men went out, whether the men went, I wote not, folowe ye after them quickly, for ye shall ouertake them. But she brought theym vp to the roofe of the house, and • hid them with the stalkes of flaxe, whiche she had lying abrode vpon the roofe. And the menne of the Citie pursued after them, the way to Jordan, euen vnto the fery, and as soone as they whiche pursued after them, were gone oute, they shutte the gate. And or euer they were asleape, she came vp vnto them vpon the roofe, and sayd vnto the mē: I know that the Lord hath geuē you the lande: • For the feare of you is fallen vpon vs, and the inhabiters of the land faynte at the presence of you. For we haue herde, how the Lorde • dryed vp the water of the Red sea before you, when you came out of Egypt, and what you did vnto the two kynges of the Amorites, that were on the other syde Jordan, • Sehon and Og whom ye vtterly destroyed. And as soone as we had herd these thynges (we were sore afrayd, and) our hartes dyd faynt. And there remained no more courage in any man at the presence of you. For the Lord your God he is the god in heauen aboue, and in earth beneathe. Nowe therefore (I praye you) sweare vnto me • by the Lorde, That as I haue shewed you mercy, ye shall also shewe mercy vnto my fathers house, and geue me a true token. And that ye shall saue alyue both my father, and my mother, and my brethren, and my systers, and all that they haue. And that ye shall deliuer our soules from deathe. And the men answered her: Our liues for you to dye, & ye vtter not thys ourc

bulines. And when the Lorde hathe geuē vs the land, • we will deale mercifully and truly with the. And then she let them down by a coarde, • thorow a wyndow: For her house was by the towne wall. And she said vnto them, get you into the mountayn, lest the pursuers mete you, and hyde your selues there three dayes, vntyll the pursuers be returned, & then shall ye go your owne waye. And the men sayde vnto her: We will be blamelesse of this thy oth, which thou hast made vs sweare. Beholde, when we come into the land thou shalt bind this purple coard in the windowe, which thou letteste vs downe by. And thou shalt bryng thy father and thy mother, thy brethren, and all thy fathers household euen into thy house. And then who so euer doothe go out at the doores of thy house into the streete, his bloude shall be vpon his own head, & we will be giltlesse. And who so euer shall be with thee in the house, his blood shal be on our head, if any mās hand touch him: And if thou vtter these our wordes, wee will bee quyte of thy othe, whiche thou haste made vs sweare. And she sayd: accordynge vnto youre wordes, so be it: and she sent them away to depart. And she bownd the purple coarde in the windowe. And they departed, and came into the mountain and there abode thre days, vntyll the pursuers were returned. And the pursuers sought them throughout all the waye, but founde them not. And the two men returned, and descended from the mountayne, and passed ouer, and came to Josua the sonne of Nun, and told him al that had chanced them. And they said vnto Josua: The Lord truly hath deliuered into our handes al the land, & all the inhabiters of the countrey, faynt at the presence of vs.

1.Re.19c
Act.11.

The. iii. Chapter.

And Josua rose earely, & they remoued frō Sethim, & came to Jordan, he and al the children of Israell, and lodged there, before they wente ouer. And after three

dayes

dayes it foztuned, that ỳ officers went thozow out the hoſt, and commanded the people, saying: whē ye ſe the Arke of the Testament of the Lozde youre God and the priests that are Leuites bearyng it: ye ſhall depart from youre place, & go after it. So yet that there ſhall be a ſpace betwene you and it, about a two thouſand cubites by measure. And ye ſhall not come nye vnto it, that ye maye knowe the waye, by whiche ye muſte go: foz ye haue not gone this waye in times paſt (and beware, that ye approche not nye vnto the Arke.) And Josua sayd vnto the people: Sanctifie your ſelues, foz to mozow the Lozde ſhall doo wonders amonge you. And Josua ſpake vnto the priests, saying: Take vp the Arke of the couenāt and go before the people. And they toke vp the Arke of the Testament, and went before the people. And the Lozde ſayd vnto Josua: This day wyll I begyn to magnifye thee in the ſyghte of all Iſraell, that they may know how that as I was with Moſes, ſo will I be with thee. And thou ſhalt commaunde the priestes that beare the Arke of the couenant, saying: when ye are come to the edge of the waters of Jozdan, ye ſhal ſtand ſtyll in it. And Josua ſaid vnto the chyldren of Iſraell: Come hither and here the wozds of the Lozde your God. And Josua ſaid: Hereby ye ſhal know that the liuing God is among you, and that he will withoute fayle caſte out before you, the Cananites, & the Hethites, the Heuites, the Pherezites, the Gergeſites, the Amozites, and the Jebuſites: Behold, the Arke of the appointment of the Lozd of all the woꝛld goeth before you into Jozdan. Now therfoze take from among you twelue men out of the Tribes of Iſraell, out of euery tribe a man. And as ſoone as the ſoles of the feet of the Priestes (that beare the Arke of the Lozd the gouernour of al the woꝛld) treade in the waters of Jozdane, the waters of Jozdan (that are benethe, ſhall runne downe, and) ſhalbe deuided: and the waters that come frome aboue, ſhall ſtand ſtill vpon an heape. And it foztuned, that when the people were departed from their tents to go ouer Jozdan, the priestes bearing ỳ Arke of the appointment went before the people. And as ſoone as they that bare the Arke came vnto Jozdan, and the fete of the priests that bare ỳ Arke were dipped in the brim of the water. (* Foz Jozdan vſeth to fill al his bankes all the tyme of harueſt) the waters alſo that came down from aboue dyd riſe vp) vpon an heape (& appered as great as a mountaine (and departed farre from the citie of Adam, that was beſide Zarthan. And the waters that were beneath towarde the ſea of the wildernes, fell awaye, & departed into ỳ ſalt ſea, & the people * wēt right ouer against Jericho. And the priests that bare the arke of the appointment of the Lozd, ſtode dry within Jozdan redy prepared, & all ỳ Iſraelites wēt ouer thozow the dry, vntil al ỳ people were gone clean ouer thozow Jozdan.

Le. 20. g
Nu. 11 b
1. re. 16 b
Josu. 7. c

¶ The. iiii. Chapter.

AND it foztuned, that whā the people were all gone * ouer Jozdan, the Lozd ſpake vnto Josua, saying: Take you twelue men out of the people, out of euery tribe a man. And commaunde you them ſaying: Take you hence out of the myddes of Jozdane (euen out of the place where the priests ſtode in a redines) twelue of the moſte hardeſt) ſtones, which ye ſhal take away with you, & leaue theym in the place, where you ſhall lodge thys nyghte. And Josua called the twelue men, whiche he had prepared of the chyldren of Iſrael, out of euery tribe a man, and Josua ſayd vnto them: Get you before the Arke of the Lozd your God, euen thozow the myddes of Jozdan, * and take vp euery manne of you a ſtone vppon his ſhoulder, accozdinge vnto the number of the Tribes of the chyldren of Iſraell, that this may be a ſigne among you. That when youre chyldren aſke their fathers in tyme to come, ſaying: what meane theſe ſtones with you? Ye may anſwere them howe that the waters

waters of Jordan deuided at the pre
sence of the arke of the appoyntment
of the Lorde. For whan it went ouer
Jordan, the waters of Jordan deui-
ded. And these stones are becom a me
morial vnto the children of Israel for
euer. And the children of Israell dyd
¶ euen so as Josua commanded, & toke
Ex.28.f vp twelue stones out of the middes
of Jordan, as the Lord said vnto Jo-
sua, accordynge to the numbre of the
tribes of the chyldren of Israell, and
caried them away with them vnto ỹ
place where they lodged, and layde
them downe there. And Josua set vp
twelue stones also in the myddes of
Jordan, in the place where the fete of
the priests which bare the arke of the
testament, stode. And there haue they
continued vnto this day. For the prie
stes whiche bare the arke stode in the
middes of Jordan, vntill all was fi-
nished that the Lord cõmaunded Jo-
sua to say vnto the people, accordyng
to all that Moyses charged Josua.
And the people hasted and wẽt ouer:
It fortuned also, that whenne all the
¶ people were cleane ouer, the Arke of
Ex.32.f the Lord went ouer also, & the priests
before the people. And the chyldren
of Ruben, and the children of Gad, &
halfe the tribe of Manasses went be-
fore the children of Israell armed, as
Moyses charged them. Euen fortye
thousande prepared for warre, wente
Josu.3.b before the Lorde vnto battayle, tho-
rought the playne of Jericho, that
day the Lord magnified Josua in the
sight of all Israel, & they feared him,
as they feared Moses all the dayes of
his lyfe. And the Lord spake vnto Jo
sua, saying: Commaunde the priests
that beare the Arke of wytnesse, to
come vp out of Jordan. Josua ther-
fore commanded the priestes, sayinge:
D Come ye vp out of Jordan. And whẽ
the priestes that bare the Arke of the
appointemente of the Lorde were
come vp out of the middes of Jordan
and as soone as the footes of the prie-
stes frete were set on the dry land, the
waters of Jordane returned agayne
vnto their place, and wente ouer all
theyr bankes, as they did before. And
the people came vp out of Jordan the
tenthe daye of the fyrste moneth, and
pitched in Gilgal, euen in the Easte
border of the citie Jericho. And the
twelue stones whyche they toke out
of Jordan, dyd Josua pitche in Gil-
gal. And he spake vnto the childerne
of Israel, saying: If your childrẽ Ex.12.d
aske their fathers in time to come and
saye: What meane these stones? Ye
shall shew your chyldren, and say Is-
raell came ouer this Jordane on drye
land. For the Lorde youre God dried
vp the water of Jordane before you,
vntill ye were gone ouer, as the Lord
your God dyd the redde sea, which Ex.14.c
he dryed vp before vs, tyll we were
gone ouer: that all the people of the
worlde maye knowe the hande of the
Lorde, how myghtie it is, and that ye
myght feare the Lorde your God for
euer.

¶ The. v. Chapter.

AND it fortuned, that when ¶
all the kynges of the Amo-
rites, which are beyõd Jor-
dane westewarde, and all
the kynges of the Cananites which
were by the sea, heard how the Lorde
had dryed vp the waters of Jordane
before the chyldren of Israell vntyll
they were gone ouer, their heartes Josu.2.b
fainted for feare. And there was no
spirite in them any more for the pre-
sence of the chyldren of Israell. That
same tyme the Lorde sayd vnto Jo- Exo.4.l
sua: Make the sharpe knyues (of
stone) and go to agayn, and circum-
cise the chyldren of Israell the second
tyme. And Josua made him sharpe ¶
knyues (of stone) and circumcysed
the chyldren of Israell in the toppe
of the foreskynnes. And thys is the
cause why Josua circumcised all the
people that came out of Egipt: Name-
ly such as were males because that al
the men of warre, died in the wilder-
nesse by the way, after they came out
of Egypte. For all the people that
came out were circumcised. But all
the people that were borne in the
wyl-

wyldernesse by the waye after they came oute of Egypt, were not circumcised. For the children of Israel, walked fortye yeares in the wyldernesse, tyll all the people of the men of warre that came out of Egypte were consumed because they have harkened not vnto the voyce of the Lord: wherfore the Lorde sware, that he wouldе not shewe theym the lande • whiche the Nu.14.f Lorde sware vnto their fathers, that Nu.13 d he would geue vs, euen a lande • that C floweth with milke and honey. And their children whom he set vp in their steade: thē Josua circumcised: for they were vncircumcised, because they circumcised them not by the waye. And when they had circumcised all the people, they abode styll together in the hoost, tyll they were whole. And the Lorde sayde vnto Josua: this daye I have taken away the shame of Egypt from you: wherefore the name of the same place is called Gilgal vnto thys day. And the children of Israel abode Exo.12a in Gilgal • and held the feast of passeouer, the fourtene daye of the moneth at euen, in the playne of Jericho. And they dyd eate of the corne of the lande on the morowe after passeouer, swete cakes, and parched corne in the selfe same daye. For the • Manna ceased on Exo.17. the morowe after they had begon to D eate of the corne of the lande, neyther had the children of Israell Manna any more, but dydde eate of the corne of the lande of Canaan that yeare. And it fortuned that when Josua was nie to Jericho, he lift vp his eyes and looked, and beholde, there stode a man agaynst hym, having a sweard drawne in hys hande. And Josua wente vnto hym, and sayde vnto him: arte thou on our side, or on our aduersaries. And he said: Naye, but as a captaine of the hoste of the Lorde am I nowe come. And Josua fell on his face to ẏ earth, and dyd reuerence, and sayd vnto him, what saieth my Lorde vnto hys seruaunt. And the captayne of the Lordes hoost sayde vnto Josua, • vo thy shoo of thy fote, for the place wherein thou standest, is holy. And Josua dyd so.

The .vi. Chapter.

AND Jericho was shut vpe and locked because of the children of Israel neyther might anye man go out or in. And the Lorde sayd vnto Josua, beholde, I have geuen into thine hande Jericho and her kynge, and the stronge men of warre. And ye shall compasse the citie all ye that be menne of warre, and go rōd aboute it once and so shall yee doe syx dayes. And seuen prieستes shall beare before the Arke, seuen trompettes of rammes hornes (that be vsed in the Jubelie.) And the seuenth daye, ye shall compasse the Citie seuen tymes, and the prieستes shall blowe with the trompettes. And when they make a longe blaste wyth the rammes horne, and ye heare the sounde of the horne, all the people shall showte wyth a greate showte. And then shal the wal of the Citie fall downe, and the people shall assend vp euery man streight before hym. And Josua the sonne of Nun, called the prieستes and sayde vnto them, take vp the arke of the appointmente, and lette seuen prieستes beare seuen trompettes of rammes hornes before the arcke of the Lorde And he sayde vnto the people, go and compasse the Cytie: and let hym that is harnessed, goe before the Arke of the Lorde. And when Josua had spoken vnto the people, the seuen prieستes bare the seuen trompettes of rammes hornes, and wente forthe before the arke of the Lorde and blewe with the trompettes, and the arke of the couenaunt of the Lorde followed thē. And all the menne of Armes went before the prieستes, that blewe with the trompettes, and the common people came after the Arcke, and the prieستes that wente and blewe with trompettes. And Josua commaunded the people saying: Ye shall not showte, nor make any noyse wyth youre voyce, neyther shall anye woorde proceede out of your mouth, vntill the day ẏ I bydde you showte, then shall ye showte. And the Arke of the Lorde compassed the Citie, and wente aboute it once

they returned into the hoost, and lodged there. And Josua rose earelye in the morning, and the Prieستes toke vp the arke of the Lorde, and seuen prieستes bare seuen trompettes of rammes hornes and wente before the arke of the Lorde, and blewe with the trompettes. And al the men of armes went before theym, but the common people came after the arke of the Lord, whyche went before with the blowynge of the trompettes. And the second day they compalled the citie once, and returned agayne into the hoost, and so they dyd sixe dayes. And when the seuenth daye came, they rose earely: euen with the dawnynge of the daye, and compalled the citie after the same maner seuen tymes: onely that daye they compalled the citie seuen times. And at the seuenth tyme, whan the prieستes blewe with the trompettes. Josua sayd vnto the people, shoute, for the Lorde hath geuen you the Citie. And ¶ the citie shalbe damned both it and all that are therein, vnto the Lord: onelye Rahab the harlotte shall lyue, and all that are with her in the house, because she hyd the messengers that we sent. And in any wise be ye ware of the excommunicate thynges, least ye make your selues excommunicate, and take of the excommunicate thinges, & make the hoost of Israell excommunicate and trouble it. But all the siluer, gold vessels of brasse, and yron, shalbe consecrate vnto the Lorde, and all shall come into his treasurie. And the people showted, and blewe with trompettes. And when the people hearde the sounde of the trompe, they shewted with a greate shoute, and the wal fell downe, soo that the people wente vp into the citie, euery man strayghte before hym, and toke the cytie. And they vtterlye destroyed all that was in the citie, both manne and woman, younge and olde, oxe, sheepe and asse, with the edge of the swearde. Then Josua sayde vnto the two men that had spyed out the countrey: goo into the harlottes house, and bringe oute thence the woman, and all that shee hath, as ye sware to her. And the younge men that were spes, went in, and brought out Rahab, and her father and mother, and her brethren, and all that she had. And they broughte out all her kynred, and put them without the hoost of Israel. And they burnt the citie with fire, and all that was therein. Onely the siluer and the gold the vessels of brasse and yron they put vnto the treasure of the house of the Lorde. And Josua saued Rahab the harlotte, and her fathers housholde, and all that she had, and she dwelte in Israel, euen vnto this daye, because she hyd the messengers, whych Josua sente to spye out Jericho. And Josua sware at that tyme, sayinge: cursed be the man before the Lorde, that ryseth vp, and buyldeth this citie Jericho: he shall laye the foundation in hys eldest sonne, and in his yongest son shall he set vp the gates of it. And soo the Lorde was with Josua and his fame was noysed thorowe out all landes.

Heb. 11f

3. Re. 16

¶ The .vii. Chapter.

But yet the childzen of Israell trespalled in the excommunicate thinges: And Acan the sonne of Carmy, the sonne of Zabdi, the sonne of Zareth of the tribe of Juda, tooke of the excommunicate thinges. And the wrath of the Lorde waxed whote againste the childzen of Israell And Josua sent men from Jericho to Hai, which is beside Bethauen, on the east syde of Bethel, & spake vnto them, sayinge: get you vppe, and beswe the countrey. And the men went vp, and spyed out Hai. And retourned to Josua, and sayde vnto hym, let not all the people goo vp, but let as it were two or three thousande men go vp, and smite Hai, and make not all the people to labour thyther, for they are but fewe. And so there wente vppe thether of the people, aboute a three thousande men, and they fledde before the men of Hai. And the men of Hai smote of them vpon a thirtie and sixe men: for they chased them from before the gate euen vnto Sabarim, and

A Deu. 7. d and. 13. d Jo. 22. d 1. Pa. 28 2. Mar 12

B smote them in the goynge downe.
Wherefore, the hartes of the people
Psa. 13c *fore feare, melted awaye lyke water.
And Josua rent his clothes, and fel to
the earth, vpon his face before the ark
of the Lorde: vntyll the euentyde, he
and the elders of Israell, and put erth
vpon their heddes. And Josua sayde:
Deu. 9.d *Alas, O Lorde God wherfore haste
thou brought this people ouer Jordā
to delyuer vs into the hande of the A-
morites, and to destroy vs: would god
we had bene content, and dwelt on the
other side Jordan. Oh Lorde what
shall I saye, when Israell turneth
their backes before their enemies.
Surely the Cananites, and al the en-
habytours of the lande, shall heare of
it: and shall conspire agaynste vs, and
destroy the name of vs out of ꝑ world.
And what wylte thou doe vnto thy
myghtye name? And the Lorde sayde
vnto Josua, get the vp, wherfore lyest
thou thus vpon thy face? Israell hath
synned, & they haue transgressed mine
appoyntment, which I commaunded
them, for they haue taken of the excom
municate things, and haue stolen, and
dissembled, and put theym vnto theyr
owen stuffe. And therfore is it that the
children of Israell cannot stande be-
fore their enemies, but shal turne their
backes before their enemies, because
they be excommunicate. Neither wyll
C I be with you anye more, except ye
rote oute the excommunicate from a-
Exo. 19. monge you. *Vp therefore, and sanc-
tifye the people, & saye: sanctifie youre
selues agaynst to morowe, for so sayde
the Lorde God of Israell. There is a
damned thynge amonge you (O Is-
raell) and therefore ye cannot stand a-
gaynst youre enemies, vntyll ye haue
put the damned thynge from amonge
you. To morowe morning therfore ye
shalbe brought accordynge to youre
trybes. And the trybe which the Lord
taketh, shall come accordynge to the
kynredes thereof: And the kinredde
whyche the Lorde shall synde gyltye,
shall come by houshoulides. And the
houshoulde whyche the Lorde shall
kind fautie, shal com mā by man, And
he that is founde in the excommunica
tion, shalbe burnt with fire, he and all
that he hath, because he hath transgres
sed the couenaunte of the Lorde, and
wrought folye in Israel. And so Jo-
sua rose vp earely in the morning, and
brought Israell by theyr trybes: and
the trybe of Juda was caught, and he
brought the kynredes of Juda, and
toke the kynred of the zarehites, & he
brought ꝑ kinred of the zarehites man
by man, and zabdi was caught. And
he brought his houshoulde, manne by
man, and Acan the sonne of Carmy,
the son of zabdi, the sonne of zareth, in
the trybe of Juda was caught. And
Josua sayde vnto Acan: my sonne, I
beseche thee, geue glorye to the Lorde
God of Israell, and geue hym prayse,
and shewe me what thou haste done,
hyde it not from me. And Acan an-
swered Josua, and sayde: of a truth I
haue synned agaynste the Lorde God
of Israell, and thus, and thus haue I
done. I sawe amonge the spoyle, a
goodlye Babyloniſhe garmente, and
two hundred sicles of syluer, and a
tonge of golde, of fiftie sicles weight,
and I coueted them, and toke theym.
And beholde they lye hyd in the earth
in my tenth, and the syluer is them
vnder. And so Josua sent messengers:
which whan they ranne vnto his tet,
beholde they were hydde in hys tent,
and the syluer there vnder. Therfor,
they toke them oute of the myddest of
hys tent, and brought them vnto Jo-
sua, and vnto all the children of Isra-
ell, and layd them out before the Lord.
And Josua toke Acan the sonne of Ze-
reth and the siluer, and the garmente,
and the tonge of gold, and his sonnes,
and hys daughters, hys oxen, and hys
asses, hys shepe, and hys tente, and all
that he had: and all Israel with him,
broghte them vnto the valey of Acor.
And Josua sayde: In as muche as
thou haste troubled vs, the Lord shall
trouble the thys daye. And al Israell
stoned hym wyth stones, and burned
theym with fyre, and ouerwhelmed
them with stones. And they cast vpon
hym a greate heape of stones vnto
this

thys daye. And soo the Lorde turned from the wrath of his indygnation. And the name of the place is called the valeye of Acor vnto this daye.

The.viii. Chapter.

m.7.c AND the Lorde sayde vnto Iosua: feare not, neither be thou faint harted: Take al the men of warre with the, and vp, and get the to Hai. Beholde, I haue geuen into thy hande, the kynge of Hai, and hys people, his citie and his lande. And
Iu.6, thou shalte do to Hai and her kynge,
.20.c as thou didest vnto Iericho and her kynge. Neuertheles, the spoyle and cattell thereof, shall ye take vnto youre selues. And laye a watche vnto the towne, on the backeside thereof. And so Iosua arose, and all the men of warre to go vp against Hai. And Iosua chose out thyrtie thousand strong men of warre, and sente theym awaye by nyght. And he commaunded them, saying: beholde, ye shall laye awayte
B vnto the towne on the backeside ther of. Go not verye farre from the citie, but be all ready. And I and al the people that are with me wil approch vnto the citie. And when they come out agaynste vs, as they dyd at the fyrste tyme, then will we flee before them. For they will come out after vs, and we will bryng them out of the citye. For they wil say: they flye before vs, as at the fyrst time, and we will flye before them. In the meane time shall ye ryse vp from lyinge awayt, and destroy the citie. For the Lorde your God will deliuer it into your hande. And when ye haue taken the citie, ye shall set it on fire. Accordynge to the commaundemente of the Lorde shal ye do, behold, I haue charged you. Iosua therefore sent theym forthe, and they went to ley awayte, and abode betwene Bethel and Hai, on the westside of the citie of Hai. But Iosua lodged that nyght among the people. And Iosua rose vp earely in the mornynge, and numbred the people, and went vp, he and the elders of Israell before the people agaynst Hai. And all the men of war that were with hym, went vp and drue nie, & came against the citie, and pytched on the northside of Hai, and there was a valey betwen them and Hai. And he toke vppon a fyue thousande men, and put theim to lye awayte, betwene Bethel and Hai on the westside of the citie. And they put the people (euen all the hoost that were on the northside) agaynst the citie, and the leyers awayte on the west. And Iosua walked the same nyght in the myddes of the valey. And it fortuned, that when the kyng of Hai sawe it, they hasted and rose vp earely, and the men of the cirie went out agaynst Israell to battell, he & al hys people at a tyme appoynted, euen before the playne, and wyst not that there were leyers awayt on the backeside of the citie. And Iosua and all Israell fained theym selues to be but the worse
D before them, and fled towarde the wil dernesse. And all the people of the towne were called together, to folow after them. And they folowed after Iosua and were drawen away from the citie: And there was not a manne left in Hai, and in Bethell, that went not out after Israell. And they lefte the cytie open, and folowed after Israell. And the Lorde sayde vnto Iosua, stretche out the spere that is in thyne hande, toward Hai, for I will geue it into thy hande, and Iosua stretched out the spere that he had in his hand, towarde the citie. And the leyers awayte arose quyckelye oute of theyr place, and ranne assone as Iosua had stretched out hys hande, and they entred into the cytie and toke it, and hasted, to sette the citie on fire. And
E when the men of Hai loked backe after theym, they sawe the smoke of the cytie ascende vp to heauen. And they had no leysure to flye, either this way or that, and the people that fled to the wyldernes, tourned backe againe vpon the folowers. And when Iosua and al Israell sawe that the leyers awayte had taken the citie, and that the smoke of it ascended, they turned agayne and layde on the menne of Hai.

And the other yssued out of the Citye agaynst them. And so were they in the myddest of Israell: for these were on the one syde of them, and the reste on the other syde. * And they layde vpon them so that they let none of them escape, nor remayne. And the kynge of Hai they toke alyue, and brought him to Iosua. And when Israel had made an ende of slayinge, all the inhabiters of Hay in the fielde of the wyldernes, where they chased them, and when they were all fallen on the edge of the swearde, vntyll they were wasted, all the Israelites returned vnto Hai, and smote it in the edge of the swearde. And al that fell that daye, both of men and women were twelue thousande, euen all the men of Hai. For Iosua plucked not hys hande backe agayne, whiche he stretched oute vppon the speare vntyll he had vtterly destroyed all the enhabitoures of Hai. * Onelye the catell and spoyle of the Citye, Israell toke vnto them selues, accordyng vnto the woordes of the Lorde, which he commaunded Iosua. And Iosua sette Hai on fire, and made it an heape for euer, and a wyldernesse, euen vnto thys daye. And the kynge of Hai he hanged on a tree, vntyll euen. And assone as the Sunne was downe, Iosua commaunded * that they shoulde take the carkasse downe of the tree, and caste it at the entrynge of the gate of the citye, and * laye thereon a greate heape of stones, that remaynith vnto thys daye. Then Iosua * buylte an aultare vnto the Lorde GOD of Israell, in mounte Eball, as Moyses the seruaunte of the Lorde commaunded the chyldren of Israell, and as it is wrytten in the * booke of the lawe of Moyses: an * aultare of whole stones, ouer which no man hath lyfte anye tole of yron. And they sacrifised theron burntsacrifyces vnto the Lord, and offered peaceofferynges. And he wrote there vpon the stones, a rehearsall of the lawe of Moyses, and wrote it in the presence of the chyldren of Israell. And all Israell and the elders thereof, and theyr offycers and Iudges stode, parte on thys syde the arke, and parte on that syde, before the priestes that were Leuites, whiche bare the arke of the appoyntemente of the Lorde: as well the straunger, as they that were borne amonge them, halfe of them on the forefront of the mount Garizim: and halfe of theym on the forefronte of mounte Eball: as Moyses the seruaunt of the Lord had commaunded before, that they shold bleste the people Israell. Afterward, he red all the woordes of the lawe, the blessinges and cursinges, accordyng to all that is writtē in the boke of the law: And there was not one woorde of all that Moyses commaunded, whiche Iosua red not before al the congregacion of Israell. The women and chyldren: (and the straungers that were come) standyng among them.

Iosu.6.c

Nu.31.d
De.20.c

Iosu.7.d

De.19.d

De.27.a

De.27.a
*Ex.20.d

¶ The.ix. Chapter.

AND it fortuned that when all the kynges that dwell on this syde Iordan in the hylles and baleyes and alonge by all the coastes of the greate sea ouer agaynste Libanon (Namely the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebusites) harde thereof, they gathered them selues together to fyghte agaynste Iosua, and agaynste Israell with one accorde: * And the enhabytoures of Gibeon harde what Iosua had done vnto Iericho, and to Hai: And they dyd worke wylylye, and wente and made theym selues embassadoures, and toke (their vitayles, and) olde sackes vpon their Asses, and wyne botteles olde, and rente and worne, and olde clouted shoes vpon theyr fete and theyr rayment was olde, and all theyr prouision of breade was dryed vp, and hored. And they came vnto Iosua into the hoste, to Gilgal, and sayde vnto hym and vnto all the men of Israell: we be come from a farre country and nowe make ye agreemente with vs. And the men of Israell saide vnto the Heuite: peraduenture thou dwellest

amonge vs: and then howe can I
B make peace with thee? And they sayde
vnto Josua: we are thy seruauntes.
And Josua sayde vnto them agayne:
what are ye? and whence came ye?
They aunswered hym: From a verye
farre countreye thy seruauntes are
come, for the name of the Lorde thy
God: for we haue harde the fame (of
the power) of hym, and all that he did
in Egypte, and all that he dyd to the
2.21.f two • kynges of the Amorites that
were beyonde Jordan. Sehon kynge
of Hesbon, and Og kynge of Basan,
whiche was at Astharoth. wherfore
oure elders and all the enhabytoures
of our countrey spake to vs, sayinge:
take vitayles with you to serue by the
waye, and goo mete them, and say vn-
to them: we are your seruauntes. And
nowe make ye a couenaunte of peace
with vs. This our foode of bread, we
toke with vs out of our houses whot,
the daye we departed to come vnto
you. But nowe beholde, it is dryed vp
and rotted. And these bottels of wyne
whiche we filled, were newe: and see
they be rent. And these our garmētes
and shoes, are worne for oldenesse, by
the reason of the exceadyng long iour-
C ney. And the men toke of theyr vitay-
les, and counceled not with the mouth
of the Lorde. And Josua made peace
2.2.a with them, and • made a couenaunte
with them that they shoulde be suf-
fered to lyue: and the Lordes of the
congregation sware vnto them. And it
fortuned, that three dayes after they
had made peace with them, they harde
that they were theyr neyghboures,
and that they dwelte amonge theym.
And the children of Israell toke their
iourney, and came vnto their Cities
the thirde daye: and their cityes were
Gibeon, and Caphira, Beroth and
Kariath-Jarim. And the children of
Israell slewe them not, because the
Lordes of the congregatiō had sworne
vnto them by the Lorde God of Is-
rael. And all the multitude murmu-
red agaynst the Lordes. But all the
Lordes sayde vnto all the congrega-
cion: we haue sworn vnto them by the
Lorde God of Israell, and therefore
we maye not harte them. But thys
we wyll do to them. we wyl let them
D lyue, leaste wrath be vpon vs, because
of the othe which we sware vnto thē.
And the Lordes sayde vnto them a-
gayne: Let them lyue, • and hewe wod, De.26.b
and drawe water vnto all the congre-
gacion, and they dyd as the Lordes
sayde vnto them. And Josua sente for
them, and talked with them, and sayd:
wherfore haue ye begyled vs sayinge:
we dwell farre from youe, when ye
dwell amonge vs? and nowe are ye
cursed, and there shall not cease to be
of you, bonde men and hewers of wod
and drawers of water for the house of
my God. And they aunswered Josua
and sayd: it was tolde thy seruauntes,
howe that the Lord thy God had com
maunded hys seruaunte Moyses to
geue you all the lande, and to destroye
all the enhabitoures thereof oute of
your syght, and therefore we were ex-
ceadynge sore afrayde (and dyd pro-
uyde) for oure lyues at the presence of
you, and haue done thys thynge: and
beholde we are in thine hande as it se-
meth good and ryght in thyne eyes
to do vnto vs, so do. And euen so dyd
he vnto them, and ryd them out of the
hande of the chyldren of Israell, and
they slewe them not. And Josua made
them that same daye hewers of wood,
and drawers of water for the congre-
gacion and for the aulter of God vnto
thys daye, in the place whiche God
shoulde chose.

¶ The .x. Chapter.

AND it fortuned, that when A-
donizedec kinge of Jerusalem
had harde how Josua had ta-
ken Hai and had destroyed it, and how
that • as he had done to Jericho and Josu.6.c
her kynge, euen so he had done to Hai and.8.b
and her kynge, and howe the enhabi-
toures of Gibeon hadde made peace
with Israell, and were among them,
they feared exceadyngly, for Gibeon
was a greate citye, as any citye of the
kingdome, and was greater then Hai,

and all the menne thereof were verye myghtye, wherfore Adonizedec kinge of Ierusalem sent vnto Hoham kyng of Hebron, and vnto Piria kynge of Iarmuth, and vnto Iaphia kynge of Lachis, and vnto Dabir kyng of Eglon, sayinge, Come vp vnto me, and helpe me, that we may smyte Gibeon: for they haue made peace with Iosua and with the chyldren of Israell.

B Therfore the fiue kinges of the Amorytes, the kynge of Ierusalem, the kynge of Hebron, the kynge of Iarmuth the kynge of Lachis, and the kynge of Eglon gathered them selues together: they with all their hostes, and besyeged, Gibeon, and made war agaynst it. And the menne of Gibeon sente vnto Iosua, and to the hoolle of Gylgall, sayinge, withdrawe not thy hande from thy seruauntes, come vp to vs, to saue vs: and to helpe vs. For all the kinges of the Amozites which dwell in the mountaynes, are gathered together agaynste vs. And so Iosua ascended from Gilgall, he and all the people of warre with hym, and all the men of myght. And the Lord sayd

C vnto Iosua: feare them not, for I haue deliuered them into thyne hande. Nether shall any of them stande agaynste thee. Iosua therefore came vnto them sodenlye, and wente vp from Gilgall all nyghte. And the Lorde troubled them before Israell, and slewe them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Esaka and Makeda. And it fortuned, that as they fled from Israell, & were in the goynge downe to Bethoron, the Lorde caste downe greate stones from heauen vpon them, vntyll Esaka. And there were moo deade with hayle stones, then they were, whom the childzen of Israell slewe with the swearde. Then spake Iosua before the Lorde, in the daye when the Lorde delyuered the Amozites before the chil dzenne of Israell, and he sayde in the

Eccl.46a syght of Israell: Sunne stande thou styll vpon Gibeon, and thou Moone in Ialon. And the sunne abode, and the Moone stode styll vntyll the people auenged them selues vpon their enemyes. Is not thys wrytten in the booke of the ryghteouse? The sunne (I saye) abode in the myddest of heauen, and hasted not to goo downe by the space of an hole daye. And there was no daye lyke that, before it or after it, that the Lorde hearde the voyce of a man. For the Lorde fought for Israell. And Iosua returned, and all D Israell with hym vnto the hoolle of Gilgall: but the fyue kynges fled, and were hydde in a caue at Makeda. And it was tolde Iosua of one, sayinge: The fyue kynges are founde hydde in a Caue whiche is at Makeda. And Iosua sayde roule greate stones vpon the mouth of the caue, and set men by it, for to kepe them. And stande ye not styll, but followe after your enemyes, and smyte al the hyndermoste: And suffer them not to enter into their cytyes, for the Lorde youre GOD hath delyuered them into your hande. And it fortuned when Iosua and the chylderen of Israell had made an ende of sleyinge them with an exceadynge greate slaughter tyll they were wasted, the reste that remayned of them, entred into waled Cities. And all the people returned to the hoolle, to Iosua at Makeda in peace, neyther dyd anye man moue hys tongue agaynste the chylderene of Israell. Then sayde Iosua: open the mouth of the caue and bringe oute these fyue kynges vnto me oute of the caue. And they dyd so, and brought those fyue kynges vnto hym oute of the caue, euen the kynge of Ierusalem, the kynge of Hebron, the kynge of Iarmuth, the kynge of Lachis, and the kynge of Eglon. And E it fortuned, that when they brought oute those kynges vnto Iosua: Iosua called for all the menne of Israell and sayde vnto the chiefe of the menne of warre, which wente with hym: come neare, and putte youre feete vppon the neckes of these kynges. And they came neare and putte theyr feete vppon the neckes of them. And Iosua sayde vnto them, Ye shal not feare nor be fayntt

herted:

herted: But be stronge and plucke vp youre hertes, for thus shall the Lorde do to all your enemies agaynst whom ye fyght. And then Josua smot them, and slewe them, and hanged them on fyue trees. And they hanged styll vpon the trees vntyll the euenynge. And at the goynge downe of the sunne, it fortuned that Josua gaue commaundement, and they toke them downe of
Josua. 8f the trees, and cast them into the caue, (wherin they had bene hid) and layed stones in the caues mouth whiche remayne vntyll thys daye. And that same daye Josua toke Makeda and smote it with the edge of the swearde,
f 20.d and the kynge thereof also * destroyed he vtterlye, with all the soules that were therin, and let nought remayne. And he dyd to the kynge of Makeda
Josua. 6,8 * as he dyd vnto the kyng of Jericho. Then Josua went from Makeda, and all Israell with him vnto Libna, and foughte agaynste Libna. And the Lorde delyuered it and the kyng therof into the hande of Israell: and he smote it with the edge of the swearde and all the soules that were therein. He let noughte remayne in it, but dyd vnto the kyng thereof as he dyd vnto the kynge of Jericho. And Josua departed from Libna, and all Israell with hym vnto Lachis, and besieged it, and assaulted it. And the Lorde delyuered Lachis into the hande of Israell, whiche toke it the seconde daye, and smote it withe the edge of the swearde, and all the soules that were therin, doynge accordynge to all, as he had done to the cytye of Libna. Then Horam king of Geser came vp to helpe Lachis: And Josua smot him and his people, vntyll noughte remayned of hym. And from Lachis Josua departed vnto Eglon, and all Israell with hym, and they besieged it, and assaulted it, and toke it the same daye, and smote it with the edge of the swearde, and all the soules that were therin he vtterlye destroyed the same daye, accordinge to all that he had done to Lachis. And Josua departed vppe from Eglon and all Israel with hym, vnto Hebron. And they foughte agaynste it, and when they had taken it, they smot it with the edge of the swearde, and the kynge thereof, and all the townes that pertayned to it, and all the soules that were therein, and he leste nought remaynynge: but dyd accordyng to all as he had done to Eglon, and destroyed it vtterly, and all the soules that were therein. And Josua returned, G and all Israell with hym to Dabir, and foughte agaynste it. And when he had taken it, and the kyng therof, and all the townes that perteyned therto, they smote them with the edge of the swearde, and vtterly destroyed all the soules that were therein, neyther let he oughte remayne. Euen as he dyd to Hebron, so he dyd to Dabir and the kynge thereof, as he had done also to Libna and her kynge. Josua therfore smote all the hyll countreys, and the southe countreys, and the valleys, and the hyll sydes, and all theyr kynges, and let noughte remayne of them, but vtterly destroyed al that * breathed, as De. 20.d the Lorde God of Israel comaunded, And Josua smote them from Cades barne vnto Asah, and all the countrey of Gosan, euē vnto Gibeon. All those kynges and their land dyd Josua take at one tyme: because the Lorde God of Israell fought for Israel. And Josua and all Israell returned vnto the host that was in Gilgall.

¶ The .xi. Chapter.

AND it fortuned, that when A Jabin kynge of Hazor had hearde those thynges: he sente to Jobab kynge of Madon, and to the kynge of Simron, and to the kynge of Achsaph, and vnto the kinges that are by the northe in the mountaynes, and playnes toward the southside of Cineroth, & in the low coūtreys: and in the borders of Dor westwarde, and vnto the Cananites both by east and west, & vnto the Amorites, Hethites, Pheresites, and Jebusites in the mountrynes: & vnto the Heuites that were vnder Hermon in the Land of Mizpa:

And they came out and al their hoſtes
with them, a multitude of folke, euen
as the ſand that is on the ſea ſhore in
a greate numbre with horſes and cha-
rettes exceedyng manye. And all theſe
kynges mette together, and came and
pitched together, at the waters of Me
ron, for to fight agaynſt Iſrael. And
the Lorde ſayd vnto Joſua: be not a-
frayde at the preſence of theym: for to
morowe aboute this time will I de-
liuer them all ſtayne before Iſraell:
thou ſhalt hough their horſes, & burne
B their charettes with fire. And ſo Jo-
ſua came, and all the men of war with
him agaynſte them by the waters of
Meron, and ſodenly fell vpon theym.
And the Lorde delyuered theym into
the hande of Iſraell: and they ſmote
them, and chaſed them vnto great Si
don, and vnto the whote waters, and
vnto the valey of Mizpa whiche is
Eaſtward: and ſmote them vntil they
had none remaynyng of them. And
Joſua did vnto them, as the Lord bad
hym: he houghed their horſes, & burnt
their charettes with fire. And Joſua
at that tyme turned backe, and toke
Hazor, and ſmote the kynge thereof
with the ſwearde. And Hazor before
tyme was the head of all thoſe kynge-
doms. And they ſmote all the ſoules
that were therin with the edge of the
ſwearde, vtterly deſtroyinge all: and
nothynge that breathed, was lette re-
mayne. And he burnt Hazor with fire.
And all the cities of thoſe kynges, and
all the kynges of theym dydde Joſua
take, and ſmote them with the edge of
the ſwearde, and vtterly deſtroyed the
Exo. 25. * as Moſes the ſeruaunt of the Lord
and. 34. b commaunded. But Iſraell burnte
Deu. 7. none of the cities that ſtoode ſtyll in
C their ſtrength, ſaue Hazor onely, that
Joſua burnt. And all the ſpoyles of
the ſayd cities and the cattell, the chil-
dren of Iſraell caught vnto them ſelues
But the men onely they ſmote with
the edge of the ſwearde, vntyll they
had deſtroyed them, neither lefte they
oughte that had breath. As the Lorde
commaunded Moſes his ſeruaunte,
ſo dyd Moyſes commaunde Joſua, &
euen ſo dyd Joſua * ſo that he myny- Da.
ſhed no worde, of all that the Lorde
commaunded Moſes. And ſo Joſua
toke all the lande, the hilles, and al the
ſouth countrey, and all the lande of
Goſan, and the lowe countrey, & the
playne, and the mountayne of Iſraell,
and the lowe countrey of the ſame, e-
uen from the mounte of partynge, that
goeth vp to Seir vnto the playne of
Gad in the valey of Libanon, vnder
mounte Hermon. And all the kynges
of the ſame he toke, and ſmote theim.
And ſlewe them. Joſua made warre D
longe time with thoſe kynges: ney-
ther was there anye citie that made
peace with the children of Iſrael, ſaue
thoſe Hethites that enhabited Gibe-
on: and therefore all other they toke
with battayle, for it came of the Lord
whyche dyd harden their hartes, that
they ſhoulde come agaynſte Iſraell in
battayle, and that they ſhould deſtroy
them vtterlye, and ſhew them no mer
cy, but to bryng them to noughte. As
the Lorde commaunded Moiſes. And
that ſame ſeaſon came Joſua, and de-
ſtroyed the Enakites out of the moun
taynes: Namely out of Hebron, Da-
bir, Anab, and out of all the mountai-
nes of Juda, and out of all the moun-
taynes of Iſraell. And Joſua deſtroy
ed them vtterly, with their cities.
There was not one Enakite lefte in
the lande of the children of Iſrael, on-
ly in Aſah, * Geth, and Aſdod, ther re-
mayned of them. And Joſua toke the
hole lande, accordynge to all that the
Lorde ſayde vnto Moyſes, and Joſua
gaue it for a poſſeſſion vnto Iſrael, ſ
* accordyng to their partes and tribes:
and the lande reſted from warre.

¶ The. xii. Chapter.

THeſe are the kynges of ỹ land,
whyche the chyldren of Iſraell I
ſmote and poſſeſſed their lande,
on the other ſyde Jordan eaſtwarde,
from the ryuer Arnon, vnto mounte
Harmon, and all the playne eaſtward: ſ
* Sehon kynge of the Amorites, that Du
dwelte in Hebon, and ruled from Aa-
roer.

Iorer, whiche is beſyde the ryuer of Arnon, and from the middle of the riuer, and from halfe Gilead vnto the riuer Jabok, which is in the border of the childzen of Ammon: And from the playne vnto the ſea of Cineroth eaſtwarde, and vnto the ſea in the playne: euen the ſalt ſea eaſtward, the way to Beth Jeſimoth, and from the ſouth vnder the ſpringes of the hill. And the coaſt of Og kynge of Baſan whyche was of the remnaunt of the Giauntes and dwelte at Aſtharoth, and Edzai, and reygned in mounte Harmon, and in Salcah: and in all Baſan, vnto the border of the Geſurites, and the Mathathites, and halfe mounte Giliad, vnto the borders of Sehon kynge of Heſbon. • Moyſes the ſeruaunt of the
Iu.21,f Lord and the childzen of Iſrael ſmote
d.g. them, • and Moyſes the ſeruaunte of
Iu.3:f the Lord gaue their land for a poſſeſ-
d.33.c ſion vnto the Rubenites, Gaddites,
Iosu.13 and halfe the tryde of Manaſſes.
Nu.32 These are the kynges of the countrey whyche Joſua and the childzen of Iſrael ſmote on this ſide Jordan, eaſtwarde, from the playne of Gad, whyche is in the valey of Libanon: euen vnto the partynge mounte that goeth vp to Seir. whyche lande Joſua
C gaue vnto the trybes of Iſrael to poſſeſſe, to euerye man hys parte: in the vpper lande, and neither land, in playnes, and hill ſides, in the wyldernelle, and ſouth countrey: the Hethites, the Amozites, the Canaanites, the Pheraites, the Heuites, and the Jebuſites. • The kynge of Jericho: was
Iosu.6.a one. • The kynge of Hai which is be
Gen.8.a. ſide Bethel: one. The kynge of Jeru-
Iosu.8.a ſalem: one. The kynge of Hebzon: one. The kynge of Jarmuth: one. The kynge of Lachis: one. The kynge of Eglon: one. The kynge of Gazer: one. The kynge of Deber: one. The kynge of Geder: one. The kynge of Hozma: one. The kynge of Arad: one The kynge of Libna: one. The king of Adullam: one. The kynge of Maceda: one. The kynge of Bethel: one. The kynge of Thaphuah: one. The kynge of Hepher: one. The kynge of Aphek: one. The kynge of Lazaron: one. The kynge of Maden: one. The kynge of Hazor: one. The kynge of Simron meron: one. The kynge of Achſaph: one. The kynge of Thanach: one. The kynge of Megiddo: one. The kynge of Kades: one. The
D kynge of Jokneam of Charmel: one. The kyng of Doz, in the countrie of Doz: one. The kinge of the nations of Gilgall: one. The kyng of Thirza: one. All the kyngs together: thirtie and one.

The. xiii. Chapter.

A Josua was olde, and ſtryken in yeares, and the Lozde ſayd vnto hym, thou arte olde and ſtryken in yeares, & there remaineth yet exceadyng much lande to be poſſeſſed. This is the lande that yet remayneth: all the regyons of the Philiſtines: and all Geſuri: from Nilus which is on the outwarde part of Egypte: vnto the bozders of Ackron Nozthwarde, whyche lande is counted vnto Cananie, euen fyue Lozdeſhyppes of the Philiſtines, the Aſathites, Aſdothites, Aſcalonetes, Gethites, Akaronites, and the Euytes. And from the South: all the lande of the Cananites, and the caue that is beſyde the Sydomianes, euen vnto Aphek and to the bozders of the Amorites. And the lande of the Gibiytes, and all Libanon, toward the Sunne ryſyng, from the playne of Gad vnder mounte Hermon, vntyll a manne come to Hemath: all the enhabytours of the hyll countrey, from Libanon vnto the whote waters: and all the Sidomians, will I caſt out from beſoze the chyldzen of Iſraell: onely ſee that B thou in any wyſe deuide it by lot vnto the Iſraelites, to enherite, as I haue commaunded the. Nowe therefoze deuyde this lande to enherite, vnto the nyne trybes, and the halfe tribe of Manaſſes. Foz wyth the other halfe the Rubenites and the Gaddites haue receaued their inheritaunce, • whyche Moſes gaue them beyonde

Iordan eastwarde: euen as Moyses the seruaunt of the Lorde gaue them: from Aroer that lyeth on the brym of the ryuer Arnon, and from the cytie that is in the middest of the ryuer.
And all the playne of Medeba vnto Dibon, and all the cities of Sehon kynge of the Amorites, which raygned in Hesbon, euen vnto the border of the chyldren of Ammon: and Gilead, and the border of Gesuri, and Machati, and al mount Hermon, with al Basan vnto Salecah: euen all the kyngdome of Og in Basan, whiche raygned in Astaroth and Edrai: whyche same remayned yet of the rest of the Giauntes. These did Moses smyte, and cast them out. Neuertheless, the chyldren of Israell expelled not the Gesurites and the Machathites: But the Gesurites and the Machathites dwell amonge the Israelites euen vntyll thys daye. Onely vnto the trybe of Leui, he gaue none enheritaunce:
Nu.18 c • But the offryng of the Lord God of Israell, is their enheritaunce, as he sayde vnto them. Moises gaue vnto
C the trybe of the chyldren of Ruben enheritaunce, accordyng to their kinreds And their coast was from Aroer that lyeth on the bancks of the riuer Arnon, and from the citie that is in the myddest of the ryuer, and all the plain whiche is by Medeba, Hesbon, wyth all their townes ỳ lye in the plaine: Dibon and the hill places of Baal, and the house of Baalmeon: and Jahazah, and Kedemoth, and Mephaah, Kiriathaim, Sabama th, and Zarath Sahar, in the mounte of the valley, the house of Peor, and the spryngs of the hilles: and Bethpheor, and the spryngs of Phasgah: and Bethiesimoth: & all the cities of the playne. And al the kyngdome of Sehon kynge of the Amorites, whiche raygned in Hesbon,
Nu.31 a whiche Moses smote • with the Lordes of Madian, Eui, Rekem, Zur, and Hur, and Reba, the whych were Dukes of Sehon, dwellynge in the countrey. And Balaam also the sonne of Beor the southsayer, dyd the chyldren of Israell slay with the swoard, among other of them that were slain,
And the border of the chyldren of Ruben was Iordan with the countrey that lyeth theron. This was the enheritaunce of the chyldren of Ruben, after their kinreddes, cyties and villages pertaynyng thereto. And Moises gaue enheritaunce vnto the trybe of D
Gad, euen vnto the chyldren of Gad, he gaue by theyr kynreddes. And theyr coastes were Jazer: and all the cities of Gilead, and halfe the lande of the chyldren of Ammon vnto Aroer, that lyeth before Rabba. And from Hesbon vnto Ramoth, Mazphah, and Betonim: and from Mahanaim vnto the border of Libir. And in the valley they had Betharam, Bethnimra, Sochoth, and Zaphon, the rest of the kingdome of Sehon kynge of Hesbon, vnto Iordan, & the coastes that lye theron, euen vnto the edge of the sea of Cineroth, on the other side Iordan eastwarde. This is the enheritaunce of the chyldren of Gad, after their kynreddes, theyr cities and villages. And Moyses gaue enheritaunce vnto the halfe trybe of Manasses. And thys was the possession of the halfe tryde of Manasses by theyr kinreds. Their coast was from Mahanaim, euen all Basan, and all the kyngdome of Og kynge of Basan, and all the townes of Iair whyche lye in Basan, euen threscore cyties, & halfe Gilead, Astaroth, and Edrai, cities of the kingdom of Og in Basan • whyche perteyne vnto the chyldren of Machir the son Fu.
of Manasses, euen the halfe portion of the chyldren of Machir by theyr kynreddes. These are the thynges whyche Moyses did distribute in the fieldes of Moab, on the other syde Iordan, ouer agaynste Iericho eastwarde. • But vnto the tribe of Leui, Jud.
Moses gaue none enheritaunce, • for Fu.
ỳ Lord God of Israel is their enheritaunce • as he sayde vnto them.

The.xiiii. Chapter.

AND these are the countreys I whyche the chyldren of Israell, enheryted in the lande of Canaan, • whyche Eleazar the preest and Iosua the sonne of Nun and the
auncient

auncient heades of the trybes of the
Nu.26 f chyldren of Israell, distributed to the.
Nd.33 g *By lot they receyued their possessi-
ons, as the Lorde commaunded by the
hand of Moses, to geue vnto the nine
trybes, and vnto the halfe trybe. For
Moses had geuen enheritaunce vnto
two trybes and an halfe, on the other
syde Iordan. But vnto the Leuytes
Gen.48. he gaue none enheritaunce among the
*For the childre of Ioseph were two
trybes, Manasses and Ephraim. And
therefore they gaue no parte vnto the
Leuites in the lande, saue cytics to
Nu.25. dwel in, with the suburbes of ỹ same,
for their beastes and cattell. *As the
Lorde commaunded Moses: euen so
the children of Israell did when they
deuyded the lande. And the children
B of Iuda came vnto Iosua in Gilgal.
Nu.14. *And Caleb the son of Iephune the
Kenesite, sayde vnto him: thou wot-
test what the Lord sayde vnto Moy-
ses, the man of God, aboute my mat-
ter and thine in Cades Barne. *For-
tye yeare olde was I, when Moyses
the seruaunte of the Lorde sent me frō
Cades Barne, to espye out the lande:
And I brought hym worde agayne,
euen as it was in mine hart. Neuer-
theles my brethren that wente vppe
with me, discouraged the harte of the
C people. And I folowed the Lord God
Nu.14 d And Moses sware the same day: say-
Deu.1. f inge *the lande wheron thy feete haue
trodon, shalbe thine enheritaunce, and
thy childrens for euer, because thou
hast folowed the Lorde God. And be-
holde, the Lorde hath kepte me alyue
Cal.46 (as he sayde) *thys fortye and fyue
yeres euen sens the Lorde spake thys
worde vnto Moyses, whyle the chil-
dren of Israell wandred in the wyl-
dernesse. And nowe lo I am thys day
fourescore and fiue yeare olde: and yet
am as stronge at this time, as I was
when Moyses sent me: looke howe
stronge I was then, so stronge am I
nowe, whether I goo to warre, or to
come againe. Nowe therfore geue me
this mountayne whereof the Lorde
spake in that daye, for thou hardest in
that day, howe the Enakims are ther,
and the cities great and walled. Per- D
aduenture the Lord will be with me,
and I shalbe able to dryue them oute,
as the Lorde sayde: And Iosua blessed
him, & gaue vnto Caleb the son of Ie-
phune, Hebron to enherite: And He-
bron therefore became the enheritaūce
of Caleb the sonne of Iephune the
Kenesite, vnto thys daye: bycause he
folowed the Lorde God of Israell.
And the name of *Hebron was called Iosu. 15
in olde tyme, Kariah Arbe. For the
same was a great man among the E-
nakims. And the land ceased frō warr.

¶ The .xv. Chapter.

THis was the lot of the tribe of A
the chyldren of Iuda, by theyr
kynreddes. Namely, towarde
the border of Edom in the wilderncs
of Zin, southward, euen from the vt- Nu.34 a
most parte of the south coast. *And
their south coast was from the brinke
of the salt sea, from a rocke that leneth
southwarde. And it wente oute to the
southsyde towarde the goyng vppe to
Acrabim, and went alonge to Zinna,
and ascended vpon the southside vnto
Cades Barne: and wente alonge to
Hezron, and went vp to Adar, and fet
a compasse to Karca. From thence
went it alonge to Azmon, and reached
vnto the ryuer of Egypt, and the ende
of that coast was on the west syde.
And this is their south coast. Theyr W
east coast is the salte sea, euen vnto the
edge of Iordan. And their border in
the northquarter was from the rocke
of the sea, and from the edge of Iordā.
And the same border went vp to Beth
hagla, and went alonge by the north
syde of Batharabath, and vppe from
thence to the stone of Boh̄en the son
of Ruben. And agayne, the same bor-
der went vp to Dabir frō the valey of
Acor, & so northward, turning toward
Gilgal, that lieth before the goinge vp
to Adanim, which is of the southsyde
of the riuer. And the same border wēt
vp to the waters of the fountayne of
the Son, and ended at the *wel of Ro 3. Re. 1 b
gell. And then went vp to the valley
of the son of Hennō, euē vnto ỹ south
syde of Iebusi: the same is Ierusalē.

And

And then went vp to the toppe of the
hyl that lyeth before the valey of Hen-
non westwarde, and by the edge of the
valeye of the gyauntes northwarde:
and then it compasseth from the toppe
of the hyll vnto the fountayne of the
water of Nephthoah, and goeth oute
of the Cities of mounte Ephron: and
draweth to Baala, whiche is Kiria-
thiarim (That is a cytye of woodes)
and then it compasseth from Baalah
westewarde vnto mounte Seir, and
then goeth a longe vnto the syde of
mounte Jarim, (which is Chesalon)
€ on the northsyde. And commeth dowꝑ
to Bethsames, and goeth to Thamn-
neth, and goeth oute agayne vnto the
syde of Akaron northwarde. And then
draweth to Secron and goeth a longe
to mounte Balah, and goeth oute of
Jabneel: and the endes of the coastes
leaue at the weste sea. And the weste
border was the great sea, and the same
coaste was the coaste of the chyldren
of Juda rounde aboute in their kyn-
redes. And vnto Caleb the sonne of
Iephune dyd Josua geue aparte a-
monge the chyldrenne of Juda, accor-
dynge to the mouth of the Lorde, euen
Iosi.24 d * kiriatharbe of the father of Enoch,
whiche Citye is Ebron. And Caleb
dyone thence the three sonnes of E-
nack, Sesai, and Ahman, and Thal-
mi, which were the sonnes of Enack.
And he wente vp thence, to the enha-
byteures of Dabir. And the name of
Dabir in the olde tyme was Karyath
Sepher. (That is a citye of letters.)
Iudi.1.c And Caleb sayde: * he that smyteth
1Re.17c Kariath Sephar, and taketh it: to him
D wyll I geue Achsah my daughter to
wyfe. And Othniel, the sonne of Ke-
nes, the brother of Caleb toke it. And
he gaue hym Achsah his daughter to
wyfe. And as she wente in vnto hym
she moued hym to aske of her father a
fyelde. And she alyghted of her asse.
And Caleb sayde vnto her, what ay-
leth thee? who aunswered: geue me a
blessynge, for thou hast geuen me a
southe (and drye) lande, geue me also
sprynges of water. And he gaue her
sprynges of water, both aboue and be-
neth. This is the enheritaunce of the
trybe of the chyldren of Juda, by their
kynredes. And the vtmost cities of the
trybe of the chyldren of Juda, toward
the coastes of Edom Southwarde,
were: Kabzeel, Eder and Jagur: Ki-
nah: Dimonah, and Adada. Kedes,
Hazor, and Jethnan: Ziph, Telem,
and Baloth, Hazor, Hadathah, Kari-
oth, Hesron (which is Hazor) Eman,
Sama, and Molada: Hazargadah,
Hasmon, and Bethpheleth: Hazarsu-
al, Barsabe, and Bazothah: Baalah,
Jim, and Azem: Eltholad, Cesyl, and €
Horma, Siklag, Medemenah and
Sensenah: Lebaoth, Silhim, Ain,
and Rimon, all the Cytyes are twen-
tye and nyne with their byllages.
And in the lowe countrey they had
Esthaol, Zareah, and Asenah: Jo-
reah, Enganim, Thaphuah, and E-
nam: Jarmuth, Adulam, Socoh, and
Azekah: Saaraim, Adithaim, Gederah,
and Gederothaim: Fourtene cytyes
with theyr byllages. Zenam, Hada-
sah, and Madalgad, Deleam, Mizpa,
and Jekthеel: Lachis, Bazcath, and
Eglon: Cabon, Lahamam, and Cith-
lis, Gaderoh, Bethdagon, Naamah,
and Makedah: Syxtene Cyties with
their villages. Lebnah, Ether, & Asan: f
Jephthah, Asnah, and Nezib: Keilah,
Achezib & Mareshah: nyne cities with
their byllages. Akron with her tow-
nes & byllages. From Akron and frō
the weste, all that lyeth aboute Asdod
with their villages. Asdod with her
townes and villages. Azah with her
townes and byllages, euen vnto the
ryuer of Egypt and the great sea was
their coaste. And in the mountaynes,
they had Samir, Jathir, and Socoh,
Danah, and Kariah, Senah, which is
Dabir: Anab, Esthemoh, & Anim: Go
zen, Holon, and Giloh, a leuen Cities
with their byllages. Arab, Dumah, &
Eshean. Janim, Beththaphuah, & Aph
thah: Humatah, and Kariatharbe: G
which is Hebron and Zior: nine cities
with their villages. Maon, Carmell,
Siph, & Jutah, Jesrael, Jukanā, and
Sanoeh. Cain, Gabaah, and Thamn-
nah: ten Cityes with their byllages.

Nalhula

Hathall, Bethzur, and Gedor: Maarath, Bethanath, and Eltheron, Sixe cyties with theyr vyllages, Kariath, Baall whyche is Kariath, Iarim (the Cityes of woodes) and Harabba: two cytyes wyth theyr vyllages. In the wildernesse they hadde Betharabah, Meddin, and Sacacath: Nebion, the Cityе of salte, and Engaddi: Sixe Cityes with theyr vyllages. Neuertheiesse, the Iebusites that were the enhabitoures, of Ieruſalem. coulde not the chyldren of Iuda caste oute. But the Iebusites dwell with the chyldren of Iuda at Ieruſalem vnto thys daye.

¶ The. xvi. Chapter.

A And the lotte of the chyldren of Ioseph fell from Iordan by Iericho, vnto the water of Ieritho Eastewarde, and to the wildernesse that goeth vp from Iericho throughoute mount Bethell: and goeth out from Bethell to Lus, and runneth a longe vnto the borders of Archataroth: and goeth downe agayne westewarde euen to the coaste of Japheithi, and vnto the coaste of Bethhoron the nether, and to Gasor, and the endes of their coastes leaue at the weste sea. And so the chyldren of Ioseph, Manasse & Ephraim toke their enherytaunce. And the border of the chyldren of Ephraim was by their kinredes. Theyr border on the Eastsyde was: Ataroch, Adar, euen vnto Bethhoron the vpper, and went oute westewarde to Machmathah on the C Northsyde, and returneth Eastward vnto Thaanath Silo, and passe it on the Eastsyde vnto Ionoah, and went downe from Ionoah to Atharoth and Naarath, and came to Iericho, and went oute at Iordan. And their border went from Thaphuah westward vnto ꝑ riuer Kanah, & the endes wer ꝑ west sea. This is the enherytaunce of the tryde of the childrē of Ephraim by theyr kynredes. And the seperate cytyes for the chyldren of Ephraim, D were amonge the enherytaunce of the chyldren of Manasses: euen the cityes with theyr vyllages, And they drawe not out the Cananites that dwelte in Gasor: but the Cananites dwelle amonge the Ephraites vnto thys day, and serue vnder trybute.

¶ The. xvii. Chapter.

THys was the lotte of the tribe of Manasses whiche was the A Gen. 48c
* eldest sonne of Ioseph. And Machir the eldest sonne of Manasses which was the father of Gilead (and a man of warre) had Gilead and Basan. Thys is the possession of the reste of the chyldren of Manasses by theyr kinredes: Namely, of the chyldren of Abiezer: the chyldren of Helek: the chyldren of Ariell: the chyldren of Sichem, the chyldren of Hether: the chyldren of Semida: for these were the male chyldrenne of Manasses, the sonne of Ioseph by theyr kynredes. * But zelaphead the sonne of Hepher, Nu. 26 b
the sonne of Gilead, the sonne of Ma- 27. A 26a
chir, the sonne of Manasses, hadde no B
sonnes but daughters whose names are these: Matheia, Noa, Hagla, Melcha, and Thirza: whiche came before Eleazar the Prieste and before Iosua the sonne of Nun, and before the Lordes, saying: * the Lord commaun- Nu. 27 d
ded Moyses to geue vs an enherytaunce among our brethren. And ther- and. 36. a
for accordyngto the commaundement of the Lorde, he gaue them an enherytaunce among the brethren of their father. And there fell ten portions to Manasses, besyde the lande of Gilead and Basan, which is on the other syde Iordan: because the daughters of Manasses dyd enheryte amonge hys sonnes. And Manasses other sonnes, had the lande of Gilead. And the coaste of Manasses was from Aser of Machmathath that lyeth before Sichem & went a longe on the ryght hande, euen vnto the inhabitoures of Entaphuah, and the lande of Thaphuah belonged to Manasses, whyche Thaphuah is besyde the border of Manasses, and besyde the border of the chylderene of Ephraim. And the coast descended vnto the riuer Canah southwarde, euen to the ryuer of the cities of Ephraim, and betwene the cities of Manasses.

The

twelue cities with their villages.
Thus is the enheritaunce of the chil-
dren of Zabulon thorowout their kin
redes, and these are the cities with
their villages. And the fourth lotte
came oute for the childzen of Issachar by theyr kynredes. And their cost
was Iesraelah, Casuloth, and Su-
nem, Haphara'im, Sion, and Anaha-
rath: Harabith, Kision, and Abez: Ra-
meth, Enganim, Enhadah, and Beth
phazez. And his coast reacheth to
Thabor, and Sahazimah and Beth-
samcs, and endeth at Iordan. Sixtene
C cities with their villages. This is
the enheritaunce of the trybe of the
chyldzen of Issachar, by theyr kinreds
And these are the cities & theyr vil
lages. And ỳ fyfte lot came out for the
trybe of the chyldzen of Aser by theyr
kynredes. And their coast was: Hel-
kath, Hali, Beten and Achsaph: Ala-
melech, Ammaad and Misael: & came
to Carmel westwarde, and to Sihor,
Labanath, and turneth towarde the
sonne rysynge to Bethdagon, and com
meth to Zabulon. and to the valeye of
Iephthahel, towarde the northsyde of
Bethemek, and Negel, and goeth out
on the lefte side of Cabul: and to He-
bron, Rohob, Ramon, and Kanah,
euen vnto great Sidon. And then the
coaste turneth to Ramah and to the
stronge citie of Zor, and turneth to
Hozah, and ende that the see, by the pos
session of Achzibah: Amah also and
Aphek and Rohob: Twenty and two
cities with their villages. Thys is
the enheritaunce of the childzen of A-
ser by theyr kynredes: These are the
cities with their villages. And the
sixte lotte came oute for the childzen
of Nephthali by theyr kynredes.
And their coast was frō Heleph and
from Elom to zaenaim, Adami, Ne-
keb and Jabneel, euen to Lakum, and
doth go oute at Iordan. And then the
coast turneth westwarde to Asanoth,
Thabor, and then goeth oute from
thence to Hukokah, and reacheth to
Zabulon on the southside, and goeth
to Aser on the westside, and to Iuda
vpon Iordan towarde the sonne ry-
synge. And their stronge cities are Zi
din, zer, Hamath, Racath & Cenereth
Adamah, Hermath, and Hazor, Kedes,
Edrai, and Enhasor: Iaron, Magde-
iel: Horem, Bethnah, and Bethsames
ninetene cities with their villages. D
C This is the enheritaunce of the trybe
of the childzen of Nephthali by theyr
kynredes: these also ar the cities and
their vyllages. And the seuenth lotte
came oute for the trybe of the childzen
of Dan, by their kynredes. And the
coaste of their enheritaunce was: zara
ah, Esthaol, Irsames, Saelabin,
Aialon, Iethlah: Eglon and Thenna
thah, and Akaron: Eltheke, Gibe-
thon, and Baalath: Iehud Banebe-
rak and Gathermon, Meiertron and
Rarcon, with the border that lieth be-
fore Iapho. And the coastes of the
chyldzen of Dan went out from them
And the chyldzen of Dan wente vppe
to fight agaynste Lesen, and toke it,
& smote it with the edge of the sword
and conquered it, and dwelte therein,
and called it, Dan after the name of
Dan their father. This is the enheri-
taunce of the trybe of the chyldzen of
Dan, in their kynredes: these also
are the cyties with their villages.
When they had made an ende of deuy-
ding the lande by her coastes, the chil-
dzen of Israell gaue an enheritaunce
vnto Iosua the sonne of Nun among
them, accordynge to the worde of the
Lorde, they gaue hym the citie which
he asked, euen Thamnath serah in
mounte Ephraim. And he buylte the
citie and dwelt therein. These are
the enheritaunces whyche Eleazar
the Preist, and Iosua the son of Nun
and the auncient fathers of the tribes
of the childzen of Israell deuyded by
lotte in Siloh before the Lord, in the
dore of the Tabernacle of wytnesse,
and so they made an ende of deuyding
the countrye.

C The .xx. Chapter.

THe LORD also spake vnto
Iosua sayinge: speake to the
chyldzen of Israell, and saye:
Appoynte oute from amonge you cy-
ties of refuge, whereof I spake vn-
to

to you by the hande of Moyses, that the slear that kylleth any person vnwares and vnwittingly, may flee thither. And those cities shalbe your refuge from the auenger of blood. And he that doth flee vnto one of those cities, shall stand at the entryng of the gate of the citie, and shall shewe hys cause in the eares of the elders of the Citie. And they shall take hym into the citie vnto theym, and gene hym a place, that he may dwell amõg theim.
B And if the auenger of blood folow after him, they shal not deliuer the slear into his hande: because he smote his frende ignorantly, and hated hym not before tyme. And he shall dwelle in the said citie vntill he stand before the
15 congregation in iudgement, and vntyll the deathe of the hye Priest that shalbe in those days: for then shal the slear returne, and come vnto his own citie, and vnto hys owne house, and vnto the citie from whens he fledde.
C And they sanctified Kedes in Galile in mount Nephthali, and Sichem in mounte Ephraim, and Kiriath arbe, (whiche is Hebron) in the mountain of Juda. And on the other syde Jordan, ouer against Jericho eastward, they appointed Bozor in the wildernesse vpon the playn, out of the tribe of Ruben: and Ramoth in Gilead
D oute of the tribe of Gad: and Golan in Basan oute of the tribe of Manasses. These were the cities appointed for all the children of Israel, and for the straunger that soiorned among them, yͭ whosoeuer killed any person ignorantly, yͭ same might flee thether, & should not die by yͭ hand of yͭ auenger of blood, vntil he stode before yͭ cõgregatiõ to declare his cause.

The. xxi. Chapter.

1 AND then came the principall fathers of the Leuites vnto Eleazar the Priest, and vnto Josua, the sonne of Nun, and vnto the auncient fathers, that were ouer the tribes of the children of Israell,
2 and spake vnto theym at Silo in the lande of Canaan, saying: The Lord commaunded by Moyses, to gene vs cities to dwell in, with the suburbes therof, for our catell. And yͭ children of Israel gaue vnto yͭ Leuites, out of their enheritãce at the bidding of the Lord these cities folowyng with their suburbes. And the lot came out for the kinred of the Cahathites: & the children of Aaron the priest, which were of the Leuites, had geuen them by lot, out of yͭ tribe of Juda, out of the tribe of Simeon, & out of the tribe of Ben Jamin: thirtene cities. And the rest of the children of Cahath had by lot out of the kinreds of the tribe of Ephraim out of the tribe of Dan, and out of the half tribe of Manasses, ten cities And the children of Gerson had by lot out of the kinreds of the tribe of Issachar, and out of the tribe of Aser, out of the tribe of Nephtali, & out of the other half tribe of Manasses in Basan: thirtene cites. And the children of Merari by theyr kynredes had out of B
the tribe of Ruben, & out of the tribe of Gad, & out of the tribe of Zabulon twelue cities. And the children of Israel gaue by lot vnto yͭ Leuites, these cities with their suburbes, as yͭ lorde cõmanded by Moses. And they gaue out of the tribe of the children of Juda, & out of yͭ tribe of the children of Simeon, these cities by name, which the children of Aaron, being of yͭ kinreds of the Cahathites, and of the children of Leui, obtained: for theirs was the first lot. And they gaue them Kiriath Arbe of yͭ father of Enack (which is Hebron) in the hil countrey of Juda, with the Suburbes of the same rouñd about it. But the land that pertained to the citie, and the villages thereof, Jos. 14. d
gaue they to Caleb the sonne of Jephune to be his possession. And thus thei gaue to the children of Aaron the priest a citie, to the whiche the slayer might flee, euen Hebron with her suburbes. Libna with her suburbes: & Jathir with her suburbes, and Estimoa with her suburbes: Holon with her suburbes, Dabir with her suburbes: Ain with her suburbes: Jutah with her suburbes: Bethsames with her suburbes: nyne cities oute of

those two trybes. And out of the tribe of Beniamin, they gaue Gibeon with her suburbes: Gaba with her suburbes: Anaoth with her suburbes, Almon with her suburbes, foure cities.
C All these cyties of the childzen of Aaron preestes, wer thirtene cities with their suburbes, And the kinredes of ỹ childzē of Cahath that were Leuites: that is to say, the other childzen of Cahath had Cities geuen them foz their lot, oute of the tribe of Ephzaim. Foz they gaue them the citie that the slear myght fly vnto: Sichē with her Suburbes, in mounte Ephzaim: and Gazer with her Suburbes: & Kabzaim with her Suburbes: & Bethozō with her Suburbes: iiii. Cyties. And oute of the tribe of Dan: Eltheke with her Suburbes: Gibthon with her Suburbes: and Ialon with her Suburbes, Gathzemon with her Suburbes four cities. And out of the half tribe of Manasses, Thanach wyth her Suburbes: and Gathzemon with her Suburbes: two cities. All the cities foz the other kynredes of the childzen of Cahath, were ten wyth their suburbes. And vnto the childzen of Gersō which wer of ỹ kynredes of the Leuites, thei gaue out of the other half tribe of Manasses, the citie of refuge foz the slear: Golan in Basan with her suburbes: and Beestherah with her suburbes: two cities. And out of the tribe of Isachar Kision with her suburbes: and Daberah with her suburbes: and Iarimoth with her suburbes: Enganim wyth her suburbes: foure cities. And oute of the tribe of Aser, Misael with her suburbes, Abdon with her Suburbes, Halakath with her Suburbes: and and Rohob wyth her suburbes: foure cities. And oute of the tryde of Nephthali, the citie foz the slear to flie vnto: Kedes in Galele with her suburbes: Hamothdor with her Suburbes: and Carthan with her suburbes: thze
D cities. All the cities of the Gersonites throughout theyz kynredes, wer thirtene cities with their suburbes. And vnto the other kynredes of the childzē of Merari, the rest of the Leuites they gaue out of the tribe of Zabulon: Jecnan wyth her Suburbes, and Carthah with her Suburbes: Damna wyth her Suburbes, and Nahelal wyth her Suburbes: foure cityes. And out of the trybe of Ruben, Bazor wyth her Suburbes: and Jahelan with her Suburbes: Kedmothe wyth her suburbes, and Maphaath wyth her Suburbes: foure cytyes. And oute of the Trybe of Gad, they gaue the Cytye foz the slayar to flye vnto, Ramoth in Gilead wyth her Suburbes, and Mahanaim wyth her Suburbes, Helbon with her Suburbes: and Jaser wyth her Suburbes, foure Cyties in all, so that all the Cytyes of the chyldzenne of Merari throughout theyz kynredes (whyche were the rest of the kynredes of the Leuytes) wer by theyz lot twelue Cities. And all the Cities that the Leuytes hadde amonge the possessiōn of the chyldzen of Israell were .xlviii. wyth their Suburbes. And these Cities laye euerye one seuerallye, hauynge their Suburbes rounde about theym throughout all the sayde Cyties. And the Lozde gaue vnto Israell all the lande whyche hee sware to geue vnto their fathers. And they conquered it and dwelte therein. And the Lozde gaue theim rest rounde about, accozdynge to all that hee sware vnto theyz fathers: and there stoode not a manne of all theyz enemyes before thē. The Lozde also delyuered all their enemyes into their handes. There scaped nothynge of all the good thynges, whych the Lozd had sayde vnto ỹ house of Israel. But all cam to passe.

C The .xxii. Chapter.

THen Josua called vnto the Rubenytes, the Gaddytes, and to the halfe Trybe of Manasses, and sayde vnto them: yee haue kept all that Moyses the seruaunte of the Lozde commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not lefte youre brethren of a longe season vnto this daye, but haue kepte the commaundemente of the Lozde youre God. And

nowe that the Lorde hath geuen reste vnto your brethren as he hath promised them, therfore retourne ye, & go vn to your tentes, and vnto the lande of youre possession, whiche Moyses the seruaunte of the Lord gaue you on the otherside Iordan. But in anye wyse take dyligent hede, and do the commaũdement and lawe, whyche Moyses the seruaunt of the LORD charged
Deu.10c you: that ye loue the LORD youre GOD, and walke in all hys wayes, and kepe hys commaundementes, and cleaue vnto hym, and serue hym with all your hearte and all youre soules. And so Iosua blessed theym and sente theim awaye. And they wente vnto
B their tentes. Vnto the one, halfe the tryde of Manasses. Moyses gaue possession in Basan, and vnto the other halfe thereof gaue Iosua among their brethren on this syde Iordane westewarde. And Iosua sente them awaye also vnto their tentes and blessed them and sayde vnto theym: retourne wyth muche riches vnto youre tentes, and wyth a great multitude of cattel, with syluer and golde, wyth brasse, and yron, and wyth muche raymente and
Deu.10c. deuyde the spoyle of youre enemyes
Nu.31d wyth your brethren. And the chyldren
Nu.3.f of Ruben, AND the chyldren
Nu.32f of Gad, and halfe the tryde of Manas-
C ses, retourned and departed from the chyldren of Israel out of Silo (which is in the lande of Canaan) to go vnto the countrye of Galiad to the lande of theyr possession, whyche they had optayned, accordynge to the worde of the Lorde by the hande of Moyses. And when they came vnto the place of Geliloth, beside Iordã (that is in ỹ land of Canaã) ther the chyldren of Ruben the chyldren of Gad, and the half tribe of Manasses, buylt an aultar fast by Iordan, and that a great aultar to se to. Which when the chyldren of Israel heard of, they sayd: Behold, the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, haue buylte an aultare in the forfronte of the lande of Canaan, euen in Geliloth beside Iordane, on the syde of the chyldren of Israell. And when the chyldren of Israell hearde of it, the whole congregation of the chyldren of Israel gathered them together to Silo, to make battayle against them. And the chyldren of Israell sent vnto the chyldren of Rubẽ, and to the chyldren of Gad, and to the halfe tribe of Manasses into the land of Gilead, Phinehes the son of Eleazar the Priest, and with hym tenne Lordes, of euery chief house a Lorde, throughout all the tribes of Israell, whiche were heades of their fathers housholdes among the thousandes of Israel. And they went vnto the chyldren of Ruben, and to the chyldren of Gad, and to the chyldren of the halfe tribe of Manasses, vnto the lande of Gilead, and they spake vnto theym, D
saying: Thus say the whole congre- Iud. 20.
gation of the Lorde, What transgression is thys, that ye haue transgresse agaynst the GOD of Israell, to tourne awaye thys daye frome the Lord, in that ye haue buylded you an aultare for to rebelle thys daye a- Nu.25 a
gaynst the Lorde? Is the wycked deede of Peor to little for vs, wherof we are not yet cleansed vnto thys daye, and for the whyche there was in the congregation of the people a plague of the LORDE? Ye also are tourned awaye thys daye frome the Lorde. And seynge ye rebelle to daye agaynst the Lorde, it wyll come to passe, that to morowe he shall bee wrothe with all the congregation of Israell. Not withstandynge yͤ ye thynke, that the lande of youre possession is vncleane, than come ouer vnto the lande of the possession of the Lorde, wherein the Lordes Tabernacle dwellethe, and take possessyon amonge vs. But transgresse not agaynste the LORDE, nor prouoke vs, to buylde you anye other Iosu.7
Aultare, saue the Aultare of the LORD our GOD. Wyd not Achan, the soonne of Zareth trespasse in the excommunicate thynge, and wrath fell on all the Congregation of Israell, whyche not withstandynge

that he was but one man, yet he alon
perylhed not for his wyckednesse:
Then the childzen of Ruben and the
E childzen of Gad, and halfe the trybe
of Manasses aunswered, and sayde
vnto thee heades, ouer the thousan-
des of Israell: the God of Goddes,
the Lozde God of Goddes, euen the
Lozde God he knoweth, and also shal
Israell knowe. If it bee to rebell oz
to transgresse agaynst the Lozde, then
thou Lozde saue vs not thys day, Oz
elles yf we haue bilte vs an aulter to
turne from folowing the Lozde, oz to
offer thereon burntofferyng oz meat-
offerynge, oz to offer peaceofferynges
thereon: let the Lozde require it, (and
iudge.) And yf wee haue not rather
doone it of a carefulnes and of a sure
occasion saying: In time to come your
childzen myght say vnto oures: what
haue ye, to do wyth the Lozde God of
Israell? the Lozde hath made Iozdan
a bozder betweene vs and you, ye chil-
dzen of Ruben, and of Gad, yee haue
no parte therefoze in the Lozde: and so
shall your childzen make our childzen
cease from fearynge the Lozde. There
foze we (toke better aduysement and)
sayde: We will make vs an aulter, not
Ge.31.g for burntofferynge, noz for sacrifyce,
Ios.24.f but for a wytnesse betweene vs and
you, and oure generacions after vs,
that we shoulde serue the Lozd, with
our offerynges, sacrifyces and peace-
offerynges before hym: and that your
chyldzen shoulde not saye to oures in
tyme to come: ye haue no parte in the
Lozd. Therefoze sayd we, that yf they
shoulde so saye to vs oz to our gene-
racions in time to come, that we wold
saye agayne: Beholde the fasshion of
the aulter of the Lozde, whiche oure
fathers made, neyther for burnte offe-
rynges noz sacrifices, but for a wyt-
nes betweene vs and you. God forbid
that wee shoulde rebell agaynste the
Lozde, and tourne thys daye from af-
ter hym, and builde anye other aulter
for burntofferynges, oblations, oz sa-
G crifyces, saue the aultare of the Lozd
oure God, that is before his taberna-
cle. And when Phinehes the Pzieste,
and the Lozdes of the congregation,
and heades ouer the thousandes of Is-
raell whyche were with him, heard
these wozdes that the childzen of Ru-
ben, and the chyldzen of Gad and the
childzen of Manasses spake, they wer
well content. And Phinihes the son
of Eleazar the Pzieste sayde vnto the
chyldzen of Ruben and to the childz
of Gad and the childzen of Manasses:
this daye we perceaue, that the Lozde
is amonge vs, because yee haue not
done thys trespasse agaynste the Lozd.
Nowe ye haue rydde the childzen of
Israell out of the hande of the Lozde.
And Phinehes the sonne of Eleazar
the Pzieste with the Lozdes, retour-
ned from the childzen of Ruben, and
from the chyldzenne of Gad out of the
lande of Gilead vnto the land of Ca-
naan, to the childzenne of Israell, and
brought theym thys woozde agayne
And the sayinge pleased the childzen
of Israell, and they blessed god, and
dyd not entende to goe agaynst theym
in battayle, and to destroye the lande
whiche the childzenne of Ruben and
Gad dwelte in. And the childzen of
Ruben and the childzen of Gad cal-
led the aulter: Our wytnes, that the
Lozde is God.

¶ The .xxiii. Chapter.

AND it came to passe a long sea-
son after that the Lozd had ge-
uen rest vnto Israell from all
theyr enemyes rounde about, that Io-
sua waxed olde, and was stricken in
age. And Iosua called for all Israell
and for their elders, their heades, their
iudges and officers, and sayde vnto
theym: I am olde and stricken in age.
And yee haue seene all that the Lozde
your God hath doone (vnto all these
nations before you, howe the Lozde
youre God hath foughte for you. Be-
holde, I haue subdued vnto you thes
nations that remayne, to be an inheri-
taunce for youre trybes: euen from
Iozdan, and (from the lande) of all
the nations that I haue destroyed, e-
uen vnto the greate Hes westward.
(And there remayne yet, manye nati-
ons.) And the Lozde youre God shall

pell theim before you, and caste theym from out of youre syght, and hee shall conquere their lande as the Lord your God hath sayde vnto you. Go to therefore as strongely as ye maye, that ye take hede and doe all that is wryten in the booke of the lawe of Moyses, that ye bowe not a syde therefrom, to the ryghte hande or to the lefte: and least that whan ye come amonge these nations, (euen amonge these that are leste wyth you) yee make mencion or sweare by the names of their goddes: and that ye neyther serue them or bowe youre selues vnto them. But that yee stycke faste vnto the Lorde your God, as ye haue done vnto thys daye. Soe shall the Lorde caste oute before you great nations and myghtye, as no mā hath bene able to stād before youhither to. One man of you shall chase a thousande: for the Lorde your God he fighteth for you, as he hath promised you. Take good hede therefore vnto youre selues, that yee lone the Lorde youre God, els yf yee goe backe and cleaue vnto the rest of these nations that remayne wyth you and shall make mariages wyth theym, and goe in vnto them and they to you: be yee sure, that the Lorde youre GOD will nomore caste out all these nations from before you. But they shall bee snares and trappes vnto you and scurges in your sydes, and thornes in your eyes, vntill yee perysshe from of thys good lande, whyche the Lorde youre God hath geuen you. And beholde, thys daye. doe I entre into the waye of al the worlde, and ye knowe in all your heartes and in all your soules, that nothing hath fayled of all the good thynges which the Lorde your God promysed you. But all are come to passe, and nothing hath fayled thereof. Therefore as all good thynges are come vppon you, whyche the Lorde your God promysed you, so shall the Lorde brynge vppon you all euyll, vntyll hee haue destroyed you from of thys good lande, whyche the Lorde your God hath geuen you, when yee haue transgressed the appointmente of the Lorde youre God whyche hee commaunded you, and haue gonne and serued straunge Goddes and bowed youre selues to theym. Then shall the wrathe of the Lorde waxe whote vppon you, and yee shall perysshe quickelye from of the good lande, which he hath geuen you.

The .xxiiii. Chapter.

AND Iosua gathered all the tribes of Israell to Sichem, and called for the elders of Israell, and for the headdes, Iudges, and officers, and they presented theym selues before God, and Iosua sayde vnto all the people: thus sayeth the Lorde God of Israell: youre fathers dwelte on the other syde of the floude in olde time: euen Thareh the father of Abraham and of Nachor, and serued straunge Goddes. And I toke youre father, Abraham from the other side of the floudde, and broughte hym throughoute all the lande of Canaan, and multiplyed his sede, and gaue him Isahac. And I gaue vnto Isahac, Iacob and Esau. And I gaue vnto Esau mounte Seir, to possesse it. But Iacob and his children wente downe into Egypte, I sent Moyses also and Aaron. And I plagued Egypte, and when I had so doone amonge them, I brought you out, and I brought your fathers oute of Egypte. And as they came vnto the Sea, the Egiptians followed after youre fathers wyth charettes and horsemen vnto the red Sea. And whan they cryed vnto the Lord, the Lorde put darkenes betwene you, and the Egyptians, and broughte the sea vpon them and couered them. And your eies haue sene what I haue done to the Egyptians. And yee dwelte in the wilderneste a longe season. And I brought you into the lande of the Amorytes, which dwelte on the other syde Iordane. And they fought wyth you: and I gaue theym into youre hande, that ye might conquere theyr country. And I destroied them from out of your syghte. Then Balak the sonne of Zi phor, kinge of Moab arose and warred

Ge.11.d. Ge.21.a Mat.1.a Ge.32.a Exo.7.8 Exo.14.c Nu.21.d Nu.22.a deu.23.a.

agaynste Israell, and sent and called Balaam the sonne of Beor for to curse you. But I wolde not harken vnto Balaam, and therfore he rather blessed you: and soo I delyuered you out of his hande. And yee wente ouer Iordane, and came vnto Iericho, and the men of Iericho foughte agaynste you: the Amorytes, Pherezytes, Cananites, Hethites, Girgosites, Heuites, and Iebusites, and I
C delyuered theym into youre hande.
Deu. 7.f And I sent • Hornettes before you, which cast them out of youre syghte: euen the twoe Kynges of the Amorytes: but not with your owne swerd or with youre owne bowe. And I haue geuen you a lande, in which yee dyd no labour, and Cities which ye bylte not, and whiche yee dwell in: vineyardes also & Oliue trees which ye planted not, and whereof yee doose eate. • Now therefore feare the Lord,
1 Re. 7.a Ios. 14.c and serue him in perfectnes and trueth: And put awai the goddes, which your fathers serued on the other side of the floude, and in Egypt, and serue yͤ lord. And if it seme euil vnto you to serue the Lord, then chose you this day whō you wil serue: whether the goddes whiche youre fathers serued (that were on the other syde of the floude) eyther the Goddes of the Amorytes, in whose lande ye dwel. As
D for mee and my house, wee will serue the Lorde. The people answered and sayde: God forbidde, that we shoulde forsake the Lorde, and serue straunge Goddes. For the Lorde our God, he it is that brought vs and our fathers out of the lande of Egypte, and from the house of bondage, and which did those great miracles in oure syghte, and preserued vs in all the way that we went, and amonge all the nacions whiche wee came through. And the Lorde dyd caste oute before vs all the nacions, specially the Amorytes
E whyche dwelte in the land. And therfore wyl we also serue the Lord, for he is oure God. And Iosua sayde vnto the people, Yee canne not serue the LORDE: for he is an holye God, and a gelous GOD, and canne not beare your iniquitie and sinne. If ye forsake the Lorde, and serue straunge Goddes, • he wyll tourne and do you Ja.
euill, and consume you, after that he hath done you good: And the people sayde vnto Iosua, naye, but we wyll serue the Lorde. And Iosua sayd vnto the people: ye are wytnesses youre selues, that yee haue chosen you the Lorde, to serue hym: and they sayde: we are wytnesses. Then put awaye (sayde hee) the straunge Goddes whiche are amonge you, and bowe your heartes vnto the Lorde God of Israell. The people sayde vnto Iosua, the Lorde oure God wyll wee serue, and hys voyce wyll we obeye. And soo Iosua made a couenaunte wyth the people the same daye, and f
sette an ordynaunce and lawe before them in Sichem. And Iosua wrote these wordes in the boke of the lawe of God, and tooke a greate stone, and pytched it on ende in the sayde place, euen vnder an oke that was in the sanctuarye of the Lorde. And Iosua sayde vnto all the people: Beholde, Ge
• thys stone shal bee a wytnesse vnto vs, for it hath heard all the woordes of the Lorde which he spake with vs. It shalbe therefore a wytnesse vnto you, leaste yee denye (and dyssemble Ge
wyth) your God. And so Iosua lette the people departe, euery manne vnto hys inheritaunce. And after these thynges it came to passe, that Iosua the sonne of Nun, the seruaunte of the Lorde dyed, beynge an hundrethe and ten yeares olde. And they buryed Ju
hym in the countrey of hys • inheritaunce, euen in Thamnath Sareth, whiche is in mounte Ephraim, on the northside of the hill of Gaas. And Israell serued the Lorde • all the dayes of Iosua, and all the dayes of the elders that ouer liued Iosua, & whiche had knowen all the woorkes of the
Lorde that he hadde done for Israell. Ge
And the bones of Ioseph, which the childzen of Israell brought oute of Ge
Egypte buried they in Sichem • in a parcell of grounde whiche Iacob bought

bought of the sonnes of Hemor the father of Sichem, for an hundred peces of syluer, and it became the enheritaunce of the childzen of Joseph. And Eleazar the son of Aaron dyed, whome they buryed in a hyll that pertained to Phinehes hys son whiche (hyll) was geuen him in moūt Ephzaim,

¶ The ende of the Boke of Josua, whome the Hebzues call Jehosua.

¶ The booke of Judges called in the Hebzue Sophtim, and in Latine Judicum.

¶ The fyrst Chapter.

1 AFter the deathe of Josua it came to passe, that the childzen of Israel asked the Lozd saying: who shal goe vp for vs agaynst the Cananites and who shall firste fyght agaynst them. And Iud.2.a the Lozde sayde: Juda shall goe vp, • beholde I haue delyuered the lande into his hands. And Juda sayd vnto Simeon hys bzother: come vp wyth me in my lotte, that we maye fyghte agaynst the Cananites: And I likewyse wyl go wyth thee into thy lot. And soo Simeon wente with hym. And Juda went vp, and the Lozd delyuered the Cananites and Pherezytes into theyr handes. And they slewe of theym in Bezek tenne thousande menne. And they found Adonibezek in Bezek. And they fought agaynst hym, and slewe the Cananites and Pherezytes. But Adonibezek fledde and they folowed after hym, & caught him, and cut of his thombes, and his great toes. And Adonibezek sayde: Threscore and tenne kynges hauyng their thombes and greate toes cut of, gathered theyr meat vnder my table: Leu.24.c • as I haue done, so God hathe done Jud.15.a to me agayne. And they brought him deu.20.c. to Jerusalem, and there he died. The childzen of Juda fought agaynst Jerusalem, and tooke it, • and smote it with the edge of the swearde, and set the Citie on fyre. Afterward, the childzen of Juda went to fyghte against the Cananites, that dwelte in the mountayne, and towarde the southe, and in the lowe countrey. And Juda wente agaynste the Cananites that dwelt in Hebzon, whych before tyme was called Kariath Arbe. And slewe Sesai, Ahiman, and Thalmai. And from thense they went to the inhabi- ¶ ters of Dabir, whose name in olde Jos.15.c time was called Kariathsepher (that is a Cytie of Letters.) And Caleb sayde: • He that smyteth Kariathsepher, and taketh it, to hym wyll I geue Achsah my daughter to wyfe. And Othoniel the son of Kenez Calebs yonger bzother toke it: to whom he gaue Achsah hys daughter to wyfe: & as they went her husbād counceled her to aske of her father a fyelde. And thē she lyghted of her asse: and Caleb said vnto her: what ayleth thee? She answered vnto him geue me a blessig for thou hast geuē me a Southward (oz dzye) land, geue me also spzynges of water. And Caleb gaue her spzynges bothe aboue and beneth. And the childzen of the Kenyte, Moyses father in lawe went vp • out of the citie of • palme trees wyth the childzen of Juda into the wylderues of Juda, ¶ that lyeth in the South of Arad, and they went and dwelt among the people. And Juda wente with Simeon his bzother, and they slewe the Cana- Nu.21.a nites that enhabited Zephath, & vtterly destroyed it, • and called the name of the citie Hozma. And at the last Juda toke Azah with the costes therof, and Askalon with the costes therof, & Akaron with the costes therof, and ỹ Lozd was with Juda, and he conquered the moūtains, but could not dzyue out the enhabiters of the valeys, be- Jos.14.d cause they had charettes of yzen. And

Jos.14.d Nu.13.c Jo.15.g E they gaue * Hebron vnto Caleb, as Moses sayde: And he expelled thense the thre sonnes of * Enak. * And the childzen of Ben Jamin dyd not caste out the Jebusites, that enhabited Jerusalē, but the Jebusites dwell with Jos.15.a the childzen of Ben Jamin in Jerusalem vnto this day. * And in like maner they that were of the house of Joseph went vp to Bethel, & the Lozde was with them, and the house of Joseph serched out Bethel, which befoz tyme was called Lus. And the spies sawe a man come out of the cittie, and Josu.2.c they sayde vnto hym: Shewe vs the way into the cittie, * and we wil shew thee mercy. And when he had shewed them the way into ỹ citie, they smote it with the edge of the swerd, but let the man and all his houshold go free. And the man went into the lād of the Hethites, and buylt a citie, and called F the name thereof Lus, whiche is the Jos.17.c name therof vnto this day. * Neither dyd Manasses expel Bethsean with her townes, Thaanach with her townes, the enhabiters of Doz with her townes, the inhabiters of Jeblaam with her townes, neither the inhabiters of Magedo with her towns, but the Cananites were bold to dwell in the lande. But it came to passe, that as soone as Israel was waxed mighJos.16.d tie, they put the Cananites to tribute and expelled them not. * In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer, but ỹ Ca- G nanites dwelt still in Gazer amonge them. Neyther dyd Zabulon expelle the inhabiters of Ketron, neither the inhabiters of Nahalol: But the Cananites dwelte among them, and became tributaries. Neither dyd Aser caste out the inhabiters of Acho, neither the inhabiters of Zidon, & of Ahalab, Aczib, and Halbah, Aphek, noz of Rahob, but the Aserites dwelt among the Cananites, the enhabiters of the lande, foz they might not dzyue them out. Neyther did Nephthalim dziue oute the inhabiters of Bethsames, noz the inhabiters of Bethanah but dwelt amongest the Canaanites, the inhabiters of the lade. Neuer the lesse the inhabiters of Bethsames, & of Bethanath became tributaries vn to them. And the Amozites troubled the childzen of Dan in the mountayn and suffered them not to come dowse to the valley. And ỹ Amozites were contente to dwelle in mounte Heres, (whiche is by interpzetation: a witnessyng) in Halon, and in Shalabim. And the hande of Joseph pzeuailed, so that they became tributaries: and the coast of the Amozites was frome the goyng vp to Acrabim, and frome the rocke vpwarde.

¶ The. ij. Chapter.

AND the angell of the Lozde came vp from Gilgal to Bochim. and sayd: I made you to go out of Egypt, and haue bzought you vnto the lande, whyche I swore vnto youre fathers. * And I sayde: Da I wylle not breake myne appoynte- and ment that I made wyth you. And ye also shall make no couenaunte wyth ỹ inhabitours of this lande, but shal breake downe theyz aultares: Neuertheleslle, ye haue not herkened vnto my voyce, why haue ye this done: Wherefoze, I haue lykewyse determyned, that I wyll not caste theym out befoze you: but they shall be thoznes vnto you, and theyz goddes shall bee a snare vnto you. And when the Angell of the Lozd spake these wozdes vnto all the chyldzen of Israell, the people cryed oute, and wepte. And called the name of the sayd place * Bochim, and offered sacrifices vnto the Lozde. And whenne Josua hadde sente the people awaye, the chylderne of Israell went euery man into hys inheritaunce to possesse the lande. And * the people serued the LORD all the dayes of Josua, and all the dayes of the elders, that oute lyued Josua, and had seene all the greate woozkes of the Lozd that he dydde foz Israell: and Josua the soonne of Nun the seruaunte of the Lozde dyed, * when he was an hun-

dred

dyed and tenne yeares olde: whome they buryed in the coastes of his inheritaunce: euen in Thamnath Hares in mount Ephraim on the northside of the hylle Gaas. And euen so all that generation were putte vnto theyr fathers, and there arose an other generation after thē, whych neyther knew the LORD, nor yet the woorkes which he had doone for Israell. And when the chyldren of Israell + dyd wyckedly in the syghte of the Lord, and serued Baalim, and forsoke the Lorde god of theyr fathers, whych brought them out of the land of Egypt, and folowed strange goddes, euen of the goddes of the nations that were rounde aboute theym, and bowed them selues vnto theym, and angred the Lorde. They forsoke the Lorde, and serued Baal and Astaroth, and the wrathe of the Lord waxed whotte agaynste Israell, and hee deliuered them into the handes of rauencrs, that spoyled theym, and solde them into the handes of their ennemyes rounde aboute theym, so that they had no power any longer to stād before theyr ennemies. But whether soeuer they wente oute, the hand of the Lorde was agaynst them wyth euyll lucke, euen as the Lorde promysed them, and as he sware vnto them. And he punyshed theim sore. Neuertheles, the Lorde raised vp Iudges, whyche delyuered theym oute of the handes of theyr oppressours: and yet for all that they wolde not hearken vnto theyr iudges: But rather went a whoorying after straunge gods, and bowed them selues vnto theym, and tourned quickely oute of the waye, wherin theyr fathers walked in, obeying the commaundementes of the Lorde: But they dydde not so. And when the Lorde raised them vp Iudges, he was wyth the Iudge, and deliuered theym out of theyr handes of theyr ennemyes all the dayes of the Iudge, + for the Lorde had compassion ouer theyr sorowynges, whyche they had, by the reason of theym that oppressed them, and vexed theim: yet for all that + as soone as the Iudge was dead, they turned, and dyd worse thenne theyr Fathers, in folowynge strange gods, and in seruyng them, & ceassed not from their owne inuentions nor from theyr malicious waye. And the wrathe of the Lorde was moued agaynst Israell, and he sayd: Because this people hathe transgressed myne appoyntment, which I commaunded their fathers, and haue not hearkened vnto my voyce, I wyll henceforthe not caste out before theym one man of the nations, whyche Iosua left whē he dyed, that thorough them I maye + proue Israell, whether they wylle kepe the waye of the Lorde, & walke therin, as theyr fathers dydde or not. And so the Lorde left those nations, & droue thē not out immediatly, neither deliuered them into ỹ hand of Iosua.

Iud. 3. b. D

Deu 13 b

¶ The. iij. Chapter. A

THese ar the nations which the Lord left, that he might proue Israell by them: euen as many of Israell as had not knowen all the warres of Canaan: Only for the lernyng of the generation of the children of Israell: that he also myghte teache them warre, in almuch as they that were before them, knew nothing therof. Of those whom he left, there were fiue lordes of the Philistines, and all the Cananites, and the Sodomites, and the Heuites that dwelt in mount Libanon: euen from mount Baal Hermon vnto Hemath. Those remayned to proue Israell by, and to wete, whether they would harken vnto the Commaundementes of the Lorde, whiche he commaunded theyr fathers by the hande of Moses.

And the chyldren of Israell dwelte among the Cananites, Hethites, Amorites, Pherezites, Heuites, and Iebusites, + & toke the daughters of thē to be their wiues, and gaue theyr owne daughters to theyr sons, & serued theyr goddes. And the children of Israell dydde wyckedly in the syghte of the Lorde, and forgate the Lord theyr God, and serued Baalim and Asteroth. Therfore the Lord was angrye

Deu. 7. a

with

With Israell, and delyuered them in-
to the handes of Chusan Risathaim,
kyng of Mesopotamia, and the chil-
dren of Israel serued Chusan Risa-
thaim. viii. yeres. And when the chil
dren of Israell cried vnto the Lorde,
the Lord stirred vp a sauer, to the chil
dern of Israell, and saued them: one
Othoniell the sonne of Kenes, Ca-
lebs yonger brother. And the spirite
of the Lorde came vpon hym. And he
iudged Israell: and wente oute to
warre. And the Lord deliuered Chu-
san Risathaim kynge of Mesopota-
mia into his hande, and his hand pre-
uayled agaynst Chusan Risathaim.
1 Par. 15 And the lande had rest forty yeares,
and Othoniell, the soonne of Kenes
dyed. And the chylderne of Israell
wente to agayn, and committed wic-
kednes in the syght of the Lord. And
the Lord strengthed Eglon the kyng
of the Moabites, against the children
of Israell, because they had commit-
ted wyckednes before the Lord. And
this Eglon gathered vnto hym the
chyldren of Ammon, and the Amale-
kites, and wente and smote Israell,
and conquered the cytie of Paulme
trees. And so the chyldren of Israell
serued Eglon the kyng of Moab. 18.
yeares. But whenne they cried vn-
to the Lorde, the Lorde stirred theym
vp a sauer, Ahud, the sonne of Gera,
the son of Gemini, a man that coulde
do nothynge handelsomely with hys
ryght hande. And by hym the chyl-
dren of Israell sente a presente vnto
Eglon the kyng of Moab: but Ahud
made hym a dagger with two edges
of a cubite length, and he dyd gyrd it
vnto his raymente vppon his ryght
thyghe, and caryed the presente vnto
Eglon the kyng of Moab. And E-
glon was a very fat man. And it for-
tuned that whan he had presented the
present, he sente the people that bare
it away, but he hym selfe tourned a-
gayne (from the place of grauen ima-
mages, that was by Gilgall) and
sayde: I haue a secrete errande vn-
to thee, O kyng. whiche sayd: Kepe
sylence. And all that stoode beefore
hym, went out from hym. And Ahud
came vnto hym, & in a sommer parler
whych he had, sate he hym selfe alone,
and Ahud sayd: I haue a message to
thee from God. And he arose oute of
his seate. And Ahud put foorthe hys
lefte hand, and toke the dagger from
his ryght thigh, and thrust it into his
belly, and the hafte wente in after the
blade. And the fatte closed the hafte, so
that he myghte not drawe the dagger
out of his bellye, but the dyrte came
out. Ahud gate hym out at a posterne
dooze, and shutt the doozes of the par-
ler about hym, and locked them. whē
he was gone out, his seruants came, &
whā they saw ẏ the dozes of the par-
loz were locked, they sayde: Perad-
uenture he couereth his feete in his
sommer chamber. And they taried til
they were ashamed, and behold: seyng
he opened not the doozes of the par-
lour: they toke a key, & opened theim.
And beholde, theyr Lorde was fallen
downe dead on the earth. And Ahud
escaped (whyle they taried) & was
gone beyond, to the place of the grauē
yimages, and escaped into Seirath.
And when he was come, he blewe a
trompet in mount Ephraim. And the
children of Israel went downe with
him from the hyll, and he went before
them. And he said vnto them: Folow
me: for the Lord hath deliuered your
ennemies the Moabites into youre
hand. And they descended after hym,
and toke the passages of Iordan, to-
ward Moab, and suffred not a manne
to passe ouer. And they slewe of the
Moabites the same tyme, vppon a
tenne thousand menne, whych were
all fatte, and menne of warre, and
there skaped not a man. So Moab
was subdewed that daye, vnder the
hande of Israell: and the lande had
reste foure score yeares. After hym
was Samgar, the soonne of A-
nath, whiche slewe of the
Philistins. vi. hundred
mē with an oxe goade
and deliuered Is-
racll also.

The

The. iiij. Chapter.

AND the childzen of Israel began agayne to doo wyckedly in the syght of the LORD, when Ahud was dead. And the lord sold them into the hād of Jabin king of Canaan, that reygned in Hazor, whose captayne of warre was called Sisara, whyche dwelte in Haroseth of the Gentiles. And the childzen of Israell cryed vnto the Lozde: for he had nyne hundzed charettes of yzon, and twentye yeares he troubled the chylderne of Israell verye sore. And Deboza a Prophetesse, the wyfe of Lapidoth, Judged Israell the same tyme, and the same Deboza dwelt vnder a paulme tree betweene Ramath and Bethel, in mount Ephzaim. And the childzen of Israel came vp to her for iudgement. And she sent & called Iud. 5.b
• Barak the sonne of Abinoam, oute of Kedes Nephthalim, and sayd vnto hym: Hathe not the Lozde God of Israel cōmaunded thee, to leade with fayre wordes men to mount Thabor, and take ỽ the ten thousand men, of ỷ childzen of Nephthalim, & of ỷ childzē of Zabulon? And I wyl bzyng vnto thee, to the • riuer Kyson, Sisara, the Fol. 87.b
captaine of warre vnto Jabin, wyth his charettes, and his people, and wil deliuer hym into thyne handes. And Barak sayd vnto her: If thou wylte go with me, I will goe. But and yf thou wylt not come with me, I will not goe: She saide, I wil surely go with thee, but this iourney that thou takest, shall not be for thine honor, for the Lord shall sell Sisara into ỷ hand of a womā. Deboza went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes, & led after hym tenne thousande men: and Deboza went vp with him. But Fol. 10.b
Haber the Kenite (which was of the childzen of • Hobab the father in law of Moyses) remoued from the other Kenites, and pytched his tent vntyll the playne of Zaanaim, which is by Kedes. And they shewed Sisara, that Barack, the sonne of Abinoam was gone vppe to Mount Thabor, And Sisara gathered togyther all hys Charettes, euen nyne hunderde charettes of yzon, and all the people that were wyth hym frome of Haroseth of the Gentyles, vnto the ryuer Kyson. And Deboza sayd vnto Barak: Up, for thys is the day, in whiche the LORDE hathe deliuer C
red Sisara into thyne hande: Is not the Lozde gone oute before the? And so Barake went downe from mount Thabor, and tenne thousand menne after hym. But the LORDE destroyed Sisara, and all hys charettes, and all hys hooste with the edge of the swearde, before Barake: soo that Sisara lyghted downe of hys charette, and fledde awaye on hys feete. But Barak followed after the charettes, and after the hooste, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the sweard, and there was not a manne lefte. Howe be it Sisara fledde awaye on hys feete, to the Tente of Jaell, the wyfe of Haber the Kenite: for there was peace betweene Jabin the kynge of Hazor, and the householde of Haber the Kenyte. And Jaell wente oute to meete Sisara, and sayde vnto hym: Tourne in my Lozde, turne into me feare not. And when he hadde tourned in vnto her, into her tente, she couered hym with a mantell. And he sayde vnto her, Geue me a lytle water to drynke, for I am thirstie. And shee opened • a bottle of mylke, and Jud. 5.d.
gaue hym drynke, and couered hym. D
And agayn he said vnto her: stand in the dooze of the tente, and when any manne dothe comme to enquire of thee, whether there be any man here, thou shalte saye, Naye. Then Jaell Habers wyfe tooke a nayle of the Tente, and an hammer in her hande, and wente softely vnto hym, and smote the Nayle into the Temples of hys heade, and fastened it into the grounde, for hee slombzed sooze, and was werye: And soo he dyed. And beholde, as Baracke followed after Sisara, Jaell came out to mete hym; and

and sayd vnto hym: Come and I wil shewe thee the man, whom thou seekest. And when he came into her tēt: Beholde, Sisara laye deade, and the nayles was in his temples. And soo God brought Jaben the king of Canaan into subiection that daye before the children of Israel. And the hand of the chyldren of Israell prospered, and prevailed against Jabin the king of Canaan, vntyll they had brought hym to nought.

¶ The .v. Chapter.

A THen Deboza and Barack the sonne of Abinoam sang the same day saying: Prayse ye the Lord for the auengynge of Israell, and for the people that became soo willyng. Heare O yee kynges, hearken O ye princes: I euen I wyll sing vnto the Lorde, I wyll prayse the Lord God of Israell. Lord when thou wentest oute of Seir, when thou departedst oute of the fyelde of Edom, the earth trembled, and the heuens rayned: the cloudes also dropped water. The mountaynes melted before the Lord, euen as dyd Sinai, before the Lorde God of Israel. In the dais of Sangar the sonne of Anath, in the days of Jael the hye ways were vnoccupyed: And the runners of the pathes walked through by ways. The inhabiters of the townes were gon, they were gone in Israell, vntil I Debora came vp, which cam vp a mother in Israel They chose new goddes, and then had they (the enemie) in the gates, though there wer shield & speare.

B There was not a shield or speare sene among fortie thousand of Israel. My hart loueth the gouerners of Israel, and them that are willing among the people. O prayse ye the Lord. Speke ye that ride on faire asses, and that syt vppermost in iudgement, and walke by the ways. At the crying of the archers among the drawers of water, there shall they speake of the righteousnes of the Lord, his righteousnes in the vnfenced places of Israel: then shall the people of the Lord go downe to the gates. Vp Deboza vp, get thee vp, and singe a song: Arise Barac, and leade the captiuitie captiue, thou sonne of Abinoam. Then shall they that remayne, haue dompnion of the proudest of the people of (Jabin:) The Lord shall for my sake haue dominion ouer the myghtie. Oute of Ephraim was there a rote of theim against Ameleck, and after thee Benjamin amōg thi people. Out of Machir came rulers, and out of Zabulon they that gouerne the pen of the writer. And of Issachar, there were princes with Deboza, Issachar also & Barac were sent on their fete into the valey, whan in the departyng awaye of Ruben there were great men, & wise of heart: Why abodest thou among shepe foldes, to heare the bleatynges of the flockes, and to separate thy self awaye with greate men, and wyse of hert. Gilead also abode beyond Jordan: and why dothe Dan remayne in ships: Aser continued on the sea shore and taried in his decayed places. But the people of Zabulon haue ieoparde theyr lyues euen vnto the death, lyke as dyd Nephthalim in the hye places of the fielde. The kynges camme and fought, then fought the kings of Canaan in Thannah, by the waters of Megiddo, and wan no money. They fought from heauen, euen the starres in their courses fought against Sisera. The riuer of Cyson remoued thē, that auncient ryuer, the riuer Cyson: My soule shall treade (hym) downe mightily. Then wer the horse hooles smitten a sunder, by the meanes of the praunsynges that their mightie men made. Curse ye the Citie of Meros, (sayd the aungell of the Lorde) curse the inhabitours thereof, because they came not to helpe the Lorde, to helpe the Lorde wyth the mighty. Jael the wyfe of Haber, the Kenite, shall be blessed aboue other womenne, blessed shal she be aboue other women in the tēt. He asked water, and she gaue hym mylke, she brought forth butter in a lordely dyshe. She put her hande to the nayle, and her ryght hande

Deu. 4. b
Psal. 97.
Jud. 3. d
Jud. 4. c

hande to the smythes hammer: wyth the hammer smote she Sisera, and smote his heade, wounded hym, and pearsed his temples. He bowed hym downe at her fete, he fell downe, and laye styll: At her feete he bowed hym downe, and fell. And when he hadde sonke down he lay still desolate. The mother of Sisera loked out at a windowe, and cried thorowe the latisse: why is his charet so long a cōming? why tary the wheles of his cartes? All the wise ladies answered her, ye and her owne wordes aunswered her selfe. Surely they haue founde, they deuide the spoiles: euery man hath a damsell or two: Sisera hath a praye of diuers coloured garmentes, euen a pray of raiment died with sondry colours, & that are made of nedle worke: raiment of diuers colors, and of nedle worke which is mete for hym that is chiefe in distributyng of the spoyles. So perish al thyne enemies: O lord, but they that loue hym, let them be as the son whan he ryseth in his myght. And the land had rest forty yeres.

The. vi. Chapter.

AND the chyldren of Israell + cōmitted wickednes in the syght of the Lorde. And the Lorde delyuered them into the hands of Madian seuen yeres. And the hand of Madian preuailed against Israel, and because of the Madianites, the chyldren of Israel made them dennes in the mountayns and caues & strong holdes. And when Israel had sowē, the Madianites, the Amalechites, & they of the east countrey came vp together against them: and pitched their tentes against them, and destroied the encrease of the earthe, euen tyll thou come vnto Azah: and left no substināce for Israell, neyther shepe, oxe or asse: for they went vp, they and their cattel and came with their tentes as a multitude of grashoppers: so that bothe they and also their camels were without nombre. And they entred into the land to destroy it. And so was Israel greatly impouerished in the sighte of the Madianites, and cried vnto the Lorde. And whenne the chylderne of Israell cryed vnto the Lorde because of the Madianites, the Lord sent vnto theim a Prophete, whyche sayde vnto theym: Thus saythe the Lorde God of Israell: I set you frome Egypte, and broughte you oute of the house of bondage, and I ryd you out of the hande of the Egyptians, and out of the hande of all that oppressed you, and caste theym oute before you, and gaue you theyr lande. And I said vnto you: I am the Lord your God, + feare not the gods of the Ammorites, in whose lande you dwell. But you haue not obeyed my voyce. And the Angell of the Lorde came, and sat vnder an Oke, whyche was in Ephrah, that pertayned vnto Joas the father of the Eserites. And hys son Gedeon pressed oute whcate oute of the eares in a presse, to hyde it frome the Madianites: and the aungell of the Lorde appeared vnto hym, and sayde: The Lorde is with thee, thou C wyghtie man of warre. And Gedeon answered hym: Oh my Lorde, if the Lorde bee wyth vs, why is all thys comme vppon vs? & where bee all his myracles, whiche our fathers tolde vs of, and sayd? Dydde not the Lorde bryng vs out of Egypt? But nowe the Lord hath forsaken vs, and delyuered vs into the handes of the Madianites. And the Lorde looked vppon hym, and sayde: Goe hence in this thy myghte, and thou shalt delyuer Israell oute of the handes of the Madianites: Haue not I sent thee? And he aunswered hym: Oh Lorde, wherewyth shall I saue Israell? Beholde, my kynredde is poore in Manasses, and I am lyttel in my fathers house. The Lorde sayde vnto hym: I wyll be with thee: and thou shalt smyte the Madianites, as they were but one man. And he aunswered hym: Oh, yf I haue found grace in thy syght, than shewe me a signe, that it is thou that talkest wyth mee. Departe not hence, vntyll I come agayn vnto thee, and tyll I bryng myne offryng.

4.re.17 g Jer.10.a

kering, and haue set it before thee. And he said: I will tary vntill thou come again. And he said: I will tary vntil thou come agayn. And Gedeon went
D in, and made redy a kid, and swete cakes of an Epha of floure, and put it with the flesshe in a basket, and put the brothe in a potte, and brought it out vnto him vnder the Oke, and presented it. And the angell of God said vnto him: Take the flesh & the swete cakes, and lay theim vpon this rocke, and powre out the broth. And he did so. Than the angell of the Lord put forth the end of the staffe that he helde
Exo.18.k in his hand, and touched the flesh and the swete cakes. And • there arose vp fyre out of the rock, and consumed the flesshe and the sweete cakes. But the angel of the Lord vanished out of his syght. And when Gedeon perceyued
Exo.33d that it was an angell of the Lorde, he
Jud.13. sayd: Alas, O Lord God, • haue I therfore sene an aungell of the Lorde face to face, that I should dye? And ỹ Lorde saide vnto hym: Peace be vnto
E the, feare not; thou shalt not dye. Thã Gedeon made an aultare there vnto the Lorde, and called it: The Lord of peace. And vnto this day it is yet in Ephrath, that perteineth vnto the father of the Eserites. And it fortuned that the same nyght the Lord sayd vnto hym: take a ponge bullocke out of thy fathers drouc, and an other of vii. yeares old, and destroy the aultare of Baal, that thy father hath, and cutte downe the groue that is by it, & make an aultar vnto the Lord thy God vpon the top of this rocke in a conuenient place. And take the second bullocke, and offer burnt sacrifice vppon the wood of the groue, whiche thou shalt cut downe. Than Gedeon toke ten men of his seruantes, and dyd as the Lorde badde him. But because he
F durst not doo it by day for feare of his fathers household & of the men of the citie, he dyd it by nyghte. And when the men of the citie were vp early in the morowyng: Beholde, the aultar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the aulter that was made. And they sayde one to an other: who hath done this thing: and when they enquered and asked, they sayd: Gedeon the sonne of Joas hath done this thyng. Then the menne of the citie sayd vnto Joas: Bryng out thy sonne, that he may dye, because he hath destroyd the aulter of Baal, and cut downe the groue that was by it. And Joas saide vnto all that stode by hym: Wyll ye pleade Baals cause? or will ye be his defenders? he that hath medled against him, let him die or the morning. If he be a God, let hym be auenged of hym that caste down his aulter. And from that daye was Ge-
G deon called, Jerobaal: because his father had said: Let Baal be auenged of hym, that hath broken downe his alter. All the Madianites therfore, and the Amalekites, and they of the east, were gathered togyther, and wente and pytched in the valey of Jezrael: but the spirite of the Lord came vpon Iu.
Gedeon. • And he blewe a trompet, Iu.
and called • Abiezer to folowe hym, and sent messengers thorowe out all Manasses, and called them, whyche also dyd followe hym. And he sente messengers vnto Aser, Zabulon, and Nephthalim, and they came to mete hym. And Gedeon sayde vnto God: Wylte thou saue Israell in my hand, as thou hast sayd: Beholde, I wyll put a fleece of wolle in the threshyng place. And if the dewe comme on the fleece onely, and it be dry vppon all earthe beside, then shall I bee sure, that thou wylte saue Israell by my hande, as thou saydest. And it came so to passe. For he rose vp earely on the morowe, and thrust the fleece together, and wrong the dewe therout, and filled a bolle of water: and Ge-
deon sayde agayne vnto God: Be not Ge.
angrye with me, that I speake ones more. For I will proue ones agayne by the fleece. Let it be dry onely vppon the fleece, and dewe vppon all the grounde. And God dyde so that same nyght: For it was dry vppon the fleece onely, and there was dew

on all the grounde.

¶ The. vii. Chapter.

A Then • Jerobaal (otherwise
Iud. 8. g called Gedeon, and all the
people that were with him,
rose vp early, and pitched be
syde the welle of Harad, so that the
hoste of the Madianites were on the
Northsyde of the Roek, that boweth
towarde the valleye. And the Lorde
sayd vnto Gedeon: The people that
are with thee, are to manye for me to
geue the Madianites into theyr han-
des, leste Israell make theyr vaunte
agaynst me and say: Myne owen hand
hath saued me. Now therfore make
en. 20. b proclamation in the eares of the peo-
l. mac. 3. ple, and say: • If any man dreade or
be afearde, let hym returne. And the
people arose early. And there depar-
ted and returned of the people which
B were at mount Gilead. xxii. thousand
and there abode ten thousande. And
Lorde sayd vnto Gedeon: the people
are yet to many, bringe them downe
vnto the water, and I will try them
vnto thee there. And of whom I say
vnto thee, This shall goe with thee,
the same shall goe with thee. And of
whom soeuer I say vnto thee, This
shall not go with thee, the same shall
not go. So he brought downe ỳ peo-
ple vnto the water, & ỳ Lord said vnto
Gedeon: As many as lappe the wa-
ter with theyr tonges, as a dog dothe,
them put by theym selues, and so doo
them that kneele downe vppon theyr
knees to drynke. And the numbre of
theym that put theyr handes to theyr
mouthes, and lapped, were. iii. hun-
dred men. But all the remnant of the
people kneled down vpō their knees
to drinke water. And the Lord sayde
vnto Gedeon: By these. iii. hundred
men that lapped water, will I saue
you: and deliuer the Madianites in-
C to thyne hande. And let all the other
people go euery man vnto his place.
They therfore of the people tooke vi-
tayles with them, & their trompets.
And he sent all the rest of Israel, euer-
y mā vnto his tent, & comforted those
three hundred with hym. And ỳ hoste
of Madian was benethe hym in a va-
ley. And it fortuned ỳ the same night
the Lord sayde vnto hym: Aryse, get
thee downe vnto the host, for I haue
deliuered it into thine hand. But and
if thou feare to goe downe, then goe
thou and Pharah thy ladde down to
the host, and thou shalt hearken what
they say, and so shall thine handes be
stronge, to go downe vnto the hoste.
Then went he down, & Pharah his
lad, euen hard vnto the mē of armes,
that were in the host. And the Madi-
nites, the Amalekites, and all they of
the East, lay along in the valey, lyke
a multitude of grashoppers, & their
camels were without numbre, euen
as ỳ sand by the sea side in multitude.
And whan Gedeon was come: Be-
holde, there was a man that tolde a
dreame vnto hys neyghbor, and said: D
Beholde, I dreamed a dreame, & me
thought ỳ a lofe of barly bread tōbled
into the host of Madian, and cam vn-
to a tent, and smote it that it fell, and
ouerturned it, that the tent lay alōg.
And his felowe answered and sayde:
This is nothing els saue the sweard
of Gedeon, ỳ son of Joas, a mā of Is
rael: for into his hand hath god delue
red Madian, and all the hoste. When
Gedeon heard ỳ telling of ỳ dreame,
and the interpretation of the same, he
worshipped, & retourned vnto ỳ host,
of Israel: and said: Vp, for the Lorde E
hath deliuered into your hād, the host
of Madian. And he deuided the three
hūdred mē into three cōpanies, & gaue
euery man a trōpet in his hand, with
an empty pitcher, and lampes therin,
and said vnto them: Loke on me, & do
likewise, that when I come to ỳ syde
of the host, euen as I doo, so do you:
when I blowe with a trompet, and
all that are with me, blowe ye with
trōpets also on euery syde of the host,
and saye: here is the sweard of the
Lorde & of Gedeon. And so Gedeon,
and the three hundred men that were
with him, came vnto the syde of the
host in the beginnyng of the myddle
watch, & reised vp the watchmē. And

they

they blew with theyr trompets, and
brake the pitchers that were in their
handes. And all the thre companyes
blewe with trompettes, and brake
the pitchers, and helde the lampes in
theyr left handes, and the trompettes
in theyr ryghte, to blowe withall.
And they cryed: The swearde of the
Lord, and of Gedeon. And they stode
styll, euery man in hys place rounde
aboute the hoste. And they within
the hoste, ranne, and cryed, and fled.
And the three hundreth blewe with
trompettes, and the Lorde set * eue-
1 Re. 14. ry mans swearde vppon hys neygh-
2 Par. 30 bour, throughout all the hoste. And
the hoste fledde to Bethsitah, to Ze-
rerath, and to the edge of the playne
of Meholah vnto Tabath.

G And the menne of Israell beynge
gathered together oute of the trybe
of Nephtalym, of Aser, and of all
Manasses followed after the Madia-
nites. And Gedeon sente messengers
vnto all mounte Ephraim, sayinge:
Come downe agaynst the Madianites,
and take before them the waters
vnto Bethbarath, and to Jordane.
Then all the men of Ephraim gathe
red together, and tooke the waters
vnto Bethbarath, and to Jordane.
And they toke .ii. captanes of ꝑ Ma-
dianites, Oreb and Zeb, and slewe
Oreb vpon the rocke Oreb, and Zeb
at the presse Zeb, and followed after
Madian. And brought the heades of
Oreb and Zeb, to Gedeon, on the o-
ther syde Jordan.

¶ The .viij. Chapter.

A AND the men of Ephraim sayd
vnto hym: why haste thou
serued vs thus, that thou cal
ledst vs not, whenne thou wentest to
fyght with the Madianites: & they
chyde with hym a good, (and had
almoste doone hym violence.) And
he sayde vnto them: what dede haue
I doone lyke vnto yours? Is not a
cluster of Ephraim better, than the
wyne harueste of Abiezer? God hath
delyuered into your handes the Lordes
of Madiã, Oreb and Zeb. And what
was I able to doo lyke as you haue
done? And then their spirites abated
from of hym, when he had sayde that.
And Gedeon came to Jordan to passe
ouer, he and the thre hundred menne
that were with hym, verye fainte and
yet followed the chace. And he sayd B
vnto the menne of Socoth geeue I
praye you kakes of bread vnto the peo-
ple that followe me: for they be faintye
that I may followe after Zebah and
Zalmona kinges of Madian. And the
Lordes of Socoth sayde: are the han-
des of Zebah and, Zalmona nowe in
thyne handes, that wee shoulde geue
breade vnto thyne armye? Gedeon
sayde, therefore when the Lorde hath
delyuered Zebah, and Zalmona into
myne hande, I will teare the flesshe of
you with the thornes of the wilder-
nes and with byers. And he wente
vp thence to Phanuel, and spake vnto
them lykewyse. And the men of Pha-
nuel answered him as did ꝑ mẽ of So
coth. And he said also vnto ꝑ mẽ of pha C
nuel: when I come agayne in peace, I
will breake downe thys towre. Ze-
bah and Zalmona were in Carkar,
and their hostes with theym, vppon a
xv. thousaunde men, whiche were all
that were lefte of all the hostes of thẽ
of the Easte: For there was slayne a
hundred and twentie thousande men
that drewe swordes. And Gedeon
wente throughout theim that dwelte in
tabernacles on the East syde of No-
bah and Jehabah, and smote the hoste:
for the hoste dyd cast no perylles. And
when Zebah and Zalmona fledde, he
followed after them, and toke the two
kynges of Madian, Zebah and Zal-
mona, and discomforted all the hoste. D
And Gedeon the sonne of Joas re-
tourned from battell, afore the sonne
was downe, and caught a ladde of the
men of Socoth, and enquyred of him
And he wrote him of the Lordes and
Elders of Socoth .lxxvii. men. And
he came vnto the menne of Socoth,
and sayde: Beholde here I haue Ze-
bah and Salmona, with whyche ye
dydde cast me in the teeth, sayinge: are

the handes of Zebath and Zalmona already in thyne hand, that we shoulde geue heed vnto thy faynty men? And he toke the elders of the Cytye, and thornes of the wildernesse and breers, and made the men of Secoth to feie them. And he brake downe the towre of Phanuell, and slewe the men of the citye. And then sayde he vnto Zebath and Zalmona, what maner of menne were they whom ye slewe at Thabor? and they answered: the likenesse of thee and them is all one, euen after the fashion of the chyldren of a kyng. And he sayde: they were my brethren, euen my mothers chyldren. As truly as the Lorde liueth yf ye had saued their liues, I woulde not slaye you. And he sayde vnto Jether hys eldest sonne: vp and slaye them. But the lad drue not his sweard, for he feared, because he was yet yonge. Then zebath and zalmona sayde: Ryse thou, and fall vpon vs: for as the man is, so is hys strēgth. And Gedeon arose and slewe zebath and zalmona, and toke away the ornaments, ẏ were on their camels neckes. Then the men of Israell sayd vnto Gedeon: Raigne thou ouer vs, both thou, thy sonne, and thy sonnes sonne, for thou haste deliuered vs oute of the hande of Madian. And Gedeon sayde vnto them: I wyll not raygne ouer you, nether shal my chyld raygne ouer you, but the Lorde shall raigne ouer you. And agayne Gedeon sayde vnto them: I wold desyre a certayne requeste of you, euen that you woulde geue me euerye man the eare ringes of hys praye. For they had golden earynges, because they were Ismaelites. And they answered: we wyll geue them. And they spredde a mantell, and dyd caste there in euerye man the earynges of hys praye: and the wayghte of the golden earynges that he required, was a thousand and seuen hundred sicles of gold, beside cheynes, pommaunders and purple rayment that was on the kynges of Madian, and beside the chaynes, that were about their camels neckes. And Gedeon made an Ephod therof, and put it in hys citye Ephrah. And all Israell went a whorynge after it, in the same place, whiche thynge became a ruyne vnto Gedeon and to his house. Thus was Madian brought low before the chyldren of Israel, so that they lyft vp their heades no more. And the country was in quietnes foretye yeares in the dayes of Gedeon. And Ierobaall the sonne of Joas went, and dwelt in his owne house. And Gedeon had lxx. sonnes of hys bodye begotten, for he had many wyues. And hys concubine that was in Sichem, bare hym a sone also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, in a good age, and was buryed in the sepulcher of Joas hys father, euen in Ephrath, that pertaineth vnto the father of the Ezrites. But it fortuned, that as sone as Gedeon was dead, the chyldren of Israell turned away and went a whorynge after Baalim, and made a couenaunte with Baal to be their God, and the chyldren of Israell thoughte not on the Lorde their God whiche had deliuered them out of the handes of all their enemyes on euerye side. Neyther shewed they mercye on ẏ house of Ierobaal, otherwyse called Gedeon, accordyng to all the goodnes which he had shewed vnto Israell.

The. ix. Chapter.

Abimelech the sonne of Ierobaall wente to Sichem, vnto his mothers brethrē, and communed with them, and with all hys mothers fathers kynred, saying: saye I pray you, in the eares of all the enhabitours of Sichem: whether is better for you, that all the sonnes of Ierobaall (which are lxx. persons) raygne ouer you, eyther that one raygne ouer you? Remember, that I am of youre bone, and of your flesshe. And hys mothers brethren spake of him in the audience of the men of Sichem all these wordes, and their hartes were moued to folowe Abimelech. For they sayde: he is our brother. And they gaue hym lxx. peces of syluer out of the temple of Baal Berith, wherwith Abimelech hyred vayne and lyght persons which

went with hym. And he wente vnto
2par.21a hys fathers house at Ephzah & slewe
all hys bzethzen, the sonnes of Jero-
baal, euen .lxx. persõs with one stone.
Notwithstandyng, yet Joathan the
yongest sonne of Jerobaal escaped, for
he hyd hym selfe. And all the men of
Sichem gathered together, and al the
house of Mello, and came and made
Abimelech kyng in the playne, where
the great stone was by Sichem. And
when they told it to Joathan, he wẽt
and stode in the toppe of mount Gari-
zim, and lyfte vp his voyce, and cryed,
and sayde vnto them: Herken vnto me
B you men of Sechim, that God maye
4Esd.4b herken vnto you. ¶ The trees wente
forth to anoynt a kyng ouer them, and
sayd vnto the Olyue tree: raigne thou
ouer vs. But the olyue tree sayd vnto
them: shoulde I leaue my fattenes,
which both gods & men prayse in me,
and go to be promoted ouer the trees?
And the trees sayde to the fygge tree:
come thou and be kynge ouer vs. The
fygge tree answered them: shoulde I
forsake my swetnes, & my good fruite,
and go to be promoted ouer the trees?
Then sayde the trees vnto the vyne:
come thou and be kynge ouer vs. The
vyne sayde vnto them: should I leaue
my wyne wherby I cheare both gods
and men, and go to be promoted ouer
the trees? Then sayd all the trees vn-
to the firre bushe: come thou & raygne
ouer vs. And the firre bushe sayd vnto
the trees: if it be true that ye wyll a-
noynt me kynge ouer you, then come,
and put your trust vnder my shadow.
If no, the fire come out of the fir bush,
and waste tht Ceder trees of Libanon.
C Nowe therfore, if ye do truly and vn-
corruptlye, to make Abimelech kynge:
and if ye haue dealte well with Jero-
baall and his house, and haue done vn-
to hym, accordynge to the deserynge
of hys handes, iudge ye. For euen he
(my father) fought for you, and aduen
tured hys lyfe, and rydde you oute of
the hande of Madian. And ye are ry-
sen vp agaynst my fathers house thys
daye, and haue slayne hys childzen, e-
uen .lxx. persons with one stone, and
haue made Abimelech the sonne of his
mayde seruaunte, kynge ouer the men
of Sichem, because he is your bzother.
if ye then haue dealt truely and purely
with Jerobaall and with hys house
thys daye then reioyce ye with Abi-
melech, and let hym reioyce with you.
But if you haue not dealt truely, then
I praye God a fire maye come out of
Abimelech, and consume the men of
Sichem and the house of Mello. And
that ther may come a fire from among
the men of Sichem, and oute of the
house of Mello, and consume Abime-
lech. And Joathan ranne awaye and
fledde, and went to Beor and dwelt
there, for feare of Abimelech hys bzo-
ther. When Abimelech had raygned
three yere, God sent a spzet of hate be-
twene Abimelech, and the men of Si-
chem. And the Cittizens of Sichem
rayled vpon Abimelech; and wyshed
that the wickednesse done to the .lxx.
sonnes of Jerobaall myght come on
him, and that God wold lay the blood
of them vnto Abimelech their bzother
which slewe them, and vpon the other
men of Sichem which ayded hym in
the kyllynge of hys bzethzen. And the
citizens of Sichem set men to laye a-
wayte for him in the top of the mon-
taynes, which men (whyle they lyed
for hys commynge) robbed all that
came a longe the way by them. And it
was tolde Abimelech. And Gaal the
sonne of Abed came with hys bzethzen,
and they gat them to Sichem. And the
men of Sichem put their confidence
in hym. And they went oute into the
fieldes, and gathered in theyz grapes,
and trode them, and made merye: and
wente into the house of theyz goddes,
and dyd eate and dzynke, and curssed
Abimelech. And Gaal the sonne of A-
bed sayde: what is Abimelech? & what
is Sichem? that we shoulde serue
hym? Is he not the sonne of Jerobaal?
and Zebul is hys officer? Serue
suche as come of Hemor the father of
Sichem, for what reason is it that
we shoulde serue hym? Would God
thys people were vnder my hand then
wold I take Abimelech oute of the

And he spake against Abimelech: make thine hoost greater, and go out. And whē Zebul the ruler of the citye hard the wordes of Gaal the sonne of Ebed, he was wroth, & sent messengers vnto Abimelech priuely, saying: Beholde, Gaal the sonne of Ebed and hys brethren be come to Sichem: and beholde: they set the citie agaynst thee. Nowe therfore vp by nyght, thou and all the people that is with the, & lye in waite in the field. And rise early in the morninge as soone as the sunne is vp, and fall vpon the citie. And if he & the people that is with him, come out agaynst the, do to him what thine handes shall be able. And Abimelech rose vp, and all the people ỹ were with him by night. And they layde a wayte agaynst Sichem in foure companyes. And Gaal the sonne of Ebed went out, and stode in the entrynge of the gate of the citie. And Abimelech rose vp, and the folke that were with him, frō laying awaite. And whē Gaal saw the people he said to Zebul: beholde there come people downe frō the top of the mountaynes. And Zebul said vnto him: the shadowe of the hyls seme men vnto the (and by that errour arte thou deceaued.) And Gaal answered agayne, and sayde: see, ther come folke downe by the myddle of the land, & another company come alonge by the playne of the charmars. Then sayde Zebul vnto him: where is now thy mouth that sayd: what felow is Abimelech that we shoulde serue him? Is not this the people that thou hast despised? Go out nowe and fight with them. And Gaal went out before the citizens of Sichem, & fought with Abimelech. And Abimelech chased hym, that he fledde before him (and he drove him vnto the Citye) and many were ouerthrowē and wounded, euen vnto the entring of the gate. And Abimelech dwelt at Arumah. And Zebul thrust out Gaal and hys brethren that they should not dwel in Sichem (and stirred them not to tarye therin.) And on the morowe it happened that the people went onte into the fielde. And they tolde Abimelech. And he toke the people, and deuided them into three cōpanyes, and layd awayt in the fieldes, and loked, and behold, the people were come out of the Citie, and he ran vpon them, and smot them. And Abimelech, and the companyes that were wyth him reached further, and stode in the entring of the gate of the city. And the two other companyes ran vpon al the people that were in the feldes, & slew thē. And when Abimelech had fought agaynst the citye all that daye, he toke it, and slew the people that was therin, and destroyed the citye and sowed salt thorowout it. And when all the men of the towre of Sichem hearde that, they entred into a strong holde of the house of their God Baali berith, (where they made a bonde with hym, and therof did the place take his name, which place was exceadyng stronge.) And it was tolde Abimelech, that all the men of the towre of Sichem were gathered together, and Abimelech gat him to mounte zelmon, both he and all the people that were with him, & toke axes with him and cut downe bowes of trees, and toke them and bare them on his shoulder, & sayd vnto the folcke that were with hym. What ye haue Judi. 7. g
seene me do, spede youre selues, and do G
lykewyse as I haue done. And al the men that were amonge the people, cut downe bowes, and folowed Abimelech, and put them into the holde, and sette the holde a fier by them: so that (with smoke and fire) all the men of the Towre of Sichem were slayne, vpon a thousande men and women. Then wente Abimelech to Thebez, & beseged it, and toke it. But there was a stronge towre within the citie, and thyther ranne al the men and women, and all the chefe that were in the citie, and shutte it to them, and got them vp by the bulwarkes, to the toppe of the towre. And Abimelech came vnto the towre and fought against it, and went harde vnto the doore of the towre to set it on fyre. And a certayne woman
caste a pece of a mylstone vpon hys 2 reg. 11 b
head, and all to brake hys brayne pan. Then Abimelech called hastely vnto

the yonge man that bare hys harnesse,
1reg.31b and sayd vnto him: *drawe thy sweard
1par.10a and slee me, that men saye not of me: a
woman slew hym. And his lad thrust
hym thorowe and he dyed. And when
the men of Israell sawe that Abime-
lech was deade, they departed euerye
man vnto hys owne house. And thus
Judi.9.c *the wickednes of Abimelech which
he did vnto his father, in sleyinge hys
seuenty brethrē and therto all the wic-
kednesse of the men of Sichem, dyd
God bringe vpon their heades. And
vpon them came the curse of Joathan
the sonne of Jerobaall.

¶ The.x. Chapter.

A After Abimelech there arose,
to defend Israell, one Thola
(the sonne of Phuah) his vn-
cles sonne, a man of Issakar whiche
dwelt in Samir in mount Ephraim.
And he iudged Israell. xxiii. yere and
dyed, and was buryed in Samir. And
after hym arose Jair a Gileadite, and
iudged Israell. xxii. yere. And he had
Jud,12d thirtie sonnes that *rode on thirty asse
coltes, & they had thirtye cities, which
are called the Townes of Jair vnto
thys day, and are in the lande of Gile-
3 ad. And Jair dyed and was buried in
Judg.2d Kamon. * And the chyldren of Israell
3.a.4.a. wroughte wickednesse yet agayne in
6.a.8 g.& the syght of the Lord, and serued Ba-
13.a alim and Astaroth, & the gods of Si-
ria, the gods of Sidon, and the gods
of Moab, the gods of the chyldren of
Ammon, and the goddes of the Philis-
tines, and forsoke the Lord and serued
not hym. And the Lorde was wrothe
with Israell, and solde them into the
handes of the Philistines, and into the
handes of the chyldren of Ammon, whi-
che from that yere forth, vexed and op-
pressed the chyldren of Israell. xviii.
yeare, that were on the other syde Jor-
dane in the lande of the Amorites which
is in Gilead. Moreouer, the chyldren
¶ of Ammon wente ouer Jordan to fight
agaynst Juda, Ben Jamin, and the
house of Ephraim, so that Israel was
sore combred. And the chyldren of Is-
rael cryed vnto the Lorde saying: we
haue synned agaynst thee, for we haue
forsaken our owne God, and haue ser-
ued Baalim. And the Lord sayde vnto
the chyldren of Israell: did not the E-
gyptians, the Amorites, the children of
Ammon, the Philistines, the Sido-
nites, the Amalekites, and the Abi-
nites oppresse you? And ye cryed to me
and I deliuered you out of their han-
des. And for all that ye haue forsaken
me, and serued straunge gods, where-
fore I will helpe you nomore. Go and
crie vnto the gods which ye haue che-
sen, and *let them saue you in the time
of your tribulation. And the chyldren
of Israel sayd vnto the Lord: we haue
synned, do thou vnto vs what soeuer
please thee, deliuer vs onely this day.
And they put away the straunge gods
from them, and serued the Lorde. And
hys soule had pitye on the misery of
Israell. Then the chyldren of Ammon
gathered together, and pitched in Gi-
lead: And the chyldren of Israel gathe-
red thē together, and pitched in Mis-
pa. And the Lordes of Gilead sayde
eche to other: whosoeuer wyll begyn
the battell agaynst the chyldren of Am-
mon, the same shalbe head ouer all the
enhabitoures of Gilead.

¶ The.xi. Chapter.

A And there was one Jephthah
a Gileadite, a stronge man the
sonne of an harlot: and Gilead
begat Jephthah. And Gileades wyfe
bare hym sonnes, whiche when they
were come to age thrulde bitte Jeph-
thah, and sayde vnto hym, thou shalt
not enherite in our fathers house, for
thou art the sonne of a straunge wo-
man. Then Jephthah fledde from hys
brethrene, and dwelte in the lande of
Tob. And there gathered vile and
theuyshe men to Jephthah, and went
out with hym. And it chaunced in pro-
cesse of tyme that the chyldren of Am-
mon made warre agaynst Israel. And
when the chyldren of Ammon fought
thus agaynst Israel, the elders of Gi-
lead went to fet Jephthah out of the
lande of Tob (to helpe them) and sayd
vnto hym: come and be our capitayne,

that we may fyght with the chyldren of Ammon. Jephthah answered the elders of Gilead: dyd not ye hate mee and expell me out of my fathers house: how happeneth it then, that ye come vnto me now in tyme of your tribulacion? And the Elders of Gilead sayde vnto Jephthah: Therefore we turne agayne to thee now, that thou mayest go with vs, and fight against the chyldren of Ammon and be our head ouer all the inhabitoures of Gilead. And
B Jephthah sayd vnto the elders of Gilead: If ye bringe me home agayne to fyghte with the chyldren of Ammon, then if the Lord deliuer thē before me, shall I be your heade? And the elders of Gilead sayd to Jephthah: the Lorde be witnesse betwene vs, yf we do not accordyng to thy wordes. Then Jephthah went with the elders of Gilead. And the people made him head and ruler ouer them. And Jephthah rehearsed all his wordes before the Lorde in Mizpa. And Jephthah sente messengers vnto the kynge of the children of Ammon saying: What haste thou to do with me, that thou arte come agaynst me, to fight in my land? The kynge of the children of Ammō answered vnto the messengers of Jephthah: Because Israel toke away my land, when they came out of Egipt: euen from Arnon vnto Jabok, and vnto Jordan. Now therefore restore those landes agayne with fayre meanes. And Jephthah sent messengers againe vnto the king of the children of Ammon: & said vnto
A.2.b hym: thus sayeth Jephthah: • Israell
C toke not away the lande of Moab, nor the lande of the chyldren of Ammon. But when Israel came out of Egypt and walked thorowe the wildernesse, euen vnto the red sea they came to Ca-
A.10.c des • and sente messengers vnto the kynge of Edom, sayinge: lette me (I pray thee) go thorow thy lande. But the kynge of Edom wouldе not agree thereto. And in lyke maner they sente vnto the kynge of Moab, but he wold not consent. And so Israell abode styll in Cades. And then they went alonge thorowe the wildernesse, and compassed the lande of Edom, and the lande of Moab, and came along by the east syde of the land of Moab, and pytched on the other syde of Arnon, and would not come within the coaste of Moab: • for Arnon was the vtmost border of Moab. And then Israel • sent messengers vnto Sehon, kyng of the Amorites, and kynge of Hesbon, and sayde vnto hym: Let vs passe thorowe thy lande vnto oure owne countrey. But Sehon consented not to Israell, that he shoulde go thorowe hys coaste: but gathered all hys people together, and pytched in Jezah and foughte with Israell. And the Lord God of Israel deliuered Sehon and al his folke into the handes of Israell. And so Israell smote them and conquered al the land of the Ammorites, the enhabiters of the sayde countrey. And they cōquered all the coastes of the Ammorites, from Arnon vnto Jabok, & frō the wildernesse vnto Jordā. So now, seyng the Lord God of Israel hath caste out the Amorites before hys people Israell, shouldest thou possesse the land? May but what people Camos thy god dryueth out that lande possesse thou. Euē so whatsoeuer nacion the Lorde oure God expelleth, that land ought we to enioye. • And arte thou better then Num. 22.a
Balac the sonne of Zephor kynge of deu. 23.a
Moab? dyd he stryue with Israell or fyght agaynst them, all the whyle Israell dwelt in Hesbon and her townes, in Aroer and her townes, and in al the cities ỳ be along by the coastes of Arnon, three hundred yeares? why dyddest thou not recouer them in all that space? Wherfore, I haue not sinned agaynst the. But thou doest me wrong to warre agaynst me. The Lord therfore whiche is A Judge, be Judge this daye betwene the chyldren of Israell and the chyldren of Ammon.
E Howbeit, the kyng of the chyldren of Ammon, harkened not vnto the wordes of Jephthah, which he sent hym. Then the spyrete of the Lord came vpon Jephthah. And he passed ouer to Gilead and to Manasses, and came to Mazphah that lyeth in Gilead, & from

thence vnto the chyldren of Ammon.
And Iephthah vowed a vow vnto the
Num.6d Lord, and sayd: * If thou shalt deliuer
the children of Ammon into my hands
then that thynge that commeth out of
the dores of my house against me, whē
I come home in peace, from the chyl-
dren of Ammon, shalbe the Lords, and
I will offer it vp for a burntofferyng.
And so Iephthah went vnto the chil-
dren of Ammon to fyghte with them.
And the Lord delyuered them into his
handes. And he smote them from Aro-
er tyll thou come to Minith, euen .xx.
cities: and so forth to the playne of the
vineyardes with an exceadyng greate
slaughter. And thus the chyldrene of
Ammon were brought vnder before
the chyldren of Israell. When Iph-
thah came to Mazphah vnto his house,
se, his daughter came out against him,
with tymbrelles and daunses, whiche
was his only child: so that beside her,
G he had nether sonne nor daughter. And
when he sawe her, he rent his clothes
and sayd: Alas my daughter, thou hast
brought me lowe, and art one of them
that troubleth me. For I haue ope-
ned my mouth vnto the Lorde and can
not go backe, and she sayde vnto hym:
my father, yf thou haue opened thy
mouth vnto the Lorde, then doo with
me accordynge to it that proceded oute
of thy mouth, for as much as the Lord
hath auenged the (and geuen the vic-
torye (of thyne enemies the children of
Ammon. And she said vnto her father:
do this much for me: let me alone two
monethes, that I may go down to the
mountaines, & bewayle my virginitie
I and my felowes. And he said go and
he sent her away two monethes. And
so she went with her companions, and
lamented her maydenheade vppon the
mountaynes. And after the end of two
monethes she turned agayne vnto her
father which dyd with her accordyng
to his vowe which he had vowed, and
she had knowen no man. And it grew
to a custome in Israell. The daugh-
ters of Israell came yeare by yeare to
lament the daughter of Iephthah the
Gileadite, foure dayes in a yere.

¶ The .xii. Chapter

AND the men of Ephraim ga-
thered them selues together,
and went northward, and said
vnto Iephthah: * wherfore wentest
thou to fyghte with the chyldrenne of
Ammon, and dyddest not call vs to go
with the? we wil therfore burne thyne
house vpon thee with fyre: and Iph-
thah sayd vnto them: I and my people
were at great stryfe with the children
of Ammon. And when I called you,
ye delyuered me not out of their han-
des. And when I sawe that ye delyue-
red me not, * I put my life in my han-
des, and went vppon the chyldren of
Ammon. And the Lorde delyuered the
into my handes. wherfore then are ye
come vpon me nowe, to fyghte with
me? Iephthah therfore gathered toge
ther all the men of Gilead, and fought
with the Ephraites. And the men of
Gilead smote the Ephraites because
they sayd: Ye Gileadites are but run-
neagates of Ephraim amonge the
Ephraites & the Manassites. Moreo-
uer, the men of Gilead toke the pas-
sages of Iordan before the Ephraites.
And when those Ephraites that were
escaped, sayde: let vs go ouer, then the
men of Gilead sayde vnto them: Art
thou an Ephraite? they sayd nay. Then
sayde they vnto him: then say: Schib-
boleth (which is by interpretacion: an
eare of corne.) And he sayde Sibbo-
leth: for he couldē not so pronounce.
And then they toke hym, & slewe him
at the passeges of Iordan. And there
were ouerthrowen at that tyme of the
Ephraites. xlii. M. And Iephthah
iudged Israell .vi. yeare, and dyed, and
was buried in one of the cities of Gi-
lead. After thys man, iudged Israell
one Abezan of Bethlehem, and he had
xxx sonnes and .xxx. daughters, whom
he sent out, and toke .xxx. other in, for
his sonnes. And when Abezan had
iudged Israell .vii. yeare he dyed, and
was buryed at Bethlehem. After him
Elon a Zabulonite iudged Israell .x.
yere, and Elon the Zabulonite dyed,
and was buried in Ialon, in the coun
trye of Zabulon. After him, Abdon the
sonne

sonne of Hellel a Pharatonite iudged Israel. And he had xl. sons, and thirty neueus, that rode on .lxx. Asse coltes. And when Abdon the sonne of Hellel the Pharatonite had iudged Israell eyght yere he dyed, and was buried in Pharthon in the lande of Ephzaim, in the mount of the Amalekites.

¶ The.xiii. Chapter.

AND the chyldzen of Israel began agayne to committe wickednes in thy syght of ỹ Lozd. And the Lozd delyuered them into the hands of the Philistines .xl. yere. And there was a man in Zaraah of the kynred of Dan, named Manoah, whose wyfe was barren, and bare not. And the Aungell of the Lozd appeared vnto the woman, and sayde vnto her: Behold, thou art barren, and beareſt not: But thou shalt conceaue, and beare a sonne. And nowe beware * that thou dzynke no wyne, noz stronge dzynke, neyther eate any vncleane thynge: foz se, thou shalt conceaue and beare a son. And there may no * rasoz come on hys hrad. Foz the lad shalbe an * abstayner vnto god, euen from his (infancie and from his) birth, And he shall begyn to deliuer Israel out of the handes of the Philistines. Then the wife came, and told her husband saying: a man of God came vnto me, and the fassion of hym was lyke the fassion of an Aungell of God, exceadyng fearful. But I asked him not whence he was, neyther tolde he me his name, but sayd vnto me * behold thou shalt be with chylde & beare a sonne, and nowe dzynke no wyne noz stronge dzynke, neyther eate anye vncleane thynge: foz the lad shalbe an abstayner to God, euen from hys (infancie and from hys) birth, to the daye of hys death. Then Manoah made intercession to the Lozde, and sayde: I pzay the my Lozd, let the men of God whiche thou sendeſt, come once mozе vnto vs, and teache vs what we shall do vnto the ladde when he is bozne. and God hearde the boyce of Manoah, and the Aungell of God came agayne vnto the wyfe as she sat in the feelde. But Manoah her husbande was not with her. And the wife made haste and ranne, and shewed her husbande, and sayde vnto hym. Behoide, the man appeared vnto me that came vnto me to daye. And Manoah aroſe and wente after hys wyfe, and came to the man, and sayde vnto hym: arte thou the manne that spakeſt vnto my wife? And he sayde: I am. Manoah sayde: nowe when thy sayinge is come to passe: what shalbe the maner of the chylde, and what shall he doo? And the Aungell of the Lozde sayde vnto Manoah: Thy wyfe muste abstayne from all that I sayde vnto her: she maye eate of nothyng that cometh of the vyne tree, noz dzynke wyne oz stronge dzynke, noz eate any vncleane thynge. But muste obserue all that I bad her. Manoah sayde vnto the Aungell of the Lozde: we wyll kepe thee styll, vntyll * we haue made readye a kyd, and haue set it befoze the. And the Aungell of the Lozde sayde vnto Manoah: though thou make me abide. * I wyll not eate of thy bzeade. And yf thou wylte offer a burnte offerynge, thou muſt offer it vnto the Lozd. Foz Manoah wyſt not that it was an angell of the Lozde, And Manoah sayde agayne vnto the aungell of the Lozde: What is thy name, that when thy sayinge is come to passe, we maye do thee some wozshyppe? And the aungell of the Lozde sayd vnto hym: * why askeſt thou after my name, whiche is secrete. And so Manaoh toke a kydde with a meatofferyng & offered it vpon a rocke vnto the Lozde. And the aungell dyd wonderously. Manoah and his wyfe lokynge vppon. And when the flame came vp toward heauen from the aulter, the angell of the Lozd ascended vp in the flame of the aulter. And Manoah and his wyfe loked vpon it, and fell flat on their faces vnto the grounde. But the angel of the Lozd did nomozе apeare vnto Manoah and hys wyfe. And then Manoah knew that it was an angell of the Lozde, and sayde vnto hys wife * we shall surely dye, because we haue sene god. But his wyfe sayd vnto him: If the Lozd would kyll vs,

Iud.13b
Num.6a
Iud.13b
Iud.13c
Iud.13e
Tob 12d
Gen.18a
Tob 12b
Ge.12.g
D
Exo.33d
Iudi.6.c

he would not haue receaued a burnt=offrynge and a meateoffrynge of oure handes, nether would he haue shewed vs all these thynges, nor woulde nowe haue told vs any suche. And the wife bare a sonne, and called his name Samson. And the ladde grewe, and the Lorde blessed hym. And the spyrit of the Lorde beganne to mone hym in the hoofte of Dan, betwene Zarsah and Eshaol.

¶ The xiiii. Chapter.

A Samson went downe to Thānath and sawe a woman in Thānath of ꝑ daughters of ꝑ Philistines, and he come vp, and tolde his father & his mother: and sayde: I haue sene a woman in Thannath of the daughters of ꝑ Philistines. And nowe gene me her to wyfe. Then his father and mother sayde vnto him: * Is there neuer a woman amonge the daughters of thy brethren, and among all my people, but that thou must goo, and take a wyfe of the vncircumcised Philystines? And Samson sayde vnto hys father: geue me this woman, for shee pleaseth me wel. But his father and mother wist not that it was the Lordes doynge, and that he sought an occasion agaynste the Philistines, for at that tyme the Philistines raygned ouer Israell. Then wet Samson and hys father and his mother downe to

Deu. 7. a

B Thannath, and came to the vineyardes of Thamnath. And behold, a yong (wood) lyon roared vpon hym. And the spyrite of the Lorde came vpon him. And he tare hym, as he woulde haue rente a kydde, and yet had nothyng in his hande, neither tolde his father and mother what he hadde done. And he went downe, & talked with the woman, which semed well fauoured in the eyght of Samson. And within a shorte space after, as he went thyther agayne to take her to wyfe, he turned

C oute of the way, to see the carkasse of the Lyon. And behold, there was a swarme of bees and honey, in the carkasse of the Lyon. And he toke of the honey in his handes, and went eating and came to his father and mother, and gaue theym also. And they dyde eate. But he tolde not theim, that he had taken the honey out of the carkasse of the Lyon. And soo his father came vnto the woman and Samson made there a feast, for so vsed the yong men to do. And when they (the cytezens of that place) sawe hym, they brought .xxx. companions to be with hym. And Samson sayd vnto them: I will nowe putte forthe a ryddle vnto you. And if you can declare it me within .vii. dayes of the feast, & fynde it out. I will geue you .xxx. shirtes, & xxx. chaunge of garmentes: But and yf you can not declare it me, then shal ye geue me .xxx. shertes, & xxx. chaūge of garmentes. And they answered hym put forth thy ryddle that we may heare it. And he sayde vnto theym: Oute of the eater came meate: and oute of the stronge came swetenes. And they cold not in three dayes expounde the ryddle. And when the seuenth day was come they sayde vnto Samsons wyfe: flatter thyne husbande, (and perswade hym) that he may declare vs the ryddle least we burne thee and thy fathers house with fire. Haue ye called vs hether, to make vs beggers? And Samsons wife wept before him (complayned) and sayde: Surely thou hatest me and louedst me not: for thou hast put forth a riddle vnto the children of my folcke, and hast not told it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it thee? And Samsons wife wepte before hym .vii. dayes, while the feast lasted. And the seuenth day he tolde her, because she lay so sore vpon hym. And she tolde it the children of her folke. And the men of the citie sayde vnto hym the seuenth day, before the sonne went downe. What is sweter then honey, and what is stronger then a Lyon? Then sayde he vnto them: If ye had not plowed in my cauke, ye had not found out my riddle. And the spyrit of the Lord came vpon hym. And he went down to Ashelon, and slewe thirtie men of theim, & spoyled them, & gaue chaunge of gar-

D mentes

mentes vnto the which expounded the riddle. And he was wroth, and went vp to his fathers house. But Samsons wyfe was geuen to one of his companyons, that he had taken vnto him.

The xv. Chapter.

AND it chanced within a whyle after, euen in the tyme of wheate haruest, that Samson visited his wyfe with a kyd, sayinge: I wyll go into my wife into the chamber: but her father wold not suffer him to goo in. And her father sayde: I thought that thou haddest hated her, and therfore gaue I her vnto one of thy companions. Is not her yonger sister fayrer then she? Take her in steade of the other. Samson said vnto them: Nowe am I more blameles then the Philistines, & therefore wyll I do them displeasure. And Samson went out and caughte three hundred foxes, and toke firebrandes, and fastened tayle to tayle, and put a firebrande in the myddes betwene two tayles. And whan he had set the brandes of fire, he sent them out (that they might runne abroade, which went immedyately) into the standyngt corne of the Philistines, and burnt vp both the reped corne, and also the standing, wyth the vyneyardes and oliues. Then the Philistines sayd: Who hath done this? And it was told them that Samson the sonne in lawe of the Thamnite, because he had taken his wyfe, and geuen her to his companion. And the Philystines came vp and burnte her and her father with fire. And Samson said vnto them: Though ye haue done this yet will I be auenged of you, & then I will cease. And he smote them legge and thigh with a mightie plague. And then he went and dwelt in the cane of the rocke Etam. Then the Philistynes came vp, & pitched in Juda, and lay in a place, that was afterward called Lehi (that is a Jawbone, wher their host was scatered abroade.) And the men of Juda said, why are ye come vp vnto vs? They answered: to binde Samson are we come vp, and to do to hym as he hath done to vs. Then three thousande men of Juda went downe to the caue of the rocke Etam, and said to Samson: wottest thou not that the Philistenes are rulers euer vs. wher fore then hast thou done thus vnto vs? He answered them: as they dyd vnto me so haue I done vnto theym. And they sayde vnto hym agayne: we are come downe to bynde the, and to deliuer thee into the hande of the Philistines. And Samson sayd vnto them: sweare vnto me (and promes me) that ye shall not fall vpon me your selues. They answered him, saying: No, but we wyll bynde thee, and deliuer thee vnto their hands: But we will not kil thee. And they bounde hym with two newe cordes, and broughte hym from the rocke. And when he came to Lehi, the Philistines showted against him. And the spryte of the Lorde came vpon hym, and the cordes that were vppon hys armes, became as flaxe that was burnt with fier, for the bandes lowsed from of hys handes. And he founde a rottenne Jawe bone of an asse, and put fourth hys hande, and caught it, and slewe a thousande men therwith. And Samson sayde: with the Jawe of an asse, haue I made heapes of them: with the Jawe of an asse haue I slaine a thousand mē And whē he had lefte speakynge, he cast awaye the Jawe bone oute of hys hande, and called the place: Ramath Lehi (That is by interpretacion, the lyftyng vp of the Jawe bone.) And he was sore athirste, and called on the Lorde, and sayde: Thou haste geuen thys greate victorye, in the hande of thy seruaunt. And nowe I muste dye for thirst, and fall vnto the hands of the vncircumcised. But God brake a great toth that was in the Jawe, and ther came water therout. And when he had dronke, his spryte came againe and he was refreshed, wherfore the name therof is called vnto this daye, the well of the caller on, which came of the Jawe. And he iudged Israell in the dayes of the Philistines, twentye yeres.

Leui. 14.
Judicū 2.

The

The.xvi.Chapter.

THen went Samsō to Azath, and sawe there an harlotte and went in vnto her. And it was tolde the Azathites, saynge: Samson is come hyther. And they went about, and layde wayte for hym ther, al night in ỹ gate of the citie and were still all the nyght, sayinge: in the morgnyng whan it is daye, we shal kyll hym. And Samson toke his rest tyll mydnyght, and arose at mydnight and toke the dores of the gate of the citie, and the two side postes, and rente them of, with the barre and al, and put them vpon his shoulders, and caryed them vp to the top of an hill, that is before Hebron. And after this, it fortuned that by the ryuer of Sorek, he loued a womā, called Dalila, vnto whō came the Lordes of the Philistines, and sayd vnto her: perswade hym, and se wherin his greate strength lyeth, and by what meane we maye ouercōe hym that we may bynde hym, to bring hym vnder, and euery one of vs shall geue the eleuen hundred siluerlinges. And Dalila sayde to Samson: Oh, tell me where thy great strenth lyeth, and how thou mightest be bound, and brought vnder. Samson answered vnto her: If they bynde me with seuē grene withes that were neuer dryed, I shalbe weake as other menne. And then the LORDE of the Philystynes brought her seuen wythes that were yet greane and neuer dryed, and shee bound hym therewith. Notwithstandyng she had men lynge in wayte with her in the chamber. And shee sayde vnto him: the Philistines be vpon the Samson. And immediately he brake the withes as a strynge of towe (that is twined) breaketh, when it fealeth fyre. And so hys strengthe was not knowen. And Dalila sayde vnto Samson: Se, thou hast mocked me, and tolde me lyes. Nowe therfore tell me, wherwith thou mightest be bound. He answered her: yf thou bind me with newe ropes that neuer were occuppyed, I shall be weake, and as another manne. Dalila therefore toke newe ropes, and bounde hym therewith and sayde vnto him: the Philystines be vpon the Samson. And ther were lyers of wayte in the chamber, and he broke them from of his armes, as they had bene but a threde. And Dalila sayde vnto Samson, hitherto thou hast begyled me, and tolde me lyes: yet tell me, howe thou mightest be bounde. He sayde vnto her: If thou plantedst the.vii. lockes of my heade with an heare lace. And she fastened them with a nayle, and said vnto him: the Philistines be vpon the Samson And he awaked out of his slepe, & pluckes awaye the nayle, that was in the plattynge with the heare lace. AND she sayde vnto him agayn: Howe canst thou saye that thou louest me when thyne hart is not with me? behold, thou hast mocked me this three tymes, and hast not tolde me, wherein thy greate strength lyeth. And as she lay vpon hym with her wordes continually vexynge of hym, his soule was encombred euen vnto the death. And so he tolde her all his harte, and sayde vnto her: there neuer cam raser vpō mine headde, for I haue bene an abstayner (that is to say consecrate) vnto God, euen from my mothers wombe: therfore whan I am shauen, my strength will goo from me, and I shall wax weake, and be lyke all other men. And when Dalila sawe that he had tolde her all hys heart, she sent and called for the Lordes of the Philistines, saying: come vp yet this once, for he hath shewed me all his hart. Then the Lords of the Philistines came vp vnto her, and brought the money in their handes. And she made him slepe vpon her knees, (and to lay hys head downe in her lappe) and she sent for a man, and he dyd shaue of the seuen lockes of his head, and beganne to vexe him, and his strength was gone frō hym. And ther sayde: the Philistines be vpon the Samson. And he awoke oute of hys slepe, and sayde: I will go outs nowe as at other tymes before, and shake my selfe, and he wist not that the Lord was departed frō hym. But the Philistines

A Other wise called Gaza

B

C

D

E

ſtines tobe him, and put out his eyes, and brought hym downe to Azath, & bound him with two fetters of braſſe And he did grinde in the priſon house howebeit the heare of his headde began to growe agayn after that he was shauen. Then the Lordes of the Philiſtines gathered them together, for to offer a ſolempne offeryng vnto Dagō their God, and to reioyce: for they ſaid oure God hath deliuered Samſon our enemie into our hands. And whē the people ſawe hym, they prayſed their God: for they ſayde: our GOD hath deliuered into our hāds, our enemie, & deſtroyer of our coūtrey, which ſlue many of vs. And whē their harts were mery, it fortuned, that they ſaid ſend for Samſon that he maye make vs laughe. And they fet Samſon out of the priſon house, and he played before them, and they ſet hym betwene the pillers. And Samſon ſayde vnto the lad that led hym by the hand: ſette me that I may touche the pillers, that the houſe ſtand vpon, and that I may leane to them. And the houſe was full of men and women. And there were all the Lordes of the Philiſtines. And there were vpon the roofe a thre thouſand men and women, y beheld while Samſon played And Samſon called vnto the Lorde, and ſayde: O Lorde God, thinke vppon me, and ſtrenthen me, at this time onely. O God that I may be auenged of the Philiſtines for my two eies. And Samſon caught the two middle pillers, on whiche the houſe ſtode, & on which it was borne vp, the one in his ryghthande, and the other in his lefte, and ſayde: my ſoule ſhall dye with the Philiſtines, and bowed them with all his myght. And the houſe fel vpon the Lordes, and vpon all the people, that were therein. And ſo the deade whych he ſlewe at hys death were more then they which he ſlewe in his lyfe. And then his brethren and all the houſe of hys father came downe, and toke hym vppe, and broughte hym & buryed him betwene Zarath and Eſtahol, in the buryinge place of Manoah hys father. And he iudged Iſraell twenty yeares.

The .xvii. Chapter.

THere was a man in mount Ephraim named Micah, and he ſayd vnto his mother: the leuen hundred ſyluerlynges that were taken from thee, about which thou curſedſt, and ſpakeſt it in myne eares. Beholde, the ſyluer is with me, I toke it away. And his mother ſayd: bleſſed be thou my ſonne, in the Lord. And when he had reſtored the leuen hundred ſyluerlynges to hys mother agayne, hys mother ſayde: I vowed the ſyluer vnto the Lord of myne hande for thee my ſonne: that thou ſhouldeſt make a grauen ymage and an ymage of metall. Nowe therefore, I wyll geue it thee agayne. And when he reſtored the money agayne vnto hys mother, hys mother toke two hundred ſiluerlynges, and gaue them to a goldſmyth, which made thereof a grauen ymage, and a ymage of metall, & it was in the houſe of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim, (That is to ſaye, a garment for the Prieſte, and Idoles.) And filled the hand of one of hys ſons which became hys prieſte. In thoſe dayes there was no kynge in Iſraell, but euery man dyd that whiche was good in his owne eyes. And ther was a ponge man out of Bethlehem Juda of the kynred of Juda: whiche ponge manne was a Leuite, and ſotourned there. And the man departed oute of the citie of Bethlehem Juda, to goo dwell where he coulde finde a conuenient place. And he came to mount Ephraim, to the houſe of Micah as he iourneied. And Micah ſayd vnto him. whence commeſt thou? The Leuyte anſwered hym. I am of Bethlehem Juda, and go to dwell where I maye fynde a place (and where I maye eſpye it to be for my profyt.) And Micah ſayde agayne vnto hym: dwell with me, and be vnto me a father and a prieſte. And I wyll geue the ten ſiluerlynges by yeare, two garmentes, and thy meate and drinke. And the Leuite was content to dwell with the man

Judi. 18 and. 21. d

and

and was vnto him as one of his owne sonnes. And Micah consecrated the hand of the Leuite, and the yong man became hys prieste, and was in the house of Micah. Then sayde Micah: nowe I am sure, that the Lord wyl be good vnto me, seynge I haue a Leuite to my prieste.

The.xviii.Chapter.

A Jud.17b

IN those dayes there was no kynge in Israell. And in those dayes the trybe of Dan sought them an enherytaunce to dwel in, for vnto that tyme there fell none enherytaunce vnto them amonge the trybe of Israell. And the chyldren of Dan sent of their kynred fyue actyue men in feates of warre oute of theyr coastes, euen out of Zaraah and Estahol, to bewe the land and search it out, and sayd vnto them: go and search out the lande. Whiche when they came to mounte Ephraim, euen to the house of Micah, they lodged there. And when they were in the house of Micah, they knewe the voyce of the yonge man the Leuite: and when they turned in thyther, they said vnto him: who brought thee hyther? what makest thou in this place? and what haste thou here? And he answered them: thus and thus dealeth Micah with me, and hath hyred me, and I am become hys priest. And they sayde vnto hym agayne: Aske counsell nowe of God, that we maye knowe, whether the waye which we go, shall be prosperous, or no. And the prieste sayde vnto them: go in peace, for the Lord gydeth your way which ye go. Then the fyue men departed, and came to Lais, and sawe the people that were therein, howe they dwelte careles, after the maner of the Sydons, styll, and without casting of parels: and that no man made any trouble in the lande, or vsurped any dominion, but were farre fromme the Sydons, and had no busynes with other men. And they came vnto theyr brethren, to Zaraah and Estaholl. And their brethren sayde vnto them: what haue ye done? And they answered: Arise, that we may go vp against them, for we haue sene the lande surely a very good one. And do ye syt styll: be not slouthfull to departe. But come to conquere the lande (it shalbe no labourre.) If ye wyll go, ye shall come vnto a people that casteth no parelles, and it is a very large countrie: whiche God hath geuen into your handes. It is also a place, whiche doeth lacke nothing that is in the worlde. And there departed thence of the kynred of the Dannites, euen out of Zaraah & Estahol, sixe hundred men appoynted with instrumentes of warr. And they wente vp, & pitched in kariath Jarim which is in Juda. Wherfore they called the place, the hoost of Dan, vnto this day: and it is on the backesyde of kariath Jarim. And they wente thence vnto moūt Ephraim, and came to the house of Micah. Then answered the .v. men that went to spye out the countrye of Lais, and sayd vnto their brethre: wot ye not that there is in these houses an Ephod, Theraphim, a grauen ymage, and an ymage of metall? Nowe therfore consider what ye haue to do. And they tourned thyther warde and came to the house of the yonge man the Leuite, euen vnto the house of Micah, and saluted hym peasably e. And the syxe hundred men gyrded with weapons of warre, which were of the chyldren of Dan, stode by the entrynge of the gate. And the fyue men that went to spye out the lande, went in thyther and toke the kerued Image, and the Ephod, Theraphim, and the Image of metall. And the prieste stode in the entrynge of the gate with the syxe hundred men that were armed vnto batel, whyle the other went into Micahs house, and fet the kerued Image the Ephod, Theraphim: and the Image of metall. Then sayd the prieste vnto theym: what do ye? They answered hym: houlde thy peace, laye thyne hande vppon thy mouthe, and come with vs, to be our father & priest. Is it better for thee to be a prieste vnto the house of one man, then to bee a priest vnto a tribe or kinred of Israel?

Iud

And the Preist was glad and toke the Ephod, and Theraphim, and the grauen ymage, and went with the people
And they turned and departed, and put
F the chyldren, the cattell and their other substaunce before theym. And when they were a good way from the house of Micah, the men that were in the houses, and in Michas house, made an oute crye, and followed after the chyldren of Dan, and called vnto the. And they turned theyr faces, and sayde vnto Micah: what ayleth thee that thou maketh an outcrye? And he sayde ye haue taken away my goddes whyche I made, and also the Preist, and goo your wayes with them. And what haue I more? how the say ye vnto me, what ayleth the? And the chyldren of Dan sayde vnto him, let not thy voice be harde amonge vs, least angrye fellowes runne vpon thee, and thou lose thy lyfe, & the lyues of all thine housholde. And soo the chyldren of Danne went theyr wayes. And when Micah sawe that they were to strong for him he turned and went backe vnto hys
G house agayne. And they toke the thinges which Micah had made, and the preist which he hadde, and came vnto Lais, euen vnto a people that were at rest and without mystrust, and smote them with the edge of the swearde, & burnt the citie & fire. And there was no man to helpe because Lais was far from Sidon, and they hadde no medelynge with any other mā. And the citie stode in the valey that lieth by Beth rob. And they buylt therin there a citie, and dwelt therein. And called it
Iud. 19. Dan, after the name of Dan theyr father, whyche was borne vnto Israel. Howbeit, in very dede the name of ỹ citie was Lais at the beginning. And the chyldren of Dan set them vppe the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and hys sonnes, were the preistes
Iud. 18. in the tribe of Dan vntill they were caryed awaye out of the lande captiue. And they set them vppe the kerued ymage, which Micah made, all ỹ while that the house of God was in Silo.

The.xix. Chapter.

I

IT chaunced in those dayes, when there was no kynge in Israell, that a certayne Leuite, soiourning on the side of mounte Ephraim, toke to wife a concubin out of Bethlehem Juda: and hys concubin played the whore by him, & went away frō hym, vnto her fathers house to Bethlehem Juda, and there contynued foure monethes. And her husbande arose, and wente after her, to speake frendely vnto her, and to bring her home againe, hauing his lad with hym, and a couple of asses. And shee brought hym vnto her fathers house, and when the father of the damosell sawe hym, he reioyced of hys comyng. And his father in lawe, the damosels father kepte hym. And the Leuite abode with him three dayes, and soo they did eate and drynke, and lodged B
there. The fourth daye when they arose early in the morynge, the man stode vp, to departe. And the damo- Gen. 18.
sels father said vnto his sonne in lawe: comforte thine hart with a morsel of breade, and then go your waye. And they satte down, and did eate & drinke, both of them together. And the damosels father sayd vnto the man: Be content I pray the, and tary al night, and lette thine harte be merye. And when the man stode redy to departe, hys father in lawe compelled hym to turne agayne, and to tary all night ther. And he rose vp earely the fifth daye to departe, and the damosels father sayde, comforte thine harte: and they taryed C
vntill after midday. And they did eate both of them together. And when the man arose to departe with his concubine and his lad, his father in law, the damsels father sayd vnto him: behold the day goeth fast away, and drawe to warde euen, tary all nyght: se the least way tary this day here, that thin hart may be merye. And to morowe get you earelye vppon youre waye, that thou mayest get the to thy tente. Nevertheles the man would not tarye but arose and departed, and came as

far

far as Jebus, (which is Jerusalem) and his two asses laden, and his concubine and his ladde with hym. And when they were faste by Jebus the day was sore spent, and the yong man sayd vnto the master: come I pray the and let vs turne in, into thys citie of the Jebusites, and lodge all nyghte there. His master answered him: we will not turne into a straunge cytye that are not of the chyldren of Israell: we will go forth to Gibea. And he D sayd vnto his lad, go forward, and we shall come to one of these places to lodge al nyghte either in Gibea or in Rama. And they went forward vpon theyr way, and the sonne went down vpon them, when they were faste by Gibia, whiche belongeth to them of Ben Jamin. And they turned thither warde to go in, and lodge all nyght in Gibea. And when he came, he satte hym downe in a streate of the citie, for there was no man that tooke them to lodgynge. And beholde, there came an olde man from his worke, oute of the fielde at euen, which was also of mount E Ephraim, & dwelte as a straunger in Gibea. But the men of the place were the chyldren of Ben Jamin. And when he had lyft vp his eyes, he saw a wayfaryng man in the streate of the cytie. And the olde man sayde: whether goest thou? And whence comest thou? He answered hym: we come from Bethlehem Juda, toward the side of mount Ephraim: from thence am I, and I went to Bethlehem Juda, and goo nowe to the house of the Lorde. And there is no man that receyueth me to house, we haue strawe and prouender for our asses, and breade and wyne for me and thy handmayd, and for the lad that is with thy seruaunt, & we lacke nothyng. The olde man sayd: peace be F with thee, all that thou lackest shalte thou finde with me: onely abyde not in the streate all nyght, and so he broughte him into his house, and gaue fodder vnto his Asses. And they washed theyr feete, and did eate and drinke. And as they were makyng their hartes mery, beholde, the men of the citye whych were wicked, beset the house rounde aboute, and thrust at the dore, and spake to the man of the house, the olde man, sayinge: bryng forth the man that came into thyne house, that Ge. we may knowe hym. And the man of the house, the olde men went oute, & sayde vnto them, Oh nay my brethren do not so wickedly, seynge that thys man is come into myne house: doo not so vnmete a thynge. Beholde, here is my daughter a mayden, and this mans concubine, them I wyll bryng oute nowe vnto you, and humble them, and do with them what semeth you good: but vnto this man, do not so abhominable a thynge. But the men would not harken to hym. And the man toke his concubine, and brought her oute vnto them, whyche knewe her, and abused her, all the nyght, euen vnto the morninge. And when the daye began to spryng, they let her go. And then came G the woman in the dawning of the day and fell down at the dore of the mans house, where her Lorde was, tyll it was daye. And her Lorde arose vp in the morninge, and opened the doores of the house, and went out to goo hys waye. And beholde, the woman, euen his concubine laye a longe before the dore of the house, and her handes stretched oute vpon the threshoulde. And (he thinking her to haue bene a slepe) sayde vnto her: vp and let vs be going But she answered not. Than the man (perceyuing that she was deade) toke her vp vpon an Asse, and stode vp, and gat him vnto his owne home. And when he was come vnto his house, he toke a knife, and caught his concubin, and deuided her with the bones into twelue peces, and sente her into all quarters of Israell. And all that saw it sayde: there was no suche dede done or sene sence the chyldren of Israell came oute of Egypt vnto thys daye, consyder the matter, take aduisement and say your myndes.

The .xx. Chapter. I

Then all the chyldren of Israell went oute: and the congregation was gathered together as

it had bene but one manne, euen from Dan to Beerseba, and vnto the lande of Gilead, vnto the LORDE in Mizpa, and there stode folke out of all quarters, and of all the trybes of Israell, in the congregation of the people of God, foure hundred thousande fote men, that drewe swoordes. And when the chyldren of Ben Jamin harde that the childzen of Israel were gone vp to Mizpa, and had sayde. O ye chyldzen of Israell, tell vs howe this wickednes happened. And the Leuite, the womans husbande that was slayne, answered and sayd, I cãe into Gibea, that is in Ben Jamin, & my concubine to lodge all nyght. And the men of Gibea rose agaynst me, and beset the house rounde about vpon me by nyght, and thought to haue slayne me: and my concubine haue they so forced, that she is deade. And I take my concubine, and cutte her in peces: and sente her thorowout all the landes of the enheritaunce of Israell. For they haue committed abhomination & folly in Israell. Beholde ye are all childzen of Israell. Ponder thys matter, and geue your aduise in the case. And all the people arose, as it hadde bene one man, sayinge, there shall not a man of vs go to his tent, neyther turne into hys house. But this shalbe it that we will do to Gibea: we will go vp by lotte agaynste it. And we will take ten men of the hundred thorowe oute all the trybes of Israell, and an hundred of the thousand, and a thousande out of ten thousande, to fet vitayle for the people, to make that they maye go agaynste Gibea Ben Jamin, because of all the abhomination, ỳ they haue wrought in Israell. And soo all the men of Israell gathered together agaynste the citie, knitte together, as it had bene but one man. And the tribes
Iudi. 20 of Israell sente men thorowe all the trybe of Ben Jamin sayinge, what wyckednesse is this, that is happened amonge you? Nowe therefore deliuer vs the men, those chyldzen of Belial wh̄ch are in Gibea, that we may slay them, and put away euil from Israel. Neuertheles, the childzen of Ben Jamin, wolde not harden vnto the voice of theyr brethren, the childzen of Israell: but gathered them selues together oute of the cities vnto Gibea, to come out and fight against the childzen of Israell. And the childzen of Ben Jamin were numbred at that tyme, out of the cities .xxvi. thousand men that drewe swoordes, beside the enhabyters of Gibea, whyche were numbred seuen hundred chosen men. And amonge all these folke were seuẽ hundred lefte handed men, whiche euery one coulde slynge stones at an heare breadth and not mysse. And the chyldzen of Israell beside Ben Jamin, were numbred foure hundred thousande men that drewe swoordes, and were all men of warre. And the chyldzen of Israell arose, and wente vp to Bethell, and asked councell of God, who should begyn the battell agaynste the chyldzen of Ben Jamin: And the Lorde sayde Juda shal begin. And the childzen of Israell stode vp earely and beseged Gibea. And the men of Israell wente out to battayle agaynst Ben Jamin, and the men of Israell putte them selues in araye to fight against them, beside Gibea. And the chyldzen of Ben Jamin came out of Gibea, and destroyed of the Israelites that day .xxii. thousande men, and broughte theym to the earth. And the folke of the childzen of Israel plucked vp theyr hartes, and went to agayne, & made battel in the same place where they did the first daye. And the chyldzen of Israel went vp, and wept before the Lord vnto euen, and asked of the Lord, sayinge: shal we go agayn to battell agaynste the chyldzen of Ben Jamin our brethren? And the Lorde sayde: go vp agaynst them. And ỳ childzen of Israell came out agaynste the childzen of Ben Jamin the seconde daye. And the childzen of Ben Jamin wẽt against thẽ out of Gibea, the secõd day & destroied to the earth of the childzẽ of Israel once again .xviii. M men ỳ drewe swoordes euerye man of thẽ. Then the childzẽ of Israel & all ỳ people went vp & came vnto Bethel,

and

and wept and sat there before the lord and fasted the same day vnto euen, and offered burntoffrynges and peaceoffrynges before the Lord. And the chyldren of Israell asked the Lorde: for there was the arke of the appoyntemente of God, in those dayes. And Phinehes the son of Eleazar, the son of Aaron waiting vpon it at that time sayd: shall I get me vp to go out anye more to battayle agaynst the childzen of Ben Jamin my brethren, or shal I cease? The Lorde sayde: go for to morowe I wyll delyuer them into your handes. And Israell set lyers awaite rounde aboute Gibea. And the chyldren of Israell went vp agaynste the childzē of Ben Jamin the third time, and put themselues in aray agaynste Gibea, as twyse before. And the chyldren of Ben Jamin came out agaynst the people, and were drawen awaye from ỹ cytie. And they began to smite of the people deade (as twise before,) by two hie wayes of which one goeth vp to Bethel, and the other to Gibea, thorowe the fielde) vppon a thirtene men of Israell. And the childzen of Ben Jamin sayde. They are fallen before vs, as at the first. But the childzē of Israell sayde: let vs flye and pluckе them away from the citie, vnto the hie wayes. And all the men of Israel rose vp out of theyr place, and put thē selues in araye at Baal Thamar. And lykewyse the lyers in awayt of Israell, came forth out of theyr places, euē out of the medowes that were aboute Gibea, and came agaynst Gibea: ten thousande chosen men, out of all Israell, and there was a sore battell. But the other wist not that so greate euyll was so nie them. And the Lord plaged Ben Jamin before Israell, and the chyldren of Israell destroyed of the Beniamites the same day. xxv. thousande, and an hundred men, that drue sweardes euerypone of thē. And whā the chyldren of Ben Jamin saw that they were put to the worst, the men of Israell gaue rome to the Beniamites because they trusted vnto the laiers in wayte, which they hadde layd beside Gibea. And the liers in wayte hasted, and ranne vpon Gibea, and went and smote all the citie with the edge of the swearde. And an appoyntment hadde the men of Israell from the lyers in wayte, that they shoulde make a great smoke ryse vppe oute of the citie. And when the men of Israell fledde in the battell: Ben Jamen began to smyte deade of the chyldren of Israell, about a thirtye persones, and sayd: the other are put to the worse before vs, as in the fyrst battell. But whan there began to aryse out of the citie a pyller of smoke, the Beniamites loked backe: and beholde, the waste pynge of the hole cytie, beganne to ascende vppe to heauen. When the men of Israel also turned agayne, the men of Ben Jamen, were abasshed, for they sawe that euil approched theim. And therefore they turned their backes before the men of Israell, vnto the way that leadeth to the wylderneße, but the men of warre ourtoke them. And beside that, they whyche came oute of the citie, destroyed them in the myddle of theym. And thus they compaſſed the Beniamites aboute, and chaſed them to Menuha, and ouer ranne them to Gibea, on the eastside: and there were slayn of Ben Jamin. xviii. thousande, whych were all men of warre. And they turned & fled to the wylderneße warde, and vnto the rocke of Rymmon. And the other slewe by the waye of the rest of them, fiue thousande men, and stucked vnto them, vntyll they came to Gideō and slewe two thousande men of thē. So that al that were slaine that same day of Ben Jamen. were. xxv. thousand men that drewe sweardes, whyche were all men of war: onelye. vi. hundred men turned and fled to the wylderneße, vnto the Rocke of Rymmon, and abode there. iiii. monethes. And the men of Israell turned backe again vnto the chyldren of Ben Jamin, and smote thē with the edge of ỹ swearde in the cyties, both man and beast, and all that came to hande, and set on fire all the cities that they could come by.

The. xxi. Chapter.

AND every manne of Israell
sware in Mizpa, sayinge:
There shall none of oure
doughters vnto wyues of
Ben Iamin to dwelle. And the people
came to Bethel, and abode there vn-
to euen, before God, and lift vp their voy-
ces and wept sore, and sayd: O Lorde
God of Israell, why is this chaunced
in Israel, that there should be this day
one tribe lacking in Israell? And on
the morowe the people rose vp betyme, &
made there an altar, and offered burnt
offrynges and peace offrynges. And the
children of Israel sayd, who is there
amonge all the tribes of Israell, that
came not vp with the congregation
vnto the Lorde? For they had made a
great othe concernynge hym that came
not vp to the Lorde in Mizpa, sayinge:
He shall surely die. And the children of
Israel had pitie on Ben Iamin their
brother, and sayde: There is one tribe
cut of from Israell this daye: what
shall we do vnto the remnant of them
that they may haue wyues? We haue
sworne by the Lorde, that we wyl not
geue the of our doughters to wyues.
And they sayde: Is there any of the tri-
bes of Israell, that came not vp to Miz-
pa to the Lorde? And behold, there came
none of the inhabiters of Iabes Gi-
lead vnto the hoste and congregation.
For the people were numbred: and be-
holde, there were none of the inhabiters
of Iabes Gilead there. And they sent
thyther a multitude, eight thousand
men of the stoutest of them, and co-
manded them, sayinge: Go and smyte
the inhabiters of Iabes Gilead with
the edge of the swerde, both the women
and children. And this is it that ye
shall do: Destroye all the males
and all those vnto whom lyen by
mankynde they fynde among the in-
habiters of Iabes Gilead. And they
founde among the inhabiters of Iabes
Gilead foure hun-
dreth maydens, yet vndefiled, that had no-
lyen by mankynde lyenge with any male
and brought them vnto the hoste
to Silo, which is in the lande of Ca-
naan. And the whole congregation
sent thyther, and spake vnto the chil-
dren of Ben
Iamin, that were in the Rocke of
Rymmon, and called peaceably vnto
them: and Ben Iamin came againe
at that tyme, and they gaue them wi-
ues, which they had saued alyue of
the women of Iabes Gilead. But
they sufficed them not. And the people
had cõpassion on Beniamin, because
that the LORDE had made a gap in the
tribes of Israell. And then the elders
of the congregation, sayd: what shall
we do to the remnant of them, to get
them wyues, seeyng all the wiues of
Ben Iamin are destroyed? And they
sayd: There must be an enheritaunce
for them that be escaped of Ben Ia-
min, that a tribe be not destroyd out
of Israell: do we so it, we maye not
geue them wiues of our doughters.
For the children of Israel had sworne
saying: Cursed bee he that geueth a
wife to Ben Iamin. Then they sayde:
Beholde, there is a feaste of the Lorde
yerely in Silo, which is on the north
syde of Bethel, and on the east syde of
the way that goeth frome Bethel to
Sichem, and south frome Libanon.
Therfore they commaunded the chil-
dren of Ben Iamin, saying: Go and
lye in wayte in the vineyardes, And
when ye se that the doughters of Silo
come out to daunce in a rowe, then
come ye out of the vineyardes, & catche
you euery man a wyfe of the daugh-
ters of Ben Iamin. And when their
fathers or brethren come to vs to cõ-
playn, we will say vnto them: Haue
pytie on vs for their sakes, because
we reserued not to eche man his wife
in time of warre. Ye haue not geuen
vnto them, that ye should synne in the
same. And the children of Ben Iamin
did euen so: and toke them wiues ac-
cordynge to the nombre of them that
daunced, whom they caught. And they
went, and returned vnto their inhe-
ritaunce, and repayred the cities, and
dwelte in them. And the children of
Israell departed thence at that tyme,
euery man to his tribe and
to his kynred, and went out frõ thence
euery man to his enheritaunce. For
in those dayes there was no kynge in

Israel: but every man did that which semed right in his owne eyes.

¶ The ende of the Booke of Iudges, called in the Hebrue Sophtim.

¶ The booke of Ruth.

¶ The fyrst Chapter.

A

IT fortuned that (in the dayes of a certain Iudge, whenne the iudges iudged,) there fell a dearthe in the lande, and a certayne manne of Bethleem Iuda went for to sogorne in the countrey of Moab: he and his wyfe, and his two sonnes. The name of the manne was Elimelech, and the name of his wyfe, Naomi, and the names of his two sonnes were, Mahlon and Chilion, and they were Ephrattes out of Bethlehem Iuda. And when they came into the land of Moab, they continued there. And Elimelech Naomies husband died, and she remained with her two sonnes, which toke the wyues of the nations, of the Moabites, the one's name was Orpha, and the other's Ruth. And they dwelled B there about a ten yere. And Mahlon and Chylion dyed also, euen both of them, and the woman was left vnto the C children of her two sonnes, and of her husband. Then rose she vp with her daughters in lawe, and returned from the countrey of Moab: for she heard say in the countrey of Moab, how that the Lorde had visited his people, and geuen them breade. Wherfore she departed out of the place where she was and her two daughters with her. And they went on their waye to returne vnto the lande of Iuda. And Naomi said vnto her two daughters in lawe: Go and returne eche of you vnto your mothers house: the lorde dealeth kyndly with you, as ye haue dealte with the deade, and with me. And the Lord geue you, that you may fynd rest, either of you in the house of her husband. And when she kyssed them, they lyfte vp their voyce, and wept, and said vnto her: Surely we will go with thee vnto thy people. And Naomi said: Turne again my daughters, for what cause will you go with me? Are there any mo children in my wombe to be your husbandes? Turne again my daughters, and goe: for I am to old to haue an husbande. And if I sayd, I haue hope, yf I toke a husband also this night, and shulde also already beare sonnes; wolde ye tary after them till they were of age? wolde ye for them so long refraine from mariyng of husbands? Not so my daughters: for it greeueth me much for your sakes, that the hande of the Lorde is gone out against me. And they lyfte vp their voyces, and wept again. Then Orpha kyssed her mother in law, but Ruth abode styl by her. And Naomi said: Se, thy sister in law is gone D again vnto her people, and vnto her goddes: returne thou after her. And Ruth answered, Entreat me not to leaue thee, and to returne from after thee: for whether thou goest, I will go also, and where thou dwellest, there I will dwell: thy people shall be my people, and thy God my God. Where thou dyest, there will I dye, and there will I be buried. The Lord do so to me, if ought but death only depart thee and me asunder. When she E sawe that she was stedfastly minded to go with her, she left speaking vnto her. And so they went both, vntil they came to Bethleem. And when they were come to Bethlehem, it happened of them there as they went all the citie, and the women sayde: Is not this Naomi? And she answered them: Call me not Naomi, (that is to say, beautifull) but call me Mara, (that is to saye, bytter.) For the almighty hath made me very bitter. I went full, and the Lorde hath brought me home againe emptie. Why then call ye me Naomi, seyng the Lorde

humbled me, and the almyghty hathe brought me vnto aduersitie? And so Naomi with Ruthe the Moabitesse her daughter in lawe, returned out of the countreye of Moab, and came to Bethlehem, in the beginnyng of barly harueste.

¶ The. ij. Chapter.

AND Naomies husband had a kynsman of strengthe might (which was of the kinred of Elimelech) named Booz. And Ruth the Moabitesse sayd vnto Naomi: let me go to the field, and gather eares of corne (suche as the reapers leaue) after any man, in whose syght I fynde grace. And she sayd vnto her: Go my daughter. And she wente and came to the fielde, and gathered after the reapers, and her chaunce was, that the same field pertained vnto Booz, which was of the kinred of Elimelech. And behold, Booz came from Bethlehem, and sayd vnto the reapers: the Lord be with you. And they answered hym: the Lorde blesse thee. Then sayd Booz vnto his yonge man that stode by the reapers, whose damosell is this? And the yong man that stode by the reapers, answered, and said: It is the Moabitisse damosel, that came with Naomi out of the countreye of Moab, and she sayd vnto vs: Oh let me lease and gather after the reapers, the eares that remayn: and so she came and hath continued euen fro the mornyng vnto nowe, saue that she taried a litle in the house. Then said Booz vnto Ruth: Hearest thou my daughter, Go to none other field to gather, neither go from hens, but abyde here by my maidens. Let thyne eyes be on the fielde that they reape, and goo thou after the maidens: haue I not charged the yong men, that they shall not hurte thee? Moreouer, when thou art a thurst, go vnto the vessels, and drynke of that whiche the laddes haue drawen. Then she fell on her face, & bowed herself to the grounde, and sayd vnto hym, how is it that I haue found grace in thyne eyes, & ye knowe me, seyng I am an alient? And Booz answered and sayd vnto her, All is told and shewed me, that thou hast done vnto thy mother in lawe sence the death of thine husband, how thou hast left thy father and thy mother, and the lande where thou wast borne, and art come vnto a nation, whiche thou knewest not in tyme paste. The LORDE quite thy woorke, and a full reward be geuen thee of the Lorde GOD of Israell, vnder whose wynges thou arte come to abyde. Then she sayde: Let me fynde fauour in thy syght my Lorde, thou that haste comforted me, and spoken hartely vnto thy mayde, whiche yet am not lyke vnto one of thy maydens. Booz sayd vnto her agayne, In tyme of refection, come thou hyther, and eate of the bread, and dyppe thy soppe in the vynegar. And she satte downe by the reapers, and he reached her parched corne: of the whych she dydde eate, and was sufficed, and lefte parte. And when she was rysen vp to gather, Booz commaunded hys yong men, saying: lette her gather euen amonge the heapes, and forbydde her not. And leane her some of the sheues for the nonce, and lette it lye, that she may gather it vp, (without shame) and rebuke her not. And so she gathered in the fielde, vntyll euen, and threshed, that she hadde gathered, and it was in measure vpon an Ephe (that is three bushels) of barley. And she tooke it vp, and went into the Citie: and when her mother in lawe hadde seene what she had gathered, she plucked oute also, and gaue to her that she had reserued when she had eaten ynough. And her mother in lawe sayd vnto her: Where hast thou gathered to day, and where wroughtest thou? Blessed be he, that knewe thee. And she shewed her mother in lawe howe she had wrought with hym, and sayde: The mannes name with whom I wrought to day is Booz. And Naomi sayd vnto her daughter in lawe: Blessed be he of the Lord, for he ceaseth not doo good to the lyuynge, and to the dede.

Iosu. 5 b

Tob. 2. a

And Naomi sayde vnto her:
[illegible] ye, [illegible] and of yonge
[illegible] Moabyte,
[illegible] thou shalt
[illegible] tyll that they haue
ended all my haruest. And Naomi an-
swered vnto Ruth her daughter in
law: it is best my daughter that thou
go oute with his maydens, that they
fall not vpon thee in any other fielde.
And so she kepte her by the maydens
of Booz, to gather, vnto the ende of
barley haruest, and of wheat haruest
also: & dwelt with her mother in law

¶ The.iii. Chapter.

THē Naomi her mother in law
saide vnto her: my daughter,
shall I not seke reste for thee,
that thou mayest prosper? And is not
Booz our kynsman, with whose may-
dens thou spakest? Behold, he wyn-
neweth barley to nyght in the threshing
floore: washe thy selfe therefore, and
anoynt thee, and put thy rayment vp-
on thee, and gette thee downe to the
barne, But lette not a man knowe of
thee, vntil he haue left eating & drin-
kinge. And when hee goeth to sleepe,
marke the place where he layeth him
downe, and then goe and lyfte vp the
clothes that are on his feete, and laye
thee downe there, and so shall he tell
thee what thou shalte do. And she an-
swered her: all that thou biddest mee,
I will do. And so she went downe
vnto the barne, and dyd accordinge to
all that her mother in lawe bad her.
And when Booz had eaten and dron-
ken, and made him merye, and was
gone in, to ly downe beside the heape
of corne, she came softly, and lift vppe
the clothes of his feete, and laide her
downe. And at mydnyght the manne
was afrayde and groped. And beheld
a woman lye at his feete. And he said,
what art thou? she answered: I am
Ruth thine handmayde, spreade thy
wynge ouer thyne handmayd, for thou
arte the nexte of the kinne. He sayde:
blessed be thou in the Lord my daugh
ter, for thou haste shewed more good
nes in the latter ende, then at the be-
gynning, in as muche as thou folowe-
dest not yonge menne, whether they
were poore or rich. And now my dou-
ter feare not, I will do to thee all that
thou requirest, for all the ryng of my
people doth know, that thou arte a ver-
tuous woman. And it is true that I
am of thy next kin, howbeit, there is
one nyer than I. Tarye thys nyght.
And whē morning is come, yf he will
marye thee, it is good, let him doe.
But & yf he will not haue thee, as sure
as the Lorde liueth I will haue thee:
by stil vntil the morning. And so she
lay at his feete vntyl ye morning. And
she arose vp before one could knowe
another. And he said: let no mā know
that there came any woman into the
barne. And he said againe vnto ye mā
tel that thou hast vpon thee, & how it
lyeth vp. And when she herde it vp, he mete
in fyue measures of barley, and layde
it on her. And she gat her into the ci-
tie: and when she came in to her mo-
ther in law, she said, how is it with
my daughter? And she told her all that
the mā had don to her. And said also:
these vi. mesures of barly gaue he me
& said: thou shalt not come empty vn-
to thy mother in law. Then saide she
my daughter, sit stil, vntil thou know
how the matter will chaūce. For the
man will not be in rest, vntil he haue
finished the thing this same day.

¶ The.iiii. Chapter.

THen went Booz vnto the
gate and sat hym downe there:
and behold, the kynsman of
whiche Booz spake, came by. Vnto
whome he sayde: come and sit downe
here, and called him by hys name.
And he tourned in, and satte downe.
And her toke ten men of the elders of
the citie, and sayde: sit ye downe here.
And they sat downe. And he sayde vn-
to the kynsman: Naomi that is come
agayne out of the countrey of Moab
will sell a parcell of lande, whyche
was oure brother Elimelechs. And
I thought to do the to wete and lay
the bye it before the inhabitours and
elders of my people. If thou be dis-
posed to redeme it, do it: and if thou
wylte not redeme it, [illegible]

that I may know. For there is none to chalenge it, saue thou, and I nexte
B thee. And the other answered, I will purchase it. Then sayde Booz, what
day thou byest the fielde of the hande of Naomi, thou must take also Ruth
Deu.25.b the Moabite, the * wyfe of the dead, to stere vp the name of the dead vpon his enheritance. The kinsman answered: I can not purchase it, for marryng of myne owne enheritance: take thou my righte to thee, for I can not purchase it. Now this was the maner of old tyme in Israell concerning purchase and changing, for to stablish all thing: that a man muste plucke of his shoe, and geue it his neighbour, & this was a sure wytnesse in Israell.
C Therfore the kinsman said to Booz: Bye it thou: and so drue of his shooe. And Booz sayde vnto the elders, and vnto all the people: Ye are witnesses this day, that I haue bought all that was Elimelecs, & all that was Chilions, and Mahlons, of the hande of Naomi. And moreouer, Ruth, the Moabite, the wyfe of Mahlon, haue I purchased to bee my wyfe, to stere vp the name of the dead vpon his enheritance, and that his name bee not put out frome among his brethrē, and from the gate of his place: ye are witnesses this daye. And all the people that were in the gate, and the Elders sayde: We are witnesses: The Lorde make the woman that is comme into
Gen.29. thyne house, lyke * Rahel and Lea,
Gen.30. which twayn did builde the house of Israel: Do thou also valiantly in Ephrata, and be famous in Bethleem.
Gen.38.c Thy house be like the house of Pharez, * whom Thamar bare vnto Iuda, euen of the sede whiche the Lorde
D shall geue thee of this yong woman. And so Booz toke Ruth, & she was his wife. And when he went in vnto her, ✠ Lord gaue, that she conceiued, & bare a sonne. And the women sayde vnto Naomi: Blessedbe the Lord, the which hath not left thee withoute a kynsman to haue a name in Israell, and that shall bryng thy lyfe agayne, and cherishe thyne olde age. For thy daughter in law whiche loueth thee, hath borne vnto hym: and she is better to thee than seuen sonnes. And Naomi toke the chyld, and layde it in her lappe, and became nourse vnto it. And her neyghbours gaue it a name, saying: There is a chylde borne vnto Naomi, & called it Obed. The same is the father of Isai, the father of Dauid. These are the generations of
* Pharez: Pharez begatte Hezron: 1.Par.2
Hezron begat Ram, Ram begate Aminadab, Aminadab begat Nahason, Nahason begat Salmō, Salmon begat Booz, Booz begat Obed, Obed begat Isai, Isai begat Dauid. Mat.1.a

The end of the boke of Ruth.

The fyrst boke of Samuel, called the fyrst booke of the Kynges.

The first Chapter.

THere was a man of
A one of the two Ramaths (of the kinred of Zophim, of mount Ephraim) named
1.pa.6.a Elkana, the sonne of Ex.23.c Jeroham, the sonne of Elihu, the son of Thohu, the sonne of Zuph, an Ephrathite: whiche had two wiues, the one called Hanna, & the other Phenenna. And Phenenna had children, but Hanna had none.
* And the said man went vp out of his citie euerye feastfull day, to pray and to offer vnto the Lorde of hostes in Silo, wher were the two sons of Eli (Hophni and Phinches) the Lordes priestes. And it fell on a solemne day, that Elkana offred, and gaue to Phenenna, his wyfe, and to al her sonnes and daughters portions. But vnto Hanna he gaue a portion with a heuy cheere: For he loued Hanna, and the Lorde had made her bareyn. And her enemye (Phenenna) vexed her sore

continually to moue her, because the
B Lord had made her barein. And so did
the yeare by yere as oft as she went
vp to the house of the Lorde. And so
chafed her, which wepte, and did not
eate. Then said Elkana her husband
to her: Hanna, why wepest thou? and
why eatest thou not? & why is thyne
hert troubled? am not I better to the,
then ten sons? So Hanna rose vp af-
ter ỳ they had eaten & dronk in Silo.
And Eli the priest sate vpon a stoole
by one of the side postes of the temple
of the Lord. And she was troubled in
her mynd, and prayed vnto the Lorde,
and wept sore, and bowed a vow, and
said: O Lord of hostes, if thou wylte
loke on the trouble of thyn handmaid
and remembre me, & not forget thyne
handmaid, but geue vnto thyn hand-
mayd a man childe: I will geue hym
Judi. 13 vnto the Lord all the days of his life,
Nu. 6. b. and there shal no rasor come vpon his
heade. And as she continued prayinge
before the Lorde, it fortuned that Eli
marked her mouth. For Hanna spake
in her hert, and her lyps did but moue
only, but her voice was not herd: and
therfore Eli thought she had ben drō-
ken, and Eli said vnto her: How lōge
wilt thou be dronken? put away frō
thee the wyne that thou hast. Hanna
C answered and said: Not so my Lord,
I am a woman of a sorowful hert: I
Psa. 42 a haue dronke neither wyne nor strong
drynke, but haue * powred oute my
soule before ỳ Lord. Count not thine
handmayde to bee lyke a daughter of
Belial, for out of the abundāce of my
heuynes and greke haue I spoken hi-
therto. Eli answered her againe: and
said, Go in peace: the God of Israel
grant the thy petition, that thou hast
asked of him. She saide: Lette thyne
handmayd fynde grace in thy syghte.
And so the woman went her waye,
and did eate, and loked no more so sad.
And they rose vp early, and worship-
ped before the Lorde, and then retur-
ned, and camme to their house to Ra-
math. And whan Elkanah knewe
Hanna his wife, the Lord remembred
her: for in processe of tyme it came to
passe, that she conceiued, & bare a son,
& called his name Samuel (saying:)
because I haue asked hym of ỳ Lord.
D And Elkana and al his house went
vp to offer vnto the Lord, the offryng
due for the feaste, and also his bowe:
Neuertheles, Hanna wēt not vp, but
said vnto her husband: I wyll tarye
vntill the ladde be weyned, and then
I will bryngе hym, that he maye ap-
pere before the Lorde, and there abyde
for euer. Elkana her husband answe-
red her: Doo what seemeth the beste:
tary at home, vntill thou haste wey-
ned hym, and I beseech the LORD
to make good his sayinge. And so the
woman abode, and gaue her son sucke
vntyl she weyned him. And when she
had weyned him, she toke hym with
her, with thre bullockes, & an Epha
of floure, and a bottle of wyne, and
brought him vnto the house of ỳ Lord
in Silo, & the childe was yet but ten-
der of age. And they slue a bullocke,
and brought in the lad to Eli, and she
sayd: Oh my Lorde, as truely as thy
soule lyueth my Lord, I am the wo-
mā that stode before the here prayeng
vnto the Lord. For this lad I praied
and the Lord hath geuē me my desire,
which I asked of him: and therfore I
haue geuen hym vnto the Lorde, as
long as he is mete for the Lord. And
they worshipped the Lord there.

¶ The .ij. Chapter.

1 AND Hanna praied and said:
My hert reioyceth in the
Lorde, and myne horne is ex-
alted in the Lord. My mouth is wide
open ouer myne ennemies, for I re-
ioyce in thy saluation. There is none
so holy as the Lord, for without thee
is nothyng. Neither is there anye so
strongthe as is oure GOD. Talke
not to muche proudely, let olde thyn-
ges depart out of your mouthes: for
the Lorde is a God of knowledge,
and hys purposes come to passe. The
bowe with the myghty men are bro-
ken, and they that are weake, him
girded out thē selues with strength.

Ch

They that were full, haue hyred the
selues for bread, & they ỳ were hungry,
cease so to bee, till the barreyn hathe
borne seuen: and she that hadde many
15 children, is waxed feble. ¶ The Lord
Deu. 32 k killeth, and maketh alyue: bryngeth
downe to ỳ grane, & fetcheth vp again
The Lord maketh poore, and maketh
riche: bryngeth lowe, and heaueth vp
Psa. 113 b on hye. ¶ He reiseth vp the poore out
of the duste, and lyfteth vp the beg-
gar from the donghyll: to set them a-
mong princes, and to enherite theim
with the seat of glory. For the pyl-
lers of the earthe are the Lordes, and
he hath sette the round world vppon
Deu. 8. d them. He will keepe the feete of his
saintes, and the wicked shall kepe si-
lence in darknesse, ¶ and in hys owne
myght shall no man be stronge. The
Lordes aduersaries shall be destroyed
of hym: and oute of heauen shall he
thunder vppon euerye one of theym.
The Lorde shall iudge the endes of
the world, and shall geue myght vn-
to his kynge, and exalte the horne of
C of his annointed. And Elkana went
to Ramath to his house, and the lad
dyde ministre vnto the Lord before
Eli the priest. But the sonnes of Eli
were chyldren of Belial, and knewe
not the Lorde. And the priestes made
a lawe for the people, that whenso-
euer any man offred anye offeryng, the
Priestes ladde came whyle the flesshe
was a sething, and a fleshehoke with
three tethe in his hande, and thruste it
into the panne, kettill cauldron or pot
And all that the fleshe hoke brought
vp, that the priest toke away. And so
they dyd vnto all the Israelites, that
came thyther to Silo. Yea, and ther-
to, before they burnt the fatt, the pries-
tes ladde came and said to the manne
that offered: Geue flesshe that I maye
dresse it for the Priest, for he will not
haue sodden flesshe of thee, but rawe.
D And yf any man sayde vnto hym: Let
them burne the fat accordyng to the
day, and then take as muche as thyne
heart desyreth. The ladde would an-
swere hym, yea, thou shalte geue it
me nowe: and yf thou wylte not, I
wyll take it with violence. And the
synne of yonge men was verye great
before the Lorde. For menne abhor-
red the offerynge of the LORDE.
But the chylde Samuell mynistred
before the Lorde, gyrded aboute wyth
a lynnen Ephod. Moreouer hys
mother made hym a lyttle coate, and
broughte it to hym from yere to yere,
when shee came vppe wyth her hus-
bande to offer the offerynge in the
solempne feastes: And Eli blessed
Elkana and hys wyfe, and sayde: the
Lorde geue thee seede of thys wo-
man, for the petition that shee asked
of the Lorde. And they wente vnto
theyr owne home. And the Lorde
vesyted Hanna, soo that shee concey-
ued and bare three sonnes and two
daughters. And the chylde Samuell
E
growe before the Lorde. Eli was
verye olde, and hearde all that hys
sonnes dyd vnto all Israell, and how
they laye with the women that wayt-
ed at the doore of the Tabernacle of
wytnesse, and he sayde vnto theym:
why do ye suche thynges? For of all
these people I heare cupll reportes
of you. Oh, naye my sonnes: for it is
no good reporte that I heare, howe
that ye make the Lordes people to
trespasse. If one man synne agaynste
another, daiseme may be iudges: but
if a man synne agaynst the Lord, who
wyl be his daiseman? Notwithstan-
dynge, they harkened not vnto the
voyce of their father, because the Lord
would slay them. The chyld Samuell
Luke. 2. f
profited ¶ and grew, & was in fauour
F
bothe with the Lorde, and also with
men. And there came a manne of God
vnto Eli, & sayd vnto him: thus saith
the Lorde: dyd not I apeare vnto the
house of thy father when they wer in
Egypt subiect vnto Pharaos house?
And I chose thy father out of all the
tribes of Israell to be my priest, for to
offer vpon myne aulter, and to burne
Leu. 12 b
incense ¶ & to weare an Ephod before
deu. 12. b
me, And I gaue vnto the house of thy
father all the burntofferynges of the
chyldren of Israel, wherfore tread ye
downe my sacrifice and myne offering,

which I commaunded to be made in the tabernacle, and honoreſt thy children aboue me, to make youre ſelues fat of the firſt frutes of all the offringes of Iſrael my people? Wherefore the Lord God of Iſrael ſaith: I ſaid that thy houſe and the houſe of thy father ſhould walke before me for euer. But nowe the Lord ſaith: that be far from me: for them that worſhip me, I will worſhip, and thei that deſpiſe me ſhal come to ſhame. Behold the daies com, that I wil cut of thine arme and the arm of thy fathers houſe that ther ſhall not bee an elder in thine houſe. And thou ſhalt ſe thyne enemy in the tabernacle (of the Lord) and in all the wealth which (God) ſhall geue Iſrael, and there ſhal not be an elder in thine houſe for euer. Neuerthelesſe I will not deſtroye all the males that come of the fro myne aulter. But to make thine eyes daſe, & to make thine hearte melt. And al they that be multiplied in thine houſe ſhal die if they be men. And this ſhalbe a ſygne vnto thee, that ſhall come vppon thy twoe ſonnes Hophny and Phinehes: euē in one daye they ſhall die both. And I will ſtere me vp a faythfull prieſte that ſhall do accoʒding to my hert and mind. And I will builde him a ſure houſ. And he ſhal walke before mine anointed for euer. And they that are lefte in thine houſe, ſhall comme and crouch to him for a litle pece of ſiluer and a cake of bread, and ſhal ſaye: put me (I praye the) in one office or other amonge the preeſtes, that I may eat a morſell of bread.

2 Re. 22.

1 Re. 2. G

The. iii. Chapter.

AND the child Samuell miniſtred vnto the Lorde before Eli and the worde of the Lord was precious in thoſe dayes, neither was ther anye open viſion. And it chaunſed at that time, that Eli lay in his place, and his eyes began to ware dymme that he couldē not ſe. And yer the lampe of God went out, Samuell laide him downe to ſleepe in the temple of the Lorde, where the Arke of God was. And the Lorde called Samuel, and he ſayd, here I am, and he ranne vnto Eli, and ſaide: here am I, for thou calleſt me. And he ſaid I called thee not: go agayn, and ſleepe. And he went and layd him downe to ſlepe. And the Lord called once again: Samuell, and Samuell aroſe, and went to Eli, and ſayd: I am here, for thou diddeſt cal me. And he aunſwered: I called the not my ſonne, Go again and take thy reſt: Samuel knew not yet the Lorde, neyther was the worde of the LORDE yet opened vnto him. And the Lorde went ta and called Samuell the thirde tyme. And hee aroſe, and wente to Eli. and ſaid: I am here for thou haſt called me And Eli perceued that the LORD had called the childe. Therefore, Eli ſaid vnto Samuel: go, and ly downe and if he call the agayne, then ſaye: ſpeake on Lorde, for thy ſeruaunt heareth. So Samuel wente, & layde him downe in his place. And the Lord came, and ſtoode, and called as before, Samuel Samuell. Samuel anſwered: ſpeake on for thy ſeruant hereth. And the Lorde ſaide to Samuell: behold, I wil do a thing in Iſrael, that both the eares of as many as heareth it, ſhal tingle. In that day I wil raiſe vp againſt Eli, al thinges whiche I haue ſpoken concerning his houſe tō the beginning to the endinge, I haue told him · ỳ I will iudge his houſe for euer. For ỳ wickednes which he knoweth. For whē the people curſed his ſons for the ſame wickednes, he hath not corrected thē. And therfor, I haue ſworn vnto the houſe of Eli, that the wickednes of Elies houſe, ſhall not be purged with ſacrifice nor offringe for euer. Samuel lay til the morning and opened the dores of the houſe of the Lorde. And Samuell feared to ſhewe Eli the viſion. Then Eli called Samuell, and ſayde: Samuel my ſon. And he anſwered: here I am. He ſayd: what is that the Lord hath ſaid vnto the? I praye the hide it not frō me. · God do ſo and ſo to thee, if thou hide any thing from me, of al that he ſaid vnto the. And Samuel told him

euery whit, & hyd nothing from him. And he said: It is the Lorde, let hym do what semeth him best. And Samuell grew, & the Lord was wyth him, and left none of his wordes vnperformed. And all Israel frō Dan to Berlabe wist that faithful Samuel was made the Lords prophet. And ỹ lorde appered again in Silo: for the Lorde opened himself to Samuel in Silo, thorow the word of the Lord.

¶ The. iiij. Chapter.

1 AND Samuel spake vnto al Israell. (And it fortuned, ỹ in those dais the Philistins cam together to fight.) And Israell wente out against the Philistins to battaile, and pitched beside ỹ 1.k.7.d •helpestone. And the Philistins pitched in Aphek. And put theim selues in aray agaynst Israel. And whenne they ioyned the battaile, Israel was put to the worse before ỹ Philistins. And the Philistines slue in aray alōg by the fieldes, about a foure thousand men. And when the people wer come into their tentes, the elders of Israel saith: Wherfore hath the Lorde cast vs downe this day before ỹ Philistins & let vs fetche the arke of the appointment of the lord out of Silo vnto vs, that whan it cometh amōg vs, it may saue vs, out of the hande of oure enemie. And so the people sent to Silo, 3 and fet from thens the arke of the appointment of the Lord of hostes, whiche dwelleth betwene ỹ Cherubins. And there were the twoo sonnes of Eli, Hophi, and Phinehes with the arke of the appointment of God. And it fortuned, that when the arke of the appointment of the Lorde came into the host, all Israel: shouted a mighty shoute, so that the earth rang agayne. And when the Philistins hearde the noyse of the shoute, they saide: What meaneth the sounde of this myghtye shoute in the hoste of the Hebrues? And they vnderstode how that ỹ arke of the Lord was come into the hoste. 4 And the Philistins were afrayd, and sayd: God is come into the host. And they sayde agayne: Wo vnto vs, for it was neuer so before this: wo vnto vs who shall deliuer vs out of the hande of these mighty Gods? These are the gods ỹ smote the Egyptians with so many plagnes in the wildernes. Bee strong, & quite your selues lyke men, O ye Philistins, that ye be no seruātes vnto the Hebrues, as thei haue bē to you. Be of a manly corage therfore & fight. And the Philistins fought, & Israel was put to the worse, & fledde euery mā into his tent. And ther was an exceding great slaughter. for there wer ouerthrowen of Israel. xxx. M. footemen. And ỹ arke of God was ta 1.re.2.g kē, and the two sons of Eli, • Hophni & Phinches were dead. And ther ran a man of Ben Jamin out of ỹ aray, & came to Silo the same daye with hys clothes rente, & earth vpon his head. And whē he came, Eli sat vpon a stole & loked toward the way: for his heart feared for the arke of God. And when the man came into ỹ citie, & told it, all the citie cried. And whē Eli herd the noyse of the crying, he said: What meaneth this noise of the rumor? And the mā came in hastily, and told Eli. Eli 1.re.3.a was. xcviii. yere old, & • his sight failed him ỹ he could not se. And the man said vnto Eli: I am he that came out of the aray, and fled this day out of the D hoste. And he said: What thing is fortuned my son? The messenger answered, & said, Israel is fled before ỹ Philistins, & ther is a great slaughter chāsed among the people, & thy two sons Hophni & Phinehes ar dead, and the arke of God is taken. And it fortuned that whē he made mētion of the arke of God, Eli fel frō of his stoole backward vpon ỹ threshold of the gate, & his necke brake, & he died: for he was an old man and heuy, & iudged Israel forty yeres. And his daughter in law Phinehes wife was with child, & ny the birth. And whē she herd the tidinges ỹ the Arke of God was taken, & that her father in law, & her husband were dead, she bowed her selfe, & trauailed, for her paines came vpon her. And about the time of her deathe, the women that stode about her, said vn-

to

to her: feare not, for thou hast borne a
sonne, but she answered not, nor re-
garded it. And she named the childe
The glo- Ichabod, saying: The glorye is de-
ry is gon parted from Israel. Because the Ark
of God was taken, and because of her
father in law and her husbande. And
she saide agayne: The glorie is gone
frō Israel, for the arke of god is takē.

¶ The v. Chapter.

A And the Philistines toke the
Arcke of God, and caryed it
from the helpestone vnto As-
dod, againe the Philistines toke the
arke of God, and broughte it into the
house of Dagon, and set it by Dagō.
And when they of Asdod were vp in
the nexte day in the morning, behold,
Dagon lay vpon the earth before the
Arke of the Lord. And they toke Da
gon, and set him in his place agayne.
And when they were vp early in the
next morning, behold, Dagon lay v-
pon the grounde before the Arcke of
the Lord, and his head, and hys twoe
handes cut vpon the thresholde, that
only the shape of a fishe was lefte on
B him. And therfore is it, that the prie-
stes of Dagon (neither any man that
commeth into Dagons house) treade
not on the threshold of Dagon in As
dod vnto this day. But ẏ hand of the
Lord was heuy vpon them of Asdod,
and he destroyed them, and smote thē
with emerodes, both Asdod and in al
the costes therof. (The villages also
and ẏ feldes in the middes of the con-
try wer ful, & ther came vp mice, and
ther was a confusion of gret death in
the citie.) And whē the men of Asdod
saw that tt was so, they said: the arke
of the God of Israell shall not abide
C here with vs, for his hand is sore vpō
vs and vpon Dagon our God. They
sent therfore and gathered all ẏ Lor-
des of the Philistines vnto them and
said: what shal we do with the Arke
of the God of Israel? They answe-
red: let the arke of the God of Israell
be caried about vnto Gath. And they
caried the arke of the God of Israell
about. And it fortuned, that when
they had caried it about, ther was by
the hand of the Lord a myghty great
noise in the citie, and he smot the men
of the citie both smal and greate and
they had secret dyseases. (And the Ge
thites toke councell, and made thē sel
ues pryuy seates of skinnes.) There-
fore they sente the arke of God to A-
karon, And assoone as the Arcke of
God came to Akaron, the Akaronyt-
es cried out saying: they haue broght
the Arke of the God of Israell to vs
to slea vs and our people. And so they D
sente, and gathered together all the
Lordes of the Philistines and saide:
sende awaye the Arcke of the God of
Israel, to go agayn to his own place
that it sle vs not and our people. For
ther was great lamentation ouer the
dead throughout all the citie, and the
hand of God was exceding sore ther.
And the menne that dyed not, were
smiten with the Emerodes: and the
cry of the citie went vp to heauen.

¶ The. vi. Chapter.

The Arke of the Lorde was in
the country of the Philistines
seuen monethes: and the Phi-
listines called for the priestes and the 3
southsayers, saiynge: what shall wee
do with the arke of the Lorde? tell vs
wherewith we shal sende it home a-
gayne? They said. If thou sende the
arke of the god of Israel home again
sende it not emptie. But rewarde it
with a trespalle offringe: and then ye
shal bee whole, and it shalbe knowen
to you, why his hande departeth not
from you. Then sayd they: And what
shalbe the trespalle offrynge, wheche
wee shall reworde him with? They
answered: fiue golden arses and fiue
golden myce, according to the number
of the Lordes of the Philistines. For
it is one maner of plague on you all,
and on youre Lordes. Wherefore ye
shal make Images like vnto your ar
ses, and ymakes lyke your myce that
corrupt the land, and ye shal geue glo
rye vnto the God of Israell, that he
may take his hāde frō of you, and frō
of your goddes and from of your lād.
Wherfore doo ye harden your hertes
as the Egyptians and Pharao hard
ned

B ned their herts, which when he toke agaynste theim, dyd they not let the people go, and they departed: Now therfore, make a newe carte, and take ii. mylche kyne: on whose necke there hath come no yocke. And tye the kyne to the carte, & bring the calues home frō them. And take the arke of the Lord, and lay it vpon the carte, and put the iewels of golde (whiche ye reward hym with for a synofferyng) in a cofer by the syde therof: and send it awaye, that it may goe. And if ye see that he go vp by the way of his owne coaste to Bethsames: then it is he that dyd this great euyl. If no, we shal know then, þ it is not his hande that smote vs: but it was a chaunce hapned vs. And the mē did euen so: and toke two kyne that gaue mylke, and tyed them
C to the carte, & kept the calues at home, and they layd the arke of the Lord vpon the carte, and the coffer with the myce of gold, and with the ymages of their arses. And the kyne tooke the streyght way to Bethsames, & went on the streight way: & as they went, lowed, & turned neither to the right hand nor to the lefte. And the lordes of the Philistines wente after them, vntyll the borders of Bethsames.

And thei of Bethsames wer reaping their wheat haruest in the valey. And they lift vp their eyes, and spied the arke. And reioyced when they saw it. And the cart cam into the field of one Iehosua a Bethsamite, and stode still there. There was also a great stone. And they clave the wood of the cart and offred the kyne a burntofferynge vnto the Lord. And the Leuites toke downe the Arke of the Lord, and the coffer that was wyth it, wherein the Iewels of golde were: and put them on the greate stone. And the men of Bethsames sacrificed burnt sacrifice,
D and offered offerynges that same daye vnto the Lord. And whenne the fyue lordes of the Philistins had seene it, they returned to Akaron the same day And these ar the golden arses which the Philistins gaue to amendes for a trespasse offryng to the Lorde: for Is-

dod one: for • Gaza one: for Askalon one, for Gath one, and for Akaron one. And golden myce, accordyng to the nūbre of all the cities of the Philistines, euen accordynge to the fyue Lordes, bothe of walled Townes, and of townes vnwalled: euen vnto the great stone of lamentation, wher on they sette downe the Arke of the Lorde: whyche stone remayneth vnto this day in the fielde of Iehosua the Bethsamite. And he plagued the men of Bethsames, because they had sene the Arke of the Lord. And he slue among the people fyfty thousand and threscore and ten men. And the other people lamēted, because the Lord had slayn the people with so great a slaughter. Wherfore the men of Bethsames sayd, Who is able to stand before the Lord so holy a God: and to whom shall he go frome vs? And they sente messengers to the inhabiters of Kariathiarim, saying: The Philistines haue brought agayne the Arke of the Lorde: Come ye downe therfore, and fetche it vp to you. Oz aza.

The. vii. Chapter.

AND so the men of Kiriathiarim cam and fet vp the Arke of the Lorde: and • brought it A into the house of Aminadab in Gibea, and sanctified Eleazar hys sonne to 2 Re. 16a kepe the arke of the Lord, and while the arke abode in Kariathiarim, the dayes multiplied, and there passed ouer xx. yeres, & all the house of Israel lamented after the Lord. And Samuel spake vnto al the house of Israell, saying: yf ye be come againe vnto the Lorde with all your heartes, then • put away the straunge goddes and Astaroth from amonge you: and prepare your heartes vnto the Lord, and serue hym • onelye: for hee shall rydde you oute of the hande of the Philistines. Then the childrenne of Israell didde putte away Baalim and Astaroth, & serued the Lord only. And Samuel sayd: gather al Israell to Mizpa, and I will pray for you vnto the Lorde. And they gathered together to Mizpa, and drewe water & powred Ios. 24c. Deu. 6. c Mat. 4. b B

it.

it out before the Lord, and fasted the same day, and said there: We haue sinned agaynst the Lorde. And Samuel iudged the childrē of Israel in Mizpa. When the Philistins hearde that the childzen of Israel were gathered together to Mizpa, the Lordes of the Philistines went vp against Israel. And when the childrē of Israel heard that, they were afrayd of the Philistines, and the childzen of Israel said to Samuel: Cesse not to cry vnto the lord our God for vs, that he may saue vs out of the hand of the Philistins.

C Exo. 46 d • And Samuel toke a sucking lambe and offered it altogether for a burnte offring vnto the Lord: and cryed vnto the Lord for Israell, & the Lord herd hym. And as Samuel offred ẏ burnt offering, the Philistins cam to fight against Israel. But the Lord thondzed a great thonder that same day, among the Philistins, & scatered them that they felle before Israell. And the men of Israel went out of Mizpa, & pursued the Philistins, and followed vppon theym, vnto the place that is vnder Bethear. And when Samuel

D Ios. 24. f 1 Re. 4. c • toke a stone, and pitched it betweene Mizpa, and the marke of the rocke, & called the name thereof, the • stone of helpe, saying: Hitherto hath the Lord helped vs. And so the Philistins wer brought vnder, & they came no more into the coastes of Israel: and the hād of the Lord was agaynst the Philistines al the days of Samuel. Therto, the cities whiche that the Philistins had taken from Israel, wer restored agayne to Israell, euen frome Ekaron to Gath, with the coastes of the same, and Israell plucked theym out of the handes of the Philistines. And there was peace betwene Israel and the Amorites. Samuel iudged Israell all the dayes of his lyfe, and went aboute yeare by yeare to Bethel, Gilgal, and Mizpa, and iudged Israell in all those places, and came agayne to Rama: for there was hys house, and there he iudged Israel also, and there he buylte an aulter vnto the Lord.

The. viii. Chapter.

When Samuell was olde, he made his sonnes Iudges ouer Israel. The name of his eldest sonne was Joel, and the name of the second Abia: and they were iudges in Beersleba. And hys sonnes walked not in his wayes: but turned aside after lucre, and • toke reward, & peruerted the right. Then al the elders of Israel gathered them together, & came to Samuel vnto Rama, & said vnto him: Behold, thou art old, and thy sonnes walke not in thy wayes. Nowe therefore • make vs a king to iudge vs as al other nations haue. But the thing displeased Samuel whē they said: geue vs a kynge to iudge vs. And Samuel prayed vnto the Lord. And the Lorde said vnto Samuel: here the voice of the people in al ẏ they sai vnto the. For thei han not caste the away: but mee that I should not raigne ouer thē. And as thei haue euer done (sence I brought thē out of Egipt vnto this day, and haue forsaken me, and serued other gods) euē so do thei vnto the. Now therfore herken vnto theyr voice. howbeit, yet testify vnto theym and shewe theym • the auctority of ẏ king ẏ shal raigne ouer thē. And Samuel told all ẏ wordes of the Lorde vnto the people that asked a king of him & he said: this shal be the auctority of the king that shall raigne ouer you: • he will take youre sōs and put thē to his charets, & make his horsemē of them to run, before his charet: & wil make him of them captaines ouer thousands and ouer fifties, and wil set thē to eare his ground & to gather in his haruest, & to make instruments of war, and apparell for his charets. And wil take your daughters and make thē apoticaries cookes and bakers. And he shal take the best of your feldes, & of your vineyardes & of youre Olive trees, and geue thē to his seruantes. And hee shall take the tenth of your seede, and of your vineyards, and geue it to his chāberlains and to his seruants. And he shal take the best of your men seruants & mayde

seruauntes, and yonge men, and of your
asses, and putte them to his worke.
And he shall take the tenth of youre
shepe, and ye shalbe his seruauntes.
And ye shall crie out at that tyme by-
cause youre kyng, whiche ye haue
chosen you, and the Lorde will not
heare you at that day. Neuertheless,
the people would not heare the voyce
of Samuel, but sayde: Naye, not
so. But there shal be a kyng ouer us,
that we may be lyke other nations,
and that our kyng may iudge vs, and
go out before vs, and fyghte our bat-
tayles (for vs.) Therfore when Sa-
muel heard all the wordes of the peo-
ple, he rehersed them in the eares of
the Lorde. And the Lord sayd to Sa-
muel: Harken vnto their voyce, & 15
make them a kyng. And Samuel
sayd vnto the men of Israel: Go eue-
ry man vnto his citie.

The. ix. Chapter.

¶ There was a man of Ben Ja
1.Re.14.g min named Cis, the sonne
15.8.d of Abiel, the sonne of Zeroz,
the sonne of Bechorath, the
sonne of Aphiah, the sonne of a man
that was a Gesmite, a man of strength
and myght: and the same had a sonne,
called Saul, a goodly yonge man, and
a lusty: so that among the children of
Israel there was none goodlyer than
he. For from the shoulders vpward
he was hyer then all the other people.
And the asses of this Cis Sauls fa-
ther were lost: and Cis sayd to Saule
his sonne: Take one of the laddes
with the, and go vp, and seke the as-
ses. And he went through mount E-
phraim, and through the land of Sa-
lisa, but they founde them not. When
they went through the land of Salim,
and there they were not: when they
went also through the land of Jemi-
ni, they founde them not. ¶ The last
when they were come to the lande of
Zuph, Saule sayde to his ladde that
was with him: Come, let vs return
that we father leaue not carynge for the
asses, and take thought for vs. He
sayde vnto him: Beholde, there is in
this Citie a man of God, and he is a
worshipfull man: all that he sayeth
cometh surely to passe. Nowe then lette
vs go thyther: peraduenture he shall
shewe vs what waye we shall go. Then
sayde Saul to his ladde: Lo, we go,
what shall we bringe the man? For
our breade is all spent out of our ves-
sels, and there is none other present
to bringe the man of God: what haue
we? And the lad answered Saule a-
gayne, and sayde: I haue founde about
me the iiii. part of a sicle, that will I
geue the man of God, to tell vs our
way. Before tyme in Israel when a
man went to aske an answere of God
thus spake he, come and let vs
go to the seare: For he that is now cal
led a prophet, was in the old time cal
led a seare. Then sayd Saul to his lad
wel sayd of the: come let vs go. And so
they went vnto the citie where the
man of God was. And as they were
going vp into the city, they met with
damoseles that came out to drawe wa
ter, and sayd vnto them: Is the here
a seare? And the maydens answered
them, yes, (here is one) behold, he is be-
fore you. Make haste nowe, for he came
this day to the citie for there is an of-
fring of the people this day in the hil.
when ye be com into the citie, ye shal
finde him straight wayes, yer he go vp to
the hil to eate: for the people will not
eate vntill ye come, because he doeth
bielde the offring. And then eat they
be bidden to the feast. Nowe therfore
get you vp, for this day shall ye fynde
him. And they went vp to the citye. C
And when they were come into the 1.Re.15
myddes of the citie: behold Samuel
came out against them, for to go vp to
the hyll. But the Lord had told Sa-
muel in his eare (a day before Saul
came) sayinge: To morowe this tyme
I will send thee a man out of the lad
of Ben Jamin, him shalte thou an-
noynt to be Captain ouer my people
Israel, that he maye saue my people
out of the handes of the Philistines:
for I haue looked vpon my people,
and their cry is come vnto me. When
Samuel therefore sawe Saule, the

Lord

Lorde answered hymselfe, thus is the
mynde of hym whom I spake to the of.
Thys
same shall reygne ouer my people
Then came Samuell to Saul in
the myddle of the gate, and sayde
I praye the, where the seare house is.
Samuell answered Saul and sayde
I am the seare, goo vp before me vnto
the hyl, for ye shal eat with me to day.
And to morowe I will let the go and
will tell the all that is in thyne heart.
And as for thyne asses that were lost
thre dayes ago, care not for them for
they are found. And to whome
shall the beautifull thynges of Israel
be, belonge they not to the, and vn-
to all thy fathers house? But Saule
answered and sayde, am not I the sone
of a Jemynite, of the smallest tribe of
Israell, and myne kynred is the leaste
of all the kynredes of the tribe of Ben
Jamin, wherfore then speakest thou
so to me? And Samuell toke Saule
and his lad, and broughte theym into
the parler, and made theym syt in the
chefest place amonge them that were
bidden: which were vppon a thirtye
persons: And Samuel sayde vnto the
cooke, bryng forth the portion which
I gaue the, and of which I sayde vn-
to the: keepe it wyth the. And the
cooke toke vp the shoulder, and that
which was vpon it, and set it before
Saul. And Samuell sayde: beholde
that which is lefte: put it before the
and eate, for hytherto hath it bene kept
for the, of purpose, when I called the
people. And so Saul dyd eate with
Samuell that daye. And when they
were come downe from the hill into
the cite, Samuell communed wyth
Saul vpon the toppe of the house: and
when they arose early abroute the
spryngе of the daye, Samuell called
Saul vpon the top of the house, say-
inge: vp that I may sende the away.
And Saul arose. And they went out
at the doores, both he and Samuell.
And when they were come almooste
oute of the towne, Samuell sayde to
Saul, bid the lad go before vs (& hee
went before) but stande thou styll a
whyle, that I maye shewe the what
God sayeth.

AND the Samuell [illegible]
dyotte, & poured it [illegible]
hede and kyssed hym, [illegible]
hath not the Lorde anoynted the to be
captayne ouer his inheritaunce?
thou shalt deliuer his people out of
the handes of their enemyes which
are rounde about them. And this
shalt thou haue, that the Lorde hath
anoynted the to be prynce. When thou
arte departed from me this daye, thou
shalt finde .ii. men by Rachels sepul-
chre in the border of Ben Jamin, at
at Zulzah. And they will say vnto
thee: the asses which thou wentest
for are founde. And lo thy father hath
left the care of the asses, and is in pen-
syue for you saying: what shal I do for my
sonne? Then shalt thou go forth
thence, and shalt come to the plaine of
Thabor. And there shall meete the thre
men going vp to God to Bethel: one
carying .iii. kydes: another carying .iii.
loues of breade: and another carying a
bottle of wyne. And they will salute
thee & geue the .ii. loues of bread which
thou shalt receaue of their handes. Af-
ter that thou shalt come to the hyl of
God where the Philistines are set. And
when thou arte come thether to the
cite, thou shalte meete a company of
prophetes comyng downe fro the hye
with a psalter, a tymbrel, a pype and
harpe before the, & they shal prophesy.
And the spyrit of the Lorde will come vpon
the also & thou shalt prophesy with
and shalbe turned into another man.
Therfore whē these signes are come
ced thee, doe what thou hast to do
God is with the. And thou shalte go
before me to Gilgal. And I also will
cōe downe vnto the, to sacrifice burnt
sacrifices, & to offer peaceoffrynges.
Tary for me seuen dayes, til I come
to the, and shewe the, what thou shalt
doe. And assone as he had turned his
shoulder to go from Samuell, God
gaue hym another maner of hert: and
all those tokens came to passe the same
day. And whē they came to the hyl
beheld, the companye of prophetes met
him and the spyrit of God came

people. See ye not hym, whom the
Lorde hath chosen, that there is
none lyke hym among all the people?
And all the people shouted and sayde:
God save the kyng lyfe. Then Sa-
muel told the people the duetie of
kingdome, and wrote it in a boke, and
layd it up before the Lorde, and sent all
the people awaye, every man to his
house. And Saul also went home to
Gibea. And there followed hym cer-
tayne, whose hertes God had touched.
But the children of Belial sayde: How
shall he save vs? and they despised
hym, and brought hym no presentes.
And he held his tonge.

1.re. 1.b

deu. 17.

Jud. 8.b

The. xi. Chapter.

Then Nahas the Ammonite came,
and besieged Jabes in Gi-
lead. And all the men of Ja-
bes sayd vnto Nahas: make
a couenaunt with vs, and we will be
thy seruantes. And Nahas the Am-
monite answered them: In this wyse
I make a couenaunt with you, yf I
may thrust out all your right eyes, &
bring that shame vpon all Israel. To
whom the elders of Jabes sayde: gene
vs seuen dayes respite, that we maye
sende messengers vnto all the coastes
of Israell. And then, yf there be no
man to helpe vs, we will come oute
to thee. Then came the messengers to
Gibea vnto Saul, and told this ty-
dynges in the eares of the people. And
all the people lyfte vp their voyces,
and wept. And beholde, Saul came
folowyng the cattell out of the field,
and Saul sayde: what ayleth thys
people, that they wepe? And they told
hym the tydynges of the men of Ja-
bes. And the spirite of God came vp-
pon Saul, when he hoerd those tydin-
ges, and he was exceedyng angry, and
toke a yoke of oxen, and hewed them
in pieces, and sente them thorowoute
all the coastes of Israel by the hands of
messengers, saying: whosoeuer cometh
not forth after Saul, & after Samuel,
so shal his oxen be serued. And the feare
of the Lorde fell on the people, and
they came oute as it had been but one
manne. And whenne he numbred

1.re. 15.a

them

The xii. Chapter.

SAmuell sayd vnto all Israell: Behold, I haue hearkened vnto your voyce, in all that ye sayde vnto me, and haue made you a kynge. Now therefore, beholde, your kynge walketh before you. And I am old and graye headed: and beholde, my sonnes are with you, and I haue walked before you from my chyldhod vnto this day. Beholde, here I am: beare recorde of me before the Lord, and before his anoynted: whose oxe haue I taken? or whose asse haue I taken? whom haue I done wronge to? whom haue I hurte? Of whose hande haue I receaued any bribe? to blynde myne eyes

Act. 46. c
Gen. 20. g

voyce of the Lorde, but dysobey the
Lordes mouth, then shall the hande of
the Lord be vpon you, and on your fa-
thers. Now also stande & se this greate
thyng, which the Lord wyll do before
your eyes: is it not nowe wheate har-
uest? I wyll call vnto the Lord, and he
D shall sende thunder and rayne, that ye
may perceaue and see howe that your
wickednes is greate, whiche ye haue
done in the sight of the Lord, in askīg
you a kynge. And so Samuell called
vnto the Lord, and the Lord sent thun-
der and rayne the same day. And all the
people feared the Lorde and Samuell
exceadyngly. And all the people sayde
vnto Samuell: pray for thy seruantes
vnto the Lorde thy God, that we dye
not, for we haue synned in askyng vs
a kyng, besyde all the synnes that euer
we dyd. And Samuell sayde vnto the
people, feare not. Ye haue in dede done
all thys wickednes, yet depart not frō
folowynge the Lorde. But serue hym
euen with all youre hartes. Neyther
turne ye after vayne thinges which are
not able to profite you, for they are but
vanitye. For the * Lorde wyll not for-
sake hys people, because of hys greate
names sake: because it hath pleased the
Lorde to make you hys people. Moreo-
uer, God forbyd that I should synne
agaynst the LORDE, and ceasse
prayinge for you, but to shewe you the
good and ryght waye. Therfore feare
you the Lorde, and serue hym in the
trueth and with all youre hartes: and
consyder howe great thynges he hath
done for you. But and yf ye do wyc-
kedlye, then shall ye perysshe, both ye
and your kyng.

The.xiij. Chapter.

SAuil had bene kynge one yeare,
(when these thynges came to
passe) and he raygned two yeres
ouer Israell. And Saull chose hym
three thousand men of Israell. Two
thousand were with Saull in Mich-
mas, and in mount Bethel, and a.M.
with Jonathas in Gibea Ben Ja-
min. And the rest of the people he sent
euery man to his owne house agayne.
And Jonathas smote the holde of the
Philistines, that was in the hill, and
it came to the Philistines eares. And
Saul blewe the trompet throughout
all the lande, sayinge: let the Ebrues
heare. And all Israell hard saye, howe
that Saull had destroyed an holde of
the Philistynes, wherefore Israell
stanke before the Philistines. And the
people gathered together after Saull
to Gilgal. The Philistines also ga- B
thered them selues together to fyghte
with Israel, thirtie thousand charets,
and sixe thousande horsemen, with o-
ther people lyke the * sand by the seas Esa.10.f
syde in multitude, and came vppe, and
pitched in Mychmas eastwarde from
Bethauen. And when the men of Is-
raell sawe it they were in a streite, and
feare came vpon the people, and they
hyd them selues in caues, and in preuy
holes, and in rockes, and in hie waies,
and in pyts. And some of the Ebrues
went ouer Jordan to go vnto the land
of Gad and Gilead. And Saull was
yet in Gilgal, and all the people that
folowed hym were astonyed. And he
taryed seuen daies, euen vnto the time
that Samuell * had appoynted. But 1re.10bb
Samuell came not to Gylgal, and the
people were therefore skattered from
him. And Saul sayd: bryng a burntsa-
crifyce to me and peaceofferinges. And
he offered burntsacrifyce. And as sone
as he had made an ende of offeryng the
burntsacrifyce, behold Samuel came.
And Saul went agoinst him, to biesse
him. And Samuel sayde, what haste
thou done? Saul sayd: because I sawe
that the people skatered from me, and
that thou camest not within the dayes
appoynted, and that the Philistines
gathered thē selues together to Mich
mas: therfore sayde I: the Philistines
shall come downe nowe vppon me to
Gilgall, and I haue not made supplī-
cation vnto the Lord. And whē I had C
ouercome my selfe at the last I offered
a burntofferynge. And Samuell sayde
to Saul: * Thou art become a foole, Gen.31d
thou haste not kepte the commaunde- 2dar.16c
ment of the Lorde thy God which he
commaunded thee. For at thys tyme

wolde the Lorde haue stablyshed thy kyngdome vpon Israel for euer. But nowe, thy kyngdome shall not conti-
2Re.16c nue. The Lorde hath sought hym a man after his owne hart, and the Lord hath commaunded him to be captayne ouer hys people because thou hast not kepte that which the Lord commaunded thee. And Samuell arose and gat hym vp from Gylgall to Gibea Ben Jamin (and the remnaunt of the folke went vp after Saul, to mete the people, whiche fought agaynste them, as they were commynge from Gylgal to Gibea in the hyll of Ben Jamin.)

D And Saull numbred the people that were founde with him, and they were about a syxe hundred men. And Saul and Jonathas hys sonne and the people that were founde with them had their abydinge in the hyll of Ben Jamin. But the Philistines pytched in Michmas. And there came out of the hoste of the Philistines three companyes, to destroy, one companye turned vnto the waye that leadeth to Ophra vnto the lande of Saul. And another companie turned the waye to Bethoron. And the thirde companye turned to the waye of the coaste that is sene aboue the valey of Zeboim towarde the wylderneste. There was no smith found throughout all the lande of Israell. For the Philistines sayd: Leste happely the Ebrues make them swerdes or speres. But al the Israelites went downe to the Philistines, to mende euery man hys share, hys mattocke, hys axe and hys necessarye toles: And then the edges of the shares, mattocks donge forkes, and axes were blunte, and also the forkes were to be set in. And so in time of batell there was nether swearde nor spere founde in the handes of any of the people that were with Saul and Jonathas. But with Saul and Jonathas hys sonne was there somwhat found. And the watch of the Philistines came out, to go ouer vnto Michmas.

The .xiiij. Chapter.

AND it fortuned the same time, that Jonathas the sonne of Saul sayde vnto hys yonge man that bare hys harnes: come, and let vs go ouer to the philistines watch that are yonder on the other syde, and he tolde not hys father. And Saul taryed in the vttermoste parte of Gibea vnder Rimmon, which is in Migron, and the people that were with hym were vpon a syxe hundred men. And Ahia the sonne of Ahitab, Jehabods brother, the sonne of Phinehes, the sonne of Ely, was the Lords Priest in Silo and ware an Ephod. And the people wyste not that Jonathas was gone. And in the myddes of the passage (by whiche Jonathas sought to go ouer vnto the Philistines watch) were there two sharpe rockes, euen one on the one syde, and the other on the other syde: the one called Bozez, and the other Senne. The forefront of the one, leaned northward towarde Michmas, and the other was southward towarde Gibea: And Jonathas
5 sayde to the yonge man that bare hys harnesse: come and let vs go ouer vnto the watch of these vncircumcised, paraduenture the Lord wyll worke with vs: for it is no hardenesse with the Lorde to saue eyther in manye or in
12 fewe. And hys harnesbearer sayd vnto him. do all that is in thyne hart: Go where it pleaseth thee: Behold, I am with the as thine harte lusteth. Then sayde Jonathas: beholde, we go ouer vnto these men, and shall shewe our selues vnto them: if they saye on thys wyse to vs: tarye, vntyll we come to you, then we wyll stande styll in our place and not go vp vnto them. But and yf they saye: come vppe vnto vs, then wyl we go vp, for the Lord hath
15 deliuered them into our handes. And this shalbe a sygne vnto vs. And they bothe shewed them selues vnto the watche of the Philistines. And the Philistines said: se, the Hebrues come out of the holes where they had hyd them selues in. And the menne of the watche answered Jonathas and hys harnesbearer, and saide: come vp to vs,

and

and we wyll wewe you a thynge. And Jonathas sayde vnto hys harnesbearer, come vp after me, for the Lorde hath delyuered them into the hande of Israel. And Jonathas clame vp vpon handes and fete, and his harnesbearer after him. And (so when they had sene Jonathas face) they fell before Jonathas: and his harnesbearer slewe them after hym. And that fyrst slaughter whithe Jonathas and hys harnesbearer made, was vpō a twentie men, within the compasse as it were about an halfe aker of land. And there was a feare in the hoste in the fielde, and amonge al people: in so much that they that were gone out of the watch to rob were afrayed also: and the earth trembled, for the feare that was sene of God. And the watch men of Saul in Gibea Ben Jamin, sawe. And beholde, the people (of the Philistines) were scatered and were smytten as they went. Then sayd Saul vnto the people that was with him. Searche and see, who is gone awaye from vs. And when they had numbred, beholde Jonathas and his harnesbearer were not there. And Saul sayd vnto Ahia: bringe hyther the arke of God. For the arke of God was at that tyme with the chyldren of Israell. And it fortuned that whyle Saul talked vnto the Priest, the noyse that was in the hoste of the Philistines spred farther abrode and encreased (by lytle and lytle, and gaue a more cleare sounde.) And Saul sayd vnto the priest: withdrawe thyne handes. And Saul toyned hym selfe vnto all the people that were with hym, and they came to the battell. And beholde * euery mannes sweard was agaynst hys felowe, and there was a very great rumor. Moreouer, the Ebrues that were with the philistines before that time, and were come with them into all partes of the host, turned to be with the Israelites that were with Saul and Jonathas. And all the men of Israell also, which had hyd themselues in mount Ephraim, as sone as they harde how that the Philistines were fled, they folowed after thē in the batel. And so god holpe Israell that day. And the batell continued vnto Bethauen. And when the men of Israell were kept down with honger that day. Saul charged ỹ people with an oth saying: Cursed be the man that eateth any foode vntyl night tyl I be auenged of myne enemyes. And so, none of the people tasted anye sustinaunce. And all the inhabiters of the lande came to a wood where hony lay vpon the grounde. And the people came into ỹ wood: And behold, the hony dropped, & no man moued his hand to his mouth, for the people feared the oth. But Jonathas hard not whē his father charged the people with ỹ oth, wherfore he put forth the ende of the rod that was in his hand & dypte it in an hony combe, & put hys hand to hys mouth, & his eyes receyued sight. Thē answered one of the people & sayd: thy father adiured the people, saying: Cursed be the man that eateth anye sustinaunce this daye: and the people were faynty. Thē sayd Jonathas my father hath troubled the land: se howe myne eyes hath receiued sight, because I tasted a litle of this hony: how much more then to day if the people had eatē of the spoyle of their enemyes whiche they found. And had there not bene then a much greater slaughter among ỹ philistines? & they layed on the philistins that day, frō Michmas to Aialon. And the people were exceding faynty. And the people gat them to the spoyle, and toke shepe, oxen, & calues, & slue them on the ground & the people did eate thē * with the blood. Thē men told Saul saying: Behold, the people sin against the Lorde, in ỹ they eat with the blood. And he said: ye haue trespaced. Rowle a great stone vnto me thys daye, & saul sayd agayn: Go abrod among ỹ people and byd them bryng me euery man his oxe & euery man his shepe, & slay them here, & syn not against ỹ lord in eating with the blood. And ỹ people brought euery mā his oxe in his hand by night & slewe them ther. And Saul made an aulter vnto the Lorde. And that was ỹ first alter that he made vnto the Lorde.

Leu. 7. c. and. 19. d

And Saul sayde: let vs go downe after the Philistines by nyght & spoyle them, vntyll it be day in the morynyng, and let vs not leaue on man of them. And they sayde: do whatsoeuer thou thynkest best. Then sayde the preste: F let vs come hyther vnto God. And Saul asked of God, shall I go downe after the Philistines? Wylt thou deliuer them into the handes of Israell? But he answered him not at ỳ time. And Saul sayde: let the people come hither out of all quarters, and knowe and see by whom this synne is chaunced thys day: for as truely as the Lord lyueth which saueth Israell. thoughe it be in Jonathas my sonne, he shall dye the death. But there was no man amonge all the people that answered hym. Then he sayde vnto all Israell: be ye on one side, and I and Jonathas my sonne wyll bee on the other syde. And the people sayde vnto Saull: what thou thynkest beste, that doo. Therfore Saul sayde vnto the Lorde God of Israell: geue a perfecte lotte (Lord God, geue thou the iudgement. Howe happeneth it, that thou geuest thy seruaunte no answere to daye? If thys synne be in me or in Jonathas my sonne, shewe it, or yf thys iniquitye be in thy people.) And Saull and Jonathas were caughte, but the people scape fre. And Saul sayd cast lotte betwene me and Jonathas my sonne. And Jonathas was caughte. Then Saul sayd to Jonathas: tell me what thou haste done. And Jonathas tolde hym, and sayde: I tasted a lytle honye with the ende of the rod that was in myne hande: and lo, I must dye. Saul Auth. 1 c answered: • God do so and so to me, G thou shalte dye the death Jonathas. And the people sayd vnto Saul: shall Jonathas dye whiche hath so myghtely helped Israell? God forbyd. As 2 Re. 14 e truely as the Lorde lyueth • there shal not one heere of hys heade fall to the grounde, for he hath wrought with God thys daye. And so the people deliuered Jonathas, that he dyed not. And then Saul departed vp from folowyng the Philistines. And the Philistes went to their owne place. And so Saull helde the kyngdome ouer Israell, and fought agaynst all hys enemyes on euerye syde agaynst Moab: agaynste the chyldren of Ammon: agaynste the kynges of Zoba, and agaynst the Philistines And whether soeuer he turned hym selfe, there he wanne: and he gathered hys hoste together, and smote the • Amalekites, Da. and ryd Israell oute of the handes of them that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And hys two daughters were thus named: the elder was called Merob, and the ponger: Michol. And the name of Saulles wyfe, was Ahinoa the daughter of Ahimaaz. And the name of hys chefe captayne was Abner the sonne of Ner, Saulis vncle. And • Cis was sauls father. And 35 Ner the father of Abner was the son 1 Pa of Abiel. And there was soze warre agaynste the Philistines, all the dayes of Saul. And whosoeuer Saul sawe to be a stronge man, and mete for the warre, he tobe hym vnto hym.

The .xb. Chapter.

SAmuell sayde vnto Saul: • the J Lorde sente me to anoynt thee, to 15 be kynge ouer hys people Israel. Nowe therfore herken thou vnto the voice of the wordes of the Lord. Thus sayeth the Lorde of hostes: I remember that whiche Amalecke dyd to Israell • howe they layed wayte Ex for them in the way, as they came out of Egypte. Nowe therefore go, and smyte Amalecke, and destroye ye all that perteineth vnto them, and se thou haue no compassion on them • (and Ex couete nothynge that they haue) slaye both manne and woman, infante and suckelyng, oxe, and sheepe, camell and Asse. And Saul gathered the people together and • numbred them in Te- 1 laim, two hundred thousand fote men, and tenne Thousande men of Juda. And Saul came vnto a citye of Amalecke, and set watch in the valey. And 6 Saul sayde vnto the Kenites: go, and depart, and get you downe from among the

the Amelekites, leste I destroye you with them: for ye shewed mercy to all the children of Israell, whō they came out of Egypt. And so the Kenites departed from amonge the Amalekites. And Saul smote the Amalekites frō Hevila, as thou comnest to Sur, that lyeth before Egypte, and toke Agag the kynge of the Amalekites alyue, and vtterlye destroyed all the people with the edge of the swearde. • But Saul and the people spared Agag, and the better shepe, and the fatter oxē, and the lambes and all that was good, and would not destroye them. But al that was foule and naughte woorth, that they destroyed vtterly. Then came the worde of the Lord vnto Samuel, saying: • it repēteth me, that I have made Saul kyng. For he is turned frō me, and hath not perfourmed my cōmaundementes. And Samuell was euyll apayed, and cryed vnto the Lorde all night. And when Samuel rose earlye to mete Saul in the mornyng, it was told Samuel, that Saul was come to Carmel, and behold, he hath made him there a place, and is turned, and departed and gone downe to Gylgal. And Samuell came to Saull, and (Saull offred burntsacrifyce vnto the Lord, of the firste of the spoyles whiche he had brought from Amelec. And when Samuell was come vnto Saul.) Saul sayd vnto hym: Blessed be thou in the Lord. I haue fulfylled the commaundement of the Lorde. Samuell sayde: what meaneth then the bleatynge of the shepe in myne eares, and the noyce of the oxen which I heare? Saul answered: they haue brought them from the Amalekites. For the people spared the beste of the sheepe and of the oxen, to sacrifye them vnto the Lorde thy God. And the remnaunt haue we destroyed vtterlye. Samuell sayde to Saul: let me tell thee what the Lorde hath said to me this night. And he said vnto him: say on. Samuel said • when thou was lytle in thyne owne syghte waste thou not made the heade of the trybes of Israel? And the Lord anoynted the kynge ouer Israell. And the Lord sent thee on a iourney, and sayd: Go, and vtterly destroy those sinners the Amalekites, & fight against them, vntyl thou vtterly destroy them. And wherfore hast thou not herkened vnto the voyce of the Lord, but hast turned to the pray, and haste done that which is wicked in ỹ sight of the Lord? And Saul sayd vnto Samuel: yee, I haue harkened vnto the voyce of the Lord, and haue gone the way which ỹ Lord sent me vnto, & haue brought Agag the kyng of Amalecke, and haue vtterlye destroyed the Amalekites. But the people toke of the spoyle shepe, oxen, & the chefest of the things, which sholde haue bene destroyed, to offer vnto the Lord thy god in Gylgal. And Samuel sayd: hath the Lord as great pleasure in burnt sacrifices and offerynges, as when the voice of the Lord is obeyed? Behold to obey is better thē sacrifice, and to herken is better then the fat of rammes. For rebellion is as the sinne of • witchcraft, and stoburnes is as the wyckednesse of Idolatrye. Because thou haste caste away the word of the Lorde, therfore hath the Lorde caste away thee also, from beyng kyng. And Saul sayd vnto Samuel: I haue sinned, for I haue gone farther then the sayinge of the Lorde and thy wordes, because I feared the people, & obeyed their voyce. Nowe therefore take away my synne, and turne againe with me, that I may worshyppe the Lorde. And Samuel sayd vnto Saul: I will not returne with the: for thou hast cast away the word of the Lord, & the Lord hath cast away the, that thou shalt not be kyng ouer Israel. And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent. And Samuel sayd vnto him the Lord hath rente the kyngdome of Israell from thee thys daye, and hath geuen it to a neyghbour of thine, that is better then thou. The strength of Israel will not begyle nor repent: for he is not a man, that can repente. He sayd I haue synned. But nowe honoure me before the elders of my people, and before Israell, and turne agayne with me, that

I may worshipp the Lord thy God.
And so Samuel turned agayn, and fo-
lowed Saul. And Saul worshipped
the Lord. Then sayd Samuel: bringe
ye hyther to me Agag, the kyng of the
Amalekits. And Agag came vnto him
delicately. And Agag sayde: truely the
bitter death cometh on. And Samuell
said: As thy sweard hath made wemen
childlesse, so shal thy mother be child-
lesse aboue other womenne. And Sa-
muell hewed Agag in peces before the
1.Re.7d Lorde in Gylgal. And then • Sa-
muell departed to Rama. And Saul
went home to his house to Gibea saul
And Samuell came no more to see
Saul, vntill the day of his death. Ne-
uertheles Samuel morned for Saul:
& the Lorde repented that he had made
Saul kyng ouer Israell.

¶ The .xvi. Chapter.

1 THe Lorde sayd vnto Samuell:
Howe long wylt thou mourne
for Saul seing I haue cast him
away from raygnynge ouer Israell?
Fyll thine horne with oyntment, and
come, that I may sende the to Isai the
Bethlemite, for I haue prouided me a
kyng amonge his sons. And Samuell
sayde: howe can I goo? For yf Saul
heare it, he wyll kyll me. The Lorde
answered: Take an Heifer with thee,
& say: I am come to offer vnto the lord.
And call Isai to the offeringe, and I
wyl shew the what thou shalt do. And
thou shalt anoynt hym whom I name
vnto the. And so Samuel dyd as the
Lord bad hym, and came to Bethleem,
and the elders of the towne were asto-
3Reg.2c nied at his comming, and sayd: • Com
B meste thou peaceably? He answered:
Ye, I am come to offer vnto the Lord.
Nu.11d • Sanctifye your selues, & come with
Iosu.3d me vnto the offering. And he sanctified
and.7.c Isai and hys sonnes, and bad them to
the offerynge. And when they were
come, he loked on Eliab, and sayde:
Surely the Lordes anointed is before
him. But the Lord sayd vnto Samu-
ell: loke not on hys fashion, or on the
heigth of hys stature, because I haue
refused hym: for God seeth not as man
seeth. For man loketh on the outward
aperaunce, but god beholdeth the hert.
Then Isai called Abinadab, and made
hym come before Samuell. And he
sayde: neyther hath the Lorde chosen
this. Then Isai made Samma come,
and he sayd: neyther yet hath the Lord
chosen hym. Agayne Isai made seuen
of hys sonnes to come before Samu-
ell. And Samuell sayde vnto Isai: the
Lorde hath chosen none of these. And
Samuell sayde vnto Isai: are here all C
thy children? he sayde: there is yet a
litle one behind, that kepeth the shepe.
And Samuell sayde vnto Isai: sende
& fet hym, for we wyll not syt down,
tyll he be come hyther. And he sente,
and brought hym in. And he was
browne, and of an excellente bewtye,
• and well fauoured in syght. And the
Lorde sayde: Aryse, and anoynte hym, &
for thys is he. Therefore Samuell
toke the horne with the ointment, and
annoynted hym in the myddes of hys
brethren. And the spirite of the Lorde
came vpon Dauid, from that daye for-
warde. And Samuell rose vppe, and
wente to Rama. But the spirite of the
Lorde departed from Saull, and an
euyll spirite sente of the Lorde vexed
hym. And Saulles seruauntes sayde
vnto hym: Beholde, an euyll spirit
sent of God vexeth thee, let our Lorde
therefore commaunde hys seruauntes
(that are before thee) to seke a man,
that is a connynge player with an
harpe: that when the euyll spirite sente
of God commeth vppon thee, he maye
playe with hys hande, and thou shalt
be eased. Saule sayde vnto hys ser-
uauntes: prouyde me a man then, that
can playe well, and bringe hym to me.
Then answered one of his seruaunts,
and sayd: Behold, I haue sene a sonne D
of Isai a Bethleemite, that can playe
vppon instrumentes, and is an actyue
felowe, and a man of warre, and pru-
dente in doynge of feates, and well
made, and the Lorde is with hym.
Wherefore Saule sente messengers
vnto Isai, and sayd: send me Dauid
thy sonne, whyche is with the shepe.
And Isai tooke an Asse laden with
bread, and a flacket of wine, and a kyd,

and sent them by Dauid hys sonne vnto Saul. And Dauid came to Saul and stode before him, and he loued him very well, and he was made his harnesbearer. And Saule sente to Jsai, sayinge: let Dauid remayne with me, for he hath found fauoure in my sight. And so it fortuned, that when the euill spyrite sente of God came vpon Saul, Dauid toke an harpe, and plaied with his hand, and so Saul was refreshed, and dyd amende, and the euyll spyrete departed from hym.

The. xvii. Chapter.

THe Philistines gathered their hoste to battell, and came together to Socoth which is in Juda, and pytched betwene Socoth and Azekah, in the coste of Dammin. And Saul and the men of Jsrael came together, and pitched in the Oke valley, and put them selues in araye, to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde, and Jsrael stode on an hyll on the other syde, and there was a valley betwene them. And there came a man betwene them both, oute of the tentes of the Philistines, named Goliath of Gath, fyue cubites and an handbredth longe, and had an helmet of brasse vpon hys heade, and a coate of mayle aboute hym. And the weyghte of hys coate of mayle was fyue thousande sicles of brasse. And he had bootes of brasse vpon hys legges, and a sheilde of brasse vpon hys shoulders. And the shafte of hys speare was lyke a weauers beame. And his speare head weyed, fyue hundred sickles of yron. And one bearynge a shielde went before hym. And he stode and cryed agaynste the hooste of Jsraell, and sayde vnto them: Why are ye come out in aray to battell? am not I a Philistine, & you seruaunts to Saul? Chose you a man from amonge you, and lette hym come downe to me. And if he be able to fight with me, and to beate me, then wil we be your seruauntes. But if I can ouercome hym and beate him, then shal ye be our seruauntes, and serue vs. And the Philistine sayde: I defye the hoste of Jsraell thys daye: geue me a man, that we maye fyghte together. When Saul and all Jsraell hard those wordes of the Philistine, they were discouraged, and greately afrayd. Dauid was the soonne of an Ephrahite (of whom mẽtion is made afore) of Bethlehem Juda, named Jsai, whiche had eyghte sonnes. And was an olde man in the dayes of Saul, and came to age amonge men. And the three eldest sons of Jsai wente and folowed Saul to the battell. And the names of hys three sonnes that wente to batell, were: Eliab the eldest, and the next, Abinadab, and the thirde Samma, and Dauyd was the leaste. And the three eldeste wente after Saul. Dauyd also went, and departed from Saul, to fede hys fathers shepe at Bethlehem. And the Philystine came foorthe in the mornynge and euenynge, and continued fortye dayes. And Jsai sayde vnto Dauyd hys sonne: Take for thy brethren an Epha of thys partched corne and these ten loaues, and bringe it vnto the hooste to thy brethren. And carye these ten freshe cheses vnto the captayne, and loke howe thy brethren fare, and fet oute their pledges. And Saul and they, and all the men of Jsraell were in the oke valey, fyghtyng with the Philistines. And Dauyd rose vp early in the mornynge, and left the sheepe with a keper, and toke and went as Jsai had commaunded hym, and came within the compasse of the hoste. And the hoste went out in aray, and shouted in the battell: for Jsraell and the Philistines hadde put them selues in araye, the one agaynste the other. And Dauid toke downe the gere from him and put them vnder the handes of the keper of the vessels, and ran into the host, and came, and saluted his brethren. And as he talked with them. Behold, there stode a man in the middes (Goliath the Philistine by name) of Gath out of the aray of the Philistines, and spake of the maner aboue rehearsed, that Dauyd harde it. And all the men of Jsraell, when they sawe

the man, ranne awaye from him, and were soze afrayde. And euerye man of Israell sayde: Sawe ye this manne come forth? euen to reuile Israell, is he come. ✠ And to hym that beateth
Josu. 15 hym wil the kynge geue great riches, and will geue him his daughter ther-to ye, and make his fathers house free in Israell. And Dauid spake to the
D men that stode by and sayd: what shal be done to the man that beateth thys Philistine, & taketh awaye the shame from Israell? And what is thys vncircumcised Philistine, that he should reuile the hoste of the liuing God? And the people answered him (after thys maner,) sayinge: so shall it be done to the man, that beateth him. And Eliab hys eldest brother hard whē he spake vnto the men, and Eliab was angrye with Dauid, and sayde: why camest thou downe hether? and with whom hast thou lefte those fewe shepe in the wylderne? I knowe thy pride and the malyce of thyne hart, that thou art come downe to se the battel. And Dauid sayde. And what haue I nowe done? is there not a worde? And he departed from hym into the presence of another, and spake of the same maner, and the people answered hym agayne, as before. And they that harde the wordes whych Dauid spake, rehearsed them before Saul, which caused hym to be set. And Dauid sayde to Saul: Let no mans hart fayle him because of him. Thy seruant wil go and fyght with yonder Philistine. And Saul sayde to Dauid again: thou art not able to go agaynst yonder Philistine, to fight with him. For thou art but a chyld, but he is a man of warre euen from his youth. Dauid answered vnto Saul. Thy seruaunt kepte his father shepe, and there came a ly-
Judi. 14 on, & likewise a Beare, & toke a shepe
Heb. 11. out of the flocke. And I went oute af-
E ter hym, and smote him, and tooke it out of hys mouth. And when he arose against me, I caught him by the beard and smote him, and slewe him. And so thy seruaunt slue the Lyon, and the Beare (also) hath thy seruaunt slaine. And truely this vncircumcised Philistine shalbe as one of them. (Nowe will I go, and take awaye the rebuke of the people, for what is this vncircumcised Philistine) seynge he hathe rayled on the hoste of the liuyng God. And Dauid spake moreouer: the Lord that deliuered me out of the hand of ✠ Lyon, & out of the hande of the Beare, he shal deliuer me also out of the hand of the Philistine. And Saul sayd vnto Dauid: Go, and the Lorde shalbe with the. And Saul put his rayment vpon Dauid, & put an helmet of brasse vpon his head, and put a coate of maile vpon hym, and girded Dauid wyth hys owne sweard vpon hys raiment. And he assayed to go. And because he neuer proued it, Dauid sayde vnto Saul: I cannot go wyth these: for I haue not vsed my selfe therto: and Dauid put them of hym, and tooke hys staffe in hys hande, & chose him fiue smothe stones out of a broke, and put them in a sheaperdes bagge, which he had, and a slynge poke: and his slinge was in
4 hys hand. and he went to the Philystine. And the Philistine cam & drew nere against Dauid, and the man that bare the shylde, went before him. And when the Philistine loked about, and sawe Dauid, he disdayned him, for he was but ponge, and well coloured, & goodly to loke vpon. And the Philystine sayd vnto Dauid: am I a dogge, that thou commest to me with a staffe, and the Philistine cursed Dauid in
1.14 the name of hys goddes. And the Philistine sayd to Dauid: come to me, & I wyll geue thy flesh vnto the foules of the ayre, and to the beastes of the field: Then sayde Dauid to the Philistine: thou comest to me ✠ a sweard a speare, and a shylde: But I come to the in the name of the Lord of hostes, the God of the hoste of Israell, whom thou hast rayled vpon. This day shall the Lord deliuer the into my hande, & I shal smite the, and take thyne heade from the, & will geue the karkases of the hoste of ✠ Philistins this day vnto the foules of the ayre, and to the beastes of the earth, that all they whiche be in

the worlde, may knowe, that there is a God in Israell. And al this congregation shall knowe, that the Lord, saueth, not with sweard and speare. For the battayle is the Lordes, and he shal geue you into our handes. And when the Philistine arose to come & drawe nye vnto Dauid. Dauid hasted, and ran into the battayle euen against the Philistine. And Dauid put his hand
xvii.14. in hys bagge, and toke out a stone, and slange it, and smote the Philistine in
G his forehead, that the stone suncke into his forehead. and he fell groueling to the earth, and soo Dauid ouercame the Philistine, with a slynge & a stone, and smote the Philistine, and slewe hym, euen whan Dauid had no sweard in his hande. But Dauid ranne and stode vpon the Philistyne, & toke hys sweard, and drewe it oute of hys sheathe, and slewe hym, and cut of his
xvii.51. heade therewith. And when the Philistine saw, that their champion was deade, they fled. And the men of Israell and of Juda arose, and showted, and followed after the Philistines, vntyll they came to the valey, and vnto the gates of Akaron. And the Philistines fell downe wounded by the way to Saaraym, euen vnto Gath and Akaron. And the children of Israel returned from chasyng after the Philistines, and spoyled their tents. And Dauid toke the heade of the Philystyne, and brought it to Jerusalem: But hr put his armour in hys tente.
xvii.14 When Saul sawe Dauid goo forthe agaynst the Philistine, he sayde vnto Abner the captayne of his host: Abner, whose sonne is this ponge man? Abner answered: as truly as thy soul lyueth (O kyng) I cannot tell. And the kynge sayd: Enquire thou whose sonne the yongelynge is. And when Dauid was returned from the slaughter of the Philistins, Abner toke him and brought hym before Saul, wyth the heade of the Philistine in his hād. And Saul sayde to hym: whose sonne arte thou, thou ponge man? Dauyd answered: I am the sonne of thy seruaunt Jsai the Bethlehemite.

¶ The .xviii. Chapter.

AND when he hadde made an A
ende of speakyng vnto Saul, the soule of Jonathas was knytte with the soule of Dauid, and Jonathas loued hym as hys owne soule. And Saul toke hym that daye, and would let hym go no more home to his fathers house. And Jonathas made a couenaunte with Dauyd, because he loued hym as his owen soule. And Jonathas put of his owen coate that was vpon him, and gaue it Dauid, & therto his cloke, his sweard, his bowe and his girdle. And Dauid went oute B whether soeuer Saul sente him, and behaued hym selfe wisely. And Saul set hym ouer his men of warre, and he was accepted in the sight of all the people, and in the sight of Sauls seruantes. And it happened as they wente, when Dauyd was returned from the slaughter of the Philistine, the wome came out of all cities of Jsraell syngynge and daunsynge, against kynge Saul, and with timbreiles, with ioye and with iustrumentes of musycke. And the women answered one another in their plays, and sayde: Saul
1.Re.21 hath slayne his thousand, and Dauid and. 29.
his ten thousande. And Saul was exceedyng wroth, and the saying displeased hym, and he sayd: they haue ascribed vnto Dauid ten thousande, and to me but a thousande, and what can he more haue, saue the kyngdome? Wher fore Saul loked on side of Dauid frō that day forwarde. And it happened on the morowe. that the euil spyrit sent of God, came vpon Saul, and he prophecied in the middes of the house.
C And Dauyd played with hys hande lyke as at other tymes, and there was a iauelin in Sauls hande. And Saul toke the iauelin, and said I wyl nayle Dauid to the wall with it. And Dauyd auoyded out of his presence two tymes. And Saul was afeard of Dauid, because the Lorde was with him and was departed frō Saul. Therefore Saul put him frō him, and made him a captaine ouer a thousande, & he went out & in before the people. And Dauid behaued hym selfe wisely in al

his wates, and the Lord was with him.
D Wherfore when Saul sawe that he was so exceding wise, he was afrayde of hym. But all Israel & Juda loued Dauid, because he went oute & in before them. And Saul sayd to Dauyd. Behold, my eldest daughter Merob, her I will geue the to wyfe. Onely play the man with me, and fyghte the Lordes battels. For Saul thought: myne hande shall not be vppon hym, but the hande of the Philistines. And Dauid answered Saul: what am I? and what is my lyfe, or the kynred of my father in Israell, that I should be sonne in lawe to the kynge? Howebeit, when the tyme was come that Merob Sauls daughter should haue ben geuen to Dauid, she was geuen vnto Adriell a Meholochite, to wife. Howbeit, Michol Saules daughter loued Dauid. And they shewed Saul: and the thyng displeased him not. And Saul sayde: I wil geue him her that she may be a snare to hym, and that the hand of ỹ Philistines may be against him. Wherfore Saul sayd to Dauid: thou shalt thys day be my son in lawe in the other daughter. And Saul commaunded his seruauntes, to commen with Dauid secretly, and to say: Beholde, the kyng hath a fauour to the, & all hys seruauntes loue thee, be nowe therefore the kynges sonne in lawe.
And Saules seruauntes spake those
E wordes in the eares of Dauid. And Dauid said: Semeth it to you a lyght thyng to be a kynges sonne in lawe? I am a poore man, and of smale reputation. And the seruauntes broughte Saul word agayn, saying: of thys maner spake Dauid: And Saul said: this wise shal ye say to Dauid, the king careth for no nother dowrye, but for an hundred foreskyns of the Philistins, to be auenged of the kynges enemies. But Saul thoughte to make Dauyd fall into the hands of the Philistines. And when his seruauntes tolde Dauid these wordes, it pleased Dauyd
F well to be the kynges sonne in lawe. And or the dayes were expyred, Dauyd arose with his men, and swente & slewe of the Philistines, two hundred men, and Dauid broughte their foreskynnes and satisfied the kyng therof, to be hys sonne in lawe. Wherefore Saul gaue him Michol his daughter to wyfe. And Saul sawe and vnderstode, howe that the Lorde was with Dauid, and that Michol his daughter loued him, and he was the more afraid of Dauid, and Saul became alwaye Dauids enemie. The Lordes of the Philistins vsed to go forth. And it fortuned ỹ when they wẽt forth, Dauyd behaued him selfe wiselyer then al the seruauntes of Saul: so that hys name was much set by.

The.xix. Chapter.

SAul spake to Jonathas his son, and to all his seruauntes, ỹ they should kyll Dauid. But Jonathas Sauls sonne had a great fauour to Dauid, and Jonathas told Dauid saying: Saul my father goeth about to slee the. Nowe therfore take hede to thy selfe vntyll the morynge, and abyde in some secret place and hide thy selfe. And I wyll go out, and stand by my father in the felde where thou art, and wyll common with my father of thee, and whatsoeuer I see, I wyl tel the. And Jonathas spake good of Dauyd vnto Saule hys father, and sayde vnto him: let not the kyng syn against his seruaunte Dauid, for he hath not sinned agaynste thee, and hys workes haue bene to thee warde verye good. Ja
For he dyd - put his lyfe in his hand, pu
and slewe the Philistine: and the Lord broughte to passe a great health for all Israell. Thou sawest it, and thou reioysedst, wherfore then wylt thou syn agaynst innocent blood, and slay Dauyd without a cause? And Saul harkened vnto the voice of Jonathas, and sware: as truely as the Lorde lyueth he shall not dye. And Jonathas called Dauid, and shewed him al those wordes, and brought Dauid vnto Saul. And he was in his presẽce as in times paste. And the war began agayne, and Dauid went out and fought with the Philistins, and slu them with a great slaughter, and they fled from him. And the euell spyrite sente of the Lorde was
vpon

vpon Saul, as he sat in his house, hauyng a Iauelin in his hand, & Dauyd played with his hand. And Saul entended to nayle Dauid to ẏ wal with the Iauelin. But he rid hymselfe out of Sauls presence, as he smote the speare (with a vayne stroke) into the wall. And Dauid fled and was saued the same night. Saul also sent messengers vnto Dauides house, to watch hym, and to slay him in the mornyng. And Michol Dauids wife told it him saying: If thou saue not thy selfe thys nyght, to morow thou wilt be slayne. And so Michol let Dauid down thorow a windowe, & he went & fled, and was saued. And then shee toke an Image and layed it in the bed, and put a pillow stuffed with goates heare vnder the heade of it, and couered it with a cloth. And when Saul sent messengers to fetche Dauid, she sayde, he is sick. And Saule sent ẏ messengers agayne to see Dauid, saying: bryng him to me, bed and al, that I may slay him. And when the messengers were come in: Beholde, there lay an ymage in the bed, with a pillow of goates heare vnder the head of it. And Saul sayd vnto Michol: why hast thou mocked me so, and sent away myne enemy that he is escaped. Michol answered Saul. For he saide vnto me, let me go, or elles I will kyl thee. And so Dauid fled, and escaped, and came to Samuel to Rama, & tolde him al that Saul had done to him. And he & Samuel wente and dwelt in Naioth. And one told Saul saying: Behold, Dauid is at Naioth in Rama. And Saul sent messengers to fet Dauid. And when they sawe a company of Prophetes prophesying, and Samuel standynge faste by them the spyete of God fel vpon the messengers of Saul, and they prophesied to. And when it was told Saul, he sent other messengers, and they prophesied lykewise. And Saul sent messengers yet agayne the thirde tyme, and they prophesyed also. Then went he hym selfe to Rama, and came to a great wel that is in Sichu, and he asked and sayd: where are Samuel and Dauid? And one sayd: Behold, they be at Naioth in Rama, and he went thyther euen to Naioth in Rama, and the spyete of God came vpon him also, and he went prophesying, vntyll he came to Naioth in Rama. And he strypt of hys clothes & prophesyed before Samuell in like maner, and fell naked all that day and all that night. And therof is it, that they saye: is Saul also among the Prophetes?

C. 1. Sam. 18. 11. 19. D

¶ The. xx. Chapter.

AND Dauid fled from Naioth which is in Rama, and came & said before Jonathas: What haue I done? wherin am I faulty? what is the synne that I haue cõmitted before thy father, that he seketh my lyfe? He sayde vnto him, God forbyd, thou shalt not dye. Behold, my father wyl do nothing eyther great or small, but that he will shew it me. And how should my father hide this thing from me? He wyll not do it. And Dauid sware agayne, and sayde: Thy father knoweth, that I haue found grace in thyn eyes, and therfore he sayth: Jonathas shal not knowe it, lest he be sory. And in very dede, euen as truly as the Lorde liueth, and as truly as thy soule lyueth, there is but a step betwene me and death. Then sayd Jonathas vnto Dauid whatsoeuer thy soule desireth, that I will do vnto thee. And Dauid sayde vnto Jonathas: Behold, to morowe is the beginnyng of the moneth, and I should sytte with the kynge at meat. But let me go, that I may hyde my selfe in the feldes vnto the thirde day at euen. If thy father speak of me, then saye: Dauid asked leaue of me, that he might go to Bethlehem to his owne citie, for there is holden a yerely feaste for all the kynredde. And yf he say, it is wel done, then thy seruaunte shall haue peace. But and yf he be angrye, then be sure that wyckednesse is vtterlye concluded of him. And then thou shalt shewe mercy vnto thy seruaunt, for thou haste made with me thy seruaunte a bonde in the Lorde. Notwithstandynge, yf there be in me anye trespace, then slaye me thy selfe,

1 Re 18 and. 13. C

and

and bryngе me not to thy father. And Jonathas answered: God kepe that from the (neither is it possible to come to passe.) for if I knewe that wickednesse were concluded of my father, to come vpon thee, thynkest thou, that I should not tell it the? Then sayd Dauid: who shall tell me, if thy father answere cruelly? And Jonathas sayde vnto Dauid: come and let vs go oute into the field. And they went out both of them into the fielde. And Jonathas sayd vnto Dauyd: The Lorde God of Israell loke on it, when I haue groped my fathers mynde, one tyme or other within thys three dayes, that it stande well with Dauid. If I then sende not vnto thee and shewe it thee. the Lord do so and so vnto Jonathas. But yf my father haue any pleasure to do the euill. I wyll shewe the also, and sende thee away that thou mayest go in peace. And the Lorde be with thee, as he hath bene with my father. And thou shalte perfourme vnto me the mercy of the Lord, not only whyle I lyue, but euen when I am deade, and pluckе not thy mercy awaye from my house for euer: No not when the Lorde hath destroyed the enemyes of Dauyd, euery one from the face of the earth. And so Jonathas made a bonde with the house of Dauyd, desyryng that the Lorde shoulde seke it out by the handes of Dauyds enemyes (yf it were broken.) And with other wordes dyd Jonathas sweare vnto Dauyd, because he loued hym. For he loued him as his owne soule. Then sayd Jonathas to Dauyd: to morowe is the first day of the mone. And thou shalte be myssed, because the place wher thou waste wonte to sytte, shal be emptye. Therfore thys daye three dayes come downe in anye wyse vnto the place where thou dyddest hyde thy self, whē the busynes was in hande: euen by the stone Esell. And I wyll shote three arowes by the one syde thereof, as thoughe I shot them at a marke, and wyll sende a lad, & bid him go seke the arowes. And if I saye vnto the lad: se, the arowes are on this syde the, bryng them: then come thou: for it is peace and no hurte, as sure as the Lorde lyueth. But & if I say vnto the lad: behold, the arowes are beyond thee, then go (in peace) for the Lord hath sent the away. And as touchyng this whiche thou and I haue spoken: beholde, the Lord be betwene thee and me for euer. And so Dauyd hydde hym selfe in the field. And when the newe mone was come, the king sate him downe to eate meate. And the kynge sate him downe after the olde maner, in his seat by the wall. And Jonathas arose and Abner sate by Sauls syde, and Dauids place was empty. Neuertheles, Saul sayd nothyng at al ẏ daye. For he thought: some thing hath chaunced him that he is not cleane. But on ẏ morow which was the second day of the newe mone, it happened that Dauyds place was empty agayne. And Saul sayde vnto Jonathas his son. Wherfore commeth not that sonne of Jsai to meat, neither yesterday not to daye? And Jonathas answered vnto Saule. Dauyd asked lycence of me, to go to Bethleem, for he sayde: let me go I praye the for our kynred doeth holde an offeryng in the citie, and my brother hath sent for me. And therfore if I haue found fauour in thyne eyes, let me go. and se my brethren. Thys is the cause that he commeth not vnto the kinges table. Then was Saul angry with Jonathas and sayd vnto him: Thou wicked rebel, do not I know, that thou hast chosen the sonne of Jsai vnto thine owne rebuke, and vnto the rebuke and shame of thy mother? for as long as the son of Jsai liueth vpon the earth, thou shalte not be stablished, nor yet the kyngdome, wherfore nowe send and fet him vnto me, for he is the childe of death. And Jonathas answered vnto Saul hys father, and sayde to hym: Wherfore shoulde he dye? what hath he done? And Saule lyfte vp a speare to hyt hym, whereby Jonathas wyste well that it was vtterly determined of hys father, to slaye Dauid. And so Jonathas arose frō the table in a gret anger and dyd eate no meate the second day

of the moneth, for he was sory for Dauid because his father hadde done hym shame. On the next morynge, Jonathas wente oute into the fielde, at the tyme appoynted with Dauyd, and a litle ladde with him. And he sayde vnto his boye: runne and seeke oute myne arrowes which I shotte. And as the boy ran he shotte an arowe beyonde hym. And when the ladde was come to the place, whether Jonathas had shot the arrowe, Jonathas cryed after the lad agayne: make spede, and stand not styll. And Jonathas lad gathered vp the arrowes, and came to hys mayster. But the ladde wist nothynge of the matter. Oneiye Jonathas and Dauid wist it. And Jonathas gaue his weapons vnto the lad that was with him, and said vnto him go and cary them to the towne. And as sone as the lad was gone, Dauyd arose out of a place that was towarde the South, and fell on his face to the grounde, and worshypped thre times. And they kyssed either other, & wepte together so long, till Dauid exceading in weppynge. And Jonathas sayde to Dauid: go in peace. And the thynges whyche we haue sworne both of vs in the name of the Lorde sayinge: the Lorde be betwene thee and me, & betwene thy sede and myne, lette theym stande for euer. And he arose, and departed. And Jonathas went into the towne.

¶ The. xxi. Chapter.

Then came Dauid to Nob to Ahimelech the preist: And Ahimelech was astonied at the sodain commyng of Dauid, and sayde vnto hym. Why art thou alone, and no man with thee? And Dauid sayde to Ahymelech the Preist: the kynge hath commaunded me to do a certayne thynge, and hath sayde vnto me, let no manne knowe where aboute I sende thee, and what I haue commaunded the to do: And I haue appoynted my seruauntes, to suche and suche places. Nowe therfore if thou haste oughte vnder thine hande, gene me fiue loaues of breade, or what commeth to hande. And the preist aunswered Dauid, and sayde: there is noo common breade vnder myne hande, but here is holowed breade, if the yonge me haue kepte them selues from vncleane thinges, especially women. Dauid answered the preist, and sayde vnto hym: of a truth wemen hath bene locked vp fro vs about a three dayes, when I came out and the vessels of the younge men were holye. Howebeit this waye is vnpure, and howe muche more shall there be holynes in the vessell. * And so the preist gaue him halowed bread, for there was no nother breade there saue the shewebreades, that were take from before the Lorde, to putte freshe breade there, the day that it was taken awaye. And there was there the same daye, a certayne man, of the seruantes of Saul, abydynge before the Lord, named Doeg and Edomite the chefeste of Sauls hearde men. And Dauid sayde vnto Ahimelech: is not here vnder thyne hand, either speare or swerd for I haue neither brought my swerd nor my harneste with me, because the kynges busynesse required haste. And the preist sayde: the swearde of Goliath the Philistine whom thou slewest in the Oche, valley, beholde, it is here wrapt in a cloth behinde the Ephod. If thou wilt take that: take it for there is no nother saue that here. And Dauid said, ther is none to ỹ gene it me. And Dauid arose & fled ỹ same day from the presence of Saul, and went to Achis the kyng of Geth. And the seruaunts of Achis sayde of hym: is not this Dauyd the kynge of the lande? dyd they not synge vnto hym, in daunses, sayinge: * Saul hath slain his thousande, and Dauid hys ten thousande? And Dauid putte those wordes into his harte, and was sooze afrayde of Achis the kynge of Geth. And he chaunged his speache before them, and fayned him selfe mad in ther hands, and scrabled on the dores of the gate, and let his spyttel fall down vpon his beard. Then sayde Achis vnto hys seruauntes: Loo ye see that thys man is beside him selfe, wherfore the haue

G

B Leui. 24 Mat. 12

I. Re. 18 and. 29. c

e. 25 d. 8. b

haue ye brought hym to me? Haue I nede of mad men that ye haue broght this felow to play the mad man in my presence? Shall he come into my house?

The.xxii. Chapter.

A Dauid therfore departed thence, and escaped, and came vnto ỹ caue Odollam. when his bre thren also and all his fathers house harde it, they went downe thither to hym. And there gathered vnto hym all men that were in combrance, and in dette, and troubled in their myndes, and he became a captayne ouer them. And there were with hym vpon a foure hundred men. And Dauid went thence to Mizpa in the land of Moab: and sayde vnto the kynge of Moab: Let my father and my mother (I pray thee) come forth vnto you, tyll I knowe what God wyll do for me. And he broughte them before the kyng of Moab. And they dwelt with hym all the while that Dauid kepte hymselfe in holde. And the Prophete Gad sayde vnto Dauid, abyde not in holde, but departe and go into ỹ lande of Juda. Then Dauid departed and
B came into the forest Hareth. ¶ And Saul herd that Dauid was come abrode, and also the men ỹ were with hym. And Saul sat in Gibea vnder a tree in Rama, hauing his spere in his hande, and all hys men stode aboute hym. And Saul sayde vnto hys seruauntes that stode about hym. Heare I pray you, ye sonnes of Jemini: Wil the son of Jsai geue euery one of you fieldes and vyneyardes, and make you all captaynes ouer thousandes & ouer hundredes? that ye haue also conspired agaynst me, and there is none that
1.Re.18 and.20.d telleth it me in care? And where as my sonne hath made a bonde with the sonne of Jsai, there is none of you that mourneth for me, or sheweth it in myne eare: beholde, my sonne hath stered vp my seruaunte to ley awayte agaynst me thys same day. Then answered Doeg the Edomite which also stode by the seruauntes of Saul, & sayde, I sawe the sonne of Jsai when he came to Nob, to Ahimelech the son of Ahitob, whyche asked counsell of the Lorde for hym and gaue hym vytayle, and the swearde of Goliah the Philistine also. Then the kyng sente and called for Ahimelech the preist the sonne of Ahitob, and all hys fathers house, that is to saye, the preistes that were in Nob. And they came al to the kynge. And Saul sayde: heare nowe thou sonne of Ahitob. He answered: Here am I my Lorde. And Saul sayd vnto hym: why haue ye conspired agaynst me, thou and the sonne of Jsai, in that thou hast geuen hym vytayle, and a swearde, and hast asked counsel of God for hym: that he shoulde aryse agaynst me, & lye awayte for me thys daye? Ahimelech answered the kynge and sayde, who is so faythfull amonge all thy seruauntes as Dauid, & thereto the kynges sonne in lawe, and geteth at thy byddyng, and is had in honour in thyne house? haue I this day begon first to aske counsel of GOD for hym? That be farre from me (yf I had knowen it) let not the kynge put suche a thyng vpon his seruaunte, in all the house of my father. For thy seruaunte, knewe nothynge of all thys, eyther lesse or more. The kyng sayde: thou shalt surely die Ahimelech, thou and all thy fathers house. ¶ And the kynge sayde vnto the footemen that stode aboute hym, turne, and slee the preistes of the Lord, both because ther hande is with Dauid, and because they knewe when Dauid fledde, and shewed it not to me. But the seruantes of the kyng would not moue their handes, to fall vppon the preistes of the Lorde. And the kynge sayd to Doeg: turne thou, and fall vpon the preistes, and Doeg the Edomite turned and ranne vpon the preistes, and slue that same daye foure skore and fyue persones, that dyd weare a linnen Ephod. And Nob that citie of the preistes smote he with the edge of the swearde, both men and women, chyldren, and suckelynges, oxen, and asses, and shepe. And one of the sons of Ahimelech

himelech, the sonne of Ahitob (named Abiathar) escaped and fled to Dauid. And Abiathar shewed Dauid, howe that Saul had slayne the Lordes preistes. And Dauid sayd vnto Abiathar: I wist it the same day, whan Doeg the Edomite was there, that he wold tell Saul. AM I am cause of the death of all the soules of thy fathers house. Abyde thou with me, and feare not. For yf any man seke my soule, he shall seke thyne also, with me thou shalte be in safegarde.

¶ The .xxiii. Chapter.

Then they tolde Dauid saying: Behold the Philistines fyght agaynst Keilah, and spoyle the the barnes. Therefore Dauid asked the Lordes aduyse saying: shall I goo and smite these Philistines? And the Lorde answered vnto Dauid: go, and smyte the Philistines, and saue Keilah. And Dauids men that were with hym, sayde vnto him: se, we be afraide here in Iuda: howe muche more then yf we come to Keilah agaynst ỹ hoste of the Philistines? Then Dauid asked the Lorde agayne. And the Lorde answered hym and sayde: Aryse, and go downe to Keila, for I will deliuer the Philistines into thine hand. And so Dauid and his men went to Keila and fought with the Philistines, and droue awaye theyr catteil, and smote them with a great slaughter. And soo Dauid saued the inhabiters of Keila. And it chaunced, when Abiathar the sonne of Ahimelech fled to Dauid to Keila, ỹ he broughte an Ephod wyth hym in hys hande. And it was tolde Saul, that Dauid was come to Keila. And Saul sayd: God hath deliuered hym into myne hande. For he is shut in nowe that he is come into a towne, that hath gates and barres. And Saul called all the people together to warre, for to go downe to Keila, & to beseige Dauyd and hys men. And Dauid hauynge knowlege, that Saule imagined myscheife (agaynste hym, sayde to Abiathar the preist: Brynge the Ephod. Then sayde Dauid: O LORDE GOD of Israell, thy seruaunte hath heard, that Saul is aboute to come agaynste Keila to destroy the citie for my sake: wyll the men of Keila delyuer me into his hande? And wil Saul come downe, as thy seruaunte hath harde saye? O LORD God of Israell, tell thy seruaunt. And the Lord sayd: he wyll come downe. Then sayd Dauid: wyll the men of Keila deliuer me and the men that are with me into the hande of Saul? and the Lorde sayde, they wyll betraye you. Then Dauid and his men whych were vpon a syxe hundred, arose and departed oute of Keila, and went whether they could. And it was tolde Saul, that Dauid was fled from Keila, and he lette the iourney alone. Dauyd abode in the wyldernesse in strouge holdes, and remayned in a mountayne in the wyldernesse of Ziph. And Saul soughte hym euery daye, but GOD deliuered him not into hys hande. AND Dauid sawe that Saul was come oute, to seke hys lyfe. AND Dauid was in the wyldernesse of Ziph, in a thycket. And Ionathas Sauls sonne arose and wente to Dauyd into the thicket, and comforted hys hande in God, and sayd vnto him: feare not, for the hande of Saul my father shall not finde thee, and thou shalt be kynge ouer Israell, and I must be nexte vnto the. And that doth Saul my father knowe. And they made a bonde both of them together before the Lord. And Dauid taried styll in the thycket, and Ionathas went to his house.

1. Re. 13 and. 20, b

Then came the Ziphites to Saul, to Gibea, saying: Doth not Dauid hide hym selfe fast by vs in stronge holdes, in a thycket that is by the hyll of Hachila, on the ryght syde of the wildernesse? Nowe therefore kynge, thou mayest come downe accordynge to all the lust of thy soule: come downe, and our parte shalbe to deliuer hym into the kynges hand. And Saul sayd, blessed are ye in the Lord: for ye haue compassiõ on me. Go I pray you, & order

the

the matter well, knowe and see hys haunte, where hys foote hath bene, & who hath sene him there, for it is told me, that he is very suttle and worketh craftely. Se therefore, and knowe all the lurkyng places: where he hydeth hym selfe, and come yee agayne to me with the certentie, and I wyll goo wt you. And yf he be in the land, I wyll searche hym thorowe out all the thousandes of Juda. And they arose, and went to Ziph before Saul. But Dauid and his mē were in ỹ wildernesse of Maon, in the playne that is, on the ryght hande of Jesimon. Saul also and hys men went to seke: and they tolde Dauid. Wherefore he went vnto a rocke, and abode in the wildernes of Maon. And when Saul herd that he folowed after Dauid in the wildernesse of Maon. And Saul and hys men went one the one side of the mōtayne, and Dauyd and hys men on the other syde. And Dauid toke thoughte howe to get from Saul. For Saul & hys menne compassed Dauid and his men, rounde about, to take them. But there came a messenger to Saul, sayinge: haste thee and come for the Philistines are come into the land. Wherfore, Saul retourned from persecutynge Dauid, and went agaynste the Philistines. And therefore is it, that they called the place: The rocke of separation. And Dauid went thence, and dwelt in stronge holdes at Engadi.

The. xxiiii. Chapter.

¶ When Saul was come agayne from folowyng after the Philistines, it fortuned that, there were, which tolde hym sayinge, beholde, Dauid is in the wyldernesse of Engadi. Then Saul toke three thousand chosen men oute of all Israell, & went to seke Dauyd, and hys men in the hyghte of the rockes, where wylde goates remayne. And he came to the flockes of shepe in the waye. And Saul went into a caue to couer his fete. And Dauid and hys men remayned in the inwarde partes of the caue. And the men of Dauyd sayde vnto hym: se, the day is come, of which the Lord sayd vnto the: behold, I wil deliuer thine enemies into thyn hand, & thou shalt do to hym as it shall seme good in thy sight. Then Dauid arose & cut of a lap of Sauls garment priuelye. And immediatelye Dauyds hert smote him because he had cut of a lap of Sauls garment. And he said vnto his men, the Lord kepe me from doynge that thinge vnto my master the Lords anoynted to lay mine hand vpō him, seing he is the anoynted of ỹ lord (For as truly as the Lorde liueth except the Lord smyte him, or except his day come or if he go not downe to warre & perish, the Lord be merciful vnto me that I lay not my hand vpō the Lords anoynted.) And so Dauid kept of hys seruantes with these wordes, & suffred them not to ryse agaynst Saul. But Saul rose vp oute of the caue & went away, Dauid also arose & went out of the caue, and cried after Saul, sayinge: My Lord kyng. And when Saul loked behind him. Dauid stowped to ỹ earth, and bowed himselfe and sayd to Saul: wherfore geuest thou an eare to mens wordes that saye: Dauid seketh euyll agaynst thee? Behold, thys day thine eyes haue sene, how that the Lord hath deliuered the thys day into mine hande in the caue. And some bad me kyll thee, but I had compassion on the, and sayd: I wyl not lay my hands on my master, for he is the Lordes annoynted. And moreouer, my father, beholde, and see yet the lap of thy garment in my hād, in asmuch as I killed the not, when I cut of the lap of thy garment. Understand therfore, and se, that ther is neyther euill not wickednes in me, and that I haue not sinned agaynst thee. And yet thou huntest after my soule to take it. The Lorde iudge betwene thee and me, and the Lorde auenge me of thee. But myne hande be not vpon thee. Accordyng as the olde prouerbe sayeth: Wickednes proceadeth frō the wicked: But myne hand be not vpon thee. After whom is the kynge of Israel come oute? After whom doest thou moue persecu-

tion

after a dead dog, and after a flye? The
Lord be iudge, and iudge betwene the
and me, and see and pleate my cause, &
D auenge me of thyne hand. When Da-
ver. 26 c uid had made an ende of speakynge
these wordes to Saule, Saule sayd:
* Is this thy voice my sonne Dauid?
and Saule lift vp his voyce, & wept,
and sayd to Dauid: Thou art rygh-
tuouser then I, for thou hast reward-
ed me with good, where as I haue
rewarded the with euyll. And thou
hast shewed this day, howe that thou
hast dealt louyngely with me, for as
muche as when the Lorde had locked
me in thyne handes, thou killedst me
not. For who shall fynd his enemye,
and let hym depart into a good way?
wherfor the Lord reward thee wyth
good for that þ hast don vnto me this
day. And now behold, I wote well þ
thou shalt be kyng, and that the king-
dome of Israell shall be stablyshed in
thyne hand. Sweare now therefore
vnto me by the Lord, that thou shalte
not destroy my sede after me, and that
thou shalte not putte my name out of
my fathers house. And Dauid sware
vnto Saule, and wente home. But
Dauid and his men gat them vp vn-
to an holde.

C The. xxv. Chapter.

A And * Samuel dyed, and all
ver. 1 a the Israelites gathered toge-
ther, and lamented hym, and
buryed hym in hys owne
house at Rama. And Dauid arose, &
gate hym to the wyldernesse of Pha-
ran. And there was a man in Moan,
whose possession was in Carmell, &
the man was exceedyng myghtye, and
had thre thousande shepe, and a thou-
sand goates. And he was shearynge
his sheepe in Carmell: The name of
the man was Naball, and the name
of his wyfe was Abigail, & she was
a woman of a singuler wysedom, and
beautyfull. But the man was chur-
lyshe, and of shrewde conditions, and
was of the kinred of Caleb. And Da
uid heard in the wilderues, that Na-
ball dyd sheare his shepe. And Dauid
sent out ten yong men, and sayd vnto
them: Gette you vp to Carmell, and
go to Nabail, and greete hym in my
name. And thus shall ye say: Peace
be to thee, peace be to thyn house, and
B peace be vnto all that thou hast. Be-
hold, I haue heard say that thou hast
shearers. Now, thy shepherds were
with vs (in the wyldernes) and we
dyd them no spite, neyther was there
ought (of the flocke) myssynge vnto
them, al the whyle they were in Car
meli: aske thy laddes, and they wyll
shewe thee. Wherfore let these yonge
men fynde fauoure in thyne eyes (for
we come in a good season) and * gene 1 Re. 21 s
I pray thee whatsoeuer commeth to
thyne hande, vnto thy seruantes, and
to thy sonne Dauid. And when Da-
uids yong men came, they tolde Na-
ball all those wordes in the name of
Dauid, and then helde their peace.
And Naball answered Dauids ser-
uauntes, and sayde: what is Dauid?
and what is the sonne of Isai? there
is plentie of seruantes now a dayes,
that breake awaye euery man frome
his mayster. Shall I then take my
bread, my water, and my flesshe, that
I haue kylled for my shearers, and
gene it vnto men whome I wote not
whence they be? And so Dauids ser-
uantes turned theyr way, and wente
agayn, and came and told him al those
C sayinges. And Dauid sayd vnto hys
men: Gyrde euery man hys sweard
aboute hym. And they gyrded euerye
man hys sweard about hym, and Da
uid was gyrded with his sweard.
And there folowed Dauid vppon a
foure hundred men, and two hundred
abode by the stuffe. But one of the
laddes tolde Abigail Nabals wyfe,
saying: Beholde, Dauid sente mes-
sengers vnto our mayster out of the
wyldernesse to salute hym, and he rai-
led on them. And yet the men are ve-
ry good vnto vs, and dyd vs no dys-
pleasure, neither myssed we any thing
as long as we were conuersant with
theym, when we were in the fields.
They were a walle of defence vnto
vs bothe by nyght and daye, all the
whyle we were with theym kepyng

shepe. Nowe therfore take hede, and see what thou hast to doo: for there is an occasion of euyll geuen agaynste our maister, and all his houshold, seyng, he is a sonne of Belial, vngracious to speake to. Thenne Abigail made haste, and toke two hundred loaues, and two bottels of wine, and fiue sheepe ready dressed, and fiue measures of parched corne, and an hundred frayes of raysyns, and two hundred topnettes of fygges, and laded theim on asses, and sayd vnto her yong men: Go ye before me: Behold, I come after you. But she tolde her husbande Nabal nothyng thereof. And as she roade on her asse, she camme prively downe the syde of the hyll, and behold, Dauid & his men came downe against her, and she mette them. And Dauid said: In vain haue I kept al that this felow hath in the wyderneſſe, so that nought was missed of all that pertained vnto him. And he hath quite me euill for good. So and so doo GOD vnto the enemies of Dauid, if I leaue of al ꝑ pertaine to him, by ꝑ dawnyng of the day, any thyng that pysseth against the wall. And when Abigail sawe Dauid, she hasted and lyghted of her asse, and fell before Dauid on her face, & bowed her self to the grounde and fell at his fete, and said: Let thys vnhappy deede be counted myne, my Lord, and let thyne handmayd speake in thyne audience, and here the wordes of thy handmayde. Let not my Lorde (the kynge) regarde this vnthryftye mā Nabal: for as his name is, so is he Nabal is his name, and folly is with hym. But I thyne handmayd sawe not the yong men of my Lord whome thou sentest. Nowe therfore my lord, as sure as the Lord lyueth, and as thy soule liueth, the Lord hath withholde thee from comyng to shede blood, and withdrawe thou thyne hande from bloodshed. Nowe, I pray God that thyne enemyes and they that entende to do my Lord euil, may be as Nabal. And now this is the blessyng which thyne handmayd hathe brought vnto my Lorde: and let it be geuen vnto the yong men that folow my Lorde. Forgeue the trespasse of thyn handmayd, for the Lorde wyll make my Lorde a sure house, because my Lord fyghteth the battayles of the Lorde, and there coulde none euyll be founde in thee in all thy dayes. And if any man rise to persecute thee, and to seeke thy soule, the soule of my lord shall be bounde in the bundell of the lyuyng with the Lorde thy GOD. And the soules of thy enemies shal God cast out, out of the mydle of a syng. And when the Lord shall haue done to my lorde al the good that he hath promysed the and shall haue made thee ruler ouer Israell: then shall it be no decay vnto thee, nor discourage of heart vnto my Lorde, that thou hast not shedde bloode causelesse, nor auenged thy selfe. But when the Lorde shall haue dealt well with my lord, then thynke on thyne handmayd. And Dauid said to Abigail: blessed be the Lord God of Israel, which sent the this day to mete me: Blessed is thy sayinge, and blessed art thou, which hast kepte me this day from comming to shed blood, and frome auengyng my selfe with myne owne hand. For in very deede, as sure as the Lord God of Israel liueth, which hath kept me back from hurting thee, except thou hadst hasted and met me, thynkest thou, there had been lefte vnto Nabail, by the dawnyng of the daye, a pysser agaynst the wall? And so Dauid receiued of her hand, that whych she hadde brought hym, & sayd to her: Goe vp in peace to thyne house. Behold, I haue herd thy voyce, and haue accepted thy persone. And Abigail came to Nabail: and beholde, he helde a feaste in his house, lyke the feaste of a kynge, and Naballs hearte was merye within hym, for he was very dronken. wherfore she tolde hym nothynge, neyther lesse nor more, vntylle the morowe daye. But in the mornynge, when the wyne was gone oute of Nabail, his wyfe tolde hym these wordes, and his heart dyed within hym, and he became as a stone. And when

dayes after, the Lorde smote Nabal, that he dyed. And when Dauid herd that Nabal was dead, he sayd: Blessed be the Lorde that hath iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euyll, and hath recompenced the wyckednes of Nabal, vppon his owne head. And Dauid sent to cōmon with Abigail: to the intente to take her to his wyfe. And when the seruauntes of Dauid were comme to Abigail to Carmell, they spake vnto her, saying: Dauid sent vs vnto thee, to take thee to hys wyfe. And she arose, and bowed her selfe on her face to the earth, and sayd: Beholde, let thy handmayd be a seruaunt, to washe the fete of the seruantes of my Lord. And Abigail hasted, and arose, and gat her vp vpon an Asse, wyth fiue damoselles of hers, that wente at her feete, and she went after the messengers of Dauid, and became his wife. Dauid also toke Ahinoam of Jezraell, and they were bothe his wyues. But Saul gaue * Michol his daughter Dauids wyfe, to Phalti, the sonne of Lais, whyche was of Gallim.

¶ The. xxvi. Chapter.

THe Ziphites came vnto Saul to Gibea, saying: Doothe not Dauid hyde hym selfe in the hyll of Hachilla, which is before Jesymon? Saul arose, and went downe to the wyldernesse of Ziph, hauynge thre thousande chosen men of Israell with hym, for to seeke Dauid in the wyldernesse of Ziph. And Saul pitched in the hylle of Hachilla, whych lyeth beefore Jesymon, by the waye side. But Dauid dwelt in the wylderneſſe. And he sawe that Saule came after hym into the wyldernesse. Dauid therfore sent out spies, and vnderstode, that Saule was come in verye deede. And Dauid arose, and came to the place where Saul hadde pitched, and Dauid beheilde the place where Saule laye, and Abner the sonne of Ner, whych was his chiefe captayne Saul lay within, and the people and the hoste round about hym. Then answered Dauid, and spake to Ahimelech the Hethyte, and to Abisai the sonne of Saruia, and brother to Joab sayinge: whoe will goe downe wyth me to Saul to the hooste? And Abisai said: I wyl go down wyth thee. And so Dauyd and Abisai came down to the people by nyghte. And beholde, Saule laye sleping wythin the hoste, and hys speare stacke in the grounde at hys head. But Abner and the people laye round about hym. Then sayd Abisai to Dauyd: God hath deliuered thyne enemye into thyne hande thys daye. Nowe therefore, lette me smyte hym once wyth my speare to the earth, and I wyll not smyte hym the seconde tyme. And Dauyd sayde to Abisai: destroye him not. For who canne laye hys hande on the Lordes anoynted, and be giltelesse. And Dauyd sayde furthermore: as sure as the Lorde lyueth, the Lorde shall smyte hym or hys daye shall come to dye, or he shall descende into battel, and ther perysshe. The Lord kepe me from laiynge myne hande vpon the Lordes anoynted: But take thou nowe the speare that is at hys heade, and the crewse of water, and lette vs go. And sooe Dauyd tooke the speare and the crewse of water from Sauls heade, and they gat them away, and no man sawe it or marked it, or awaked. For they were all aslepe, because the Lord had sent a deade sleepe vppon theym. Then Dauid went ouer to the other syde, and stode on the toppe of an hyll afarre off (a gret space being betweene them) and Dauyd cryed to the people and to Abner the sonne of Ner, saying: Heerest thou not Abner? Abner answered and saide: What arte thou that cryest to the kynge? and Dauid sayde to Abner, art not thou a manne: and who is lyke the in Israel? wherfore then haste thou not kepte thy Lorde the kynge? For there cam one of the folke in, to destroye the kynge thy Lorde. It is not good that thou haste doone. As truelye as the Lorde lyueth, * ye are worthy to dy, because yee haue not kepte youre mayster, 1.Re.18

the Lordes annoynted. And now see where the kynges speare is, and the cruse of water, that was at his heade And Saul knew Dauids voyce, and
1Re.24. sayd: ✠ Is thys thy voyce my sonne Dauid? and Dauid sayde: It is my voyce, my Lord, O king. And he said: Wherfore doth my Lorde thus persecute his seruaunt? for what haue I
D done, or what euill is in myne hand? Now therfore let my Lord the kyng heare the wordes of his seruaunt. If the Lord haue stirred thee vp against me, let hym smelle the sauour of a sacrifice. But and if they bee the chyldren of men, cursed ar they before the Lord. For they haue cast me out thys day from abidynge in the inheritance of the Lorde, saying: Hence, and goe serue other gods. Nowe therfore, let not my blood fal to the erth before the face of the Lord. For the king of Israell is comme out to hunte a flye, as when one doothe huut a partrige in the mountaynes. Then sayde Saul: I haue sinned, come agayn my sonne Dauid, for I wyll doo thee no more harme, because my soule was precious in thyne eies this day. Beholde, I haue playd the fole, and haue erred exceedyngly. And Dauid answered & sayde: Beholde, the kynges speare, let one of the yong men come ouer and fet it. The Lord reward euery man accordynge to his righteousnesse and faith: For the Lord deliuered thee into my hande this daye, but I would not lay myne hande vpon the Lordes annoynted. And beholde, lyke as thy lyfe was muche sette by this daye in myne eies: so be my lyfe set by in the eyes of the Lord, that he deliuer me out of all tribulation. Then Saule sayd to Dauid: Blessed arte thou my sonne Dauid, for thou shalt be a doer, & preuayle. And so Dauid went his way, and Saull tourned to his place
A agayne.

¶ The xxvij. Chapter.

AND Dauid said in his hert: I shall perish one day or other by the hand of Saule, therfore is ther nothing bet-
ter for me, then to flye and saue my selfe in the lande of the Philistines, and Saul shall cease and seke me noo more in all the coastes of Israell, and so shall I escape out of his hand. And Dauid arose, and he and the six hundred men that were with him, went vnto Achis, the son of Macho, kinge of Geth. And Dauid dwelte wyth Achis at Geth. bothe he, and his men euery man with his household, & Dauid with his two wyues: Ahinoam the Jezraelite, and Abigail, Nabals wyfe of Carmell. And it was tolde Saul that Dauid was fled to Geth, and he sought no more for hym. And
B Dauid sayd vnto Achis: If I haue nowe founde grace in thyne eyes, let them geue me a place in some towne in the fieldes, that I may dwel there For why should thy seruant dwel in the head citie of the kyngdome wyth thee? Then Achis gaue hym Zikleg that same day: for whiche cause Zikleg pertaineth vnto the kings of Juda vnto this daye. And the tyme that Dauid dwelte in the countrey of the Philistins, was foure monethes, and certayne days. And Dauid and hys
C men went vp, and ran vpon the Gesurites, the Gerzites, and the Amalekites. For those nations were from the beginnynge the inhabiters of the lande, as men goe to Sur, vnto the lande of Egypte. And Dauid smote the land, and left neither man nor woman alyue, and droue away the shepe the oxen, the asses, camels, and clothes and returned, and cam to Achis. And Achis sayd: Where haue ye ben a rouyng this day? And Dauid answe-
D red: Towarde the south of Juda, and toward the south of the Jesrahelites, and toward the south of the Kenites And Dauid saued neyther man nor woman alyue, nor suffred them to come to Geth, for feare (sayth he) lest they should speake on vs, saying: So dydde Dauid, and so wyll be hys maner all the whyle he dwelleth in the countrey of the Philistins. And Achis be-
leued Dauid, sayinge: He abhorreth people of Israel, and therfore he shall
be my

my seruaunt for euer.

¶ The. xxviii. Chapter.

A Nd it chaūced in those daies that the Philystynes gathered their host together to warre to fyght ꝓ Israel. And Achis sayde to Dauid: Be sure, thou shalt go out with me to the battell, thou and the men that are with thee. And Dauid sayde to Achis: then thou shalt know what thy seruaunt can do: And Achis sayde agayne to Dauid: Then I will
18c. 24. make thee keper of my heade for euer.

• Samuell was then deade, and all
Exo. 22 c Israell had lamented him, and buried hym in Rama his owne Citie.

• And Saule hadde putte the wemen that had spirites of prophesye and the Southsayers oute of the lande. And the Philystynes gathered together, and cam and pytched in Sunem. And Saule gathered all Israell together, and they pitched in Gilboa: And whē Saule sawe the hoost of the Philystines, he was afrayed, and hys heart was sore astonied. And whan Saul
. asked counsell of ꝓ Lord, the Lord answered hym not neyther by dreames nor by Urim nor yet by Prophetes. Then sayde Saul vnto hys seruauntes: seke me a woman that hath a spi-
Leu. 19. c rite of prophesye, that I maye goe to her and aske of her. And his seruauntes sayde to hym: Beholde, ther is a woman that hath a spirite of Prophesye at Endor. And Saule chaunged hym selfe, and put on other raimente, and then went he and two men with him, and they came to the woman by nyght. And hee sayde: prophesye vnto me by the spyrite, and bringe me hym vppe whom I shall name vnto thee.

B And the woman sayd vnto hym: Beholde thou knowest what Saule hath done, howe he hath destroied the wemen that had prophesyinge spyrites, and the Sorcerers oute of the lande. Wherefore then seketh thou an occasion agaynste my soule, that hee maye kyll me? And Saule sware to her by the Lorde sayinge: As surely as the Lorde lyueth there shall noo harme chaunce thee for thys thynge.

Then sayde the woman: whom shall I fetch vp vnto thee? Hee answered: Bryng me vp Samuell. when shee sawe Samuel, she cryed wyth a loud voyce, and spake to Saule sayinge: why hast thou disceaued me for thou arte Saule And the kyng sayde vnto her, be not afrayde: what seest thou? The woman sayde vnto Saul I see
C gods ascending vp out of the erth. He said vnto her again: what fashiō is he of? She answered: ther cōmeth vp an old man with a mātle vpon him. And Saul perceued that it was Samuel & he stouped with his face to ꝓ ground and bowed him selfe. And Samuell said to Saul: why hast thou disquieted me, to make me be brought vppe: Saul answered: I am sore incōbred. For ꝓ Philistins make warr against me, and god is departed from me, and answereth me nomore, nether by prophets nether by dreames. And therefore I haue called the, ꝓ thou mayeste tel me, what I shal do. Thē said Samuell: wherfore dost thou aske of me, whyle the Lord is gon frō the, and is become thyne enemy? Truly ꝓ Lorde hath done for him selfe, euē as he spake by my hand. • For the Lord hath rent 1 Re. 15.
the kingdome out of thine hand, & geuen it thy neibour Dauid. Because thou obeyedst not the voice of ꝓ Lord nor executedst his fearce wrath vpon the Amalekites, therfore hath ꝓ Lord don this vnto the this daye, & moreouer, the lord wil deliuer Israel with the into the hands of the Philistins. 1 Re 31 c
• To morow shalt thou and thy sons be with me, and the lord shal geue the host of Israell into the handes of the Philistines. Then Saul fel straight way flat on the earth as longe as hee
D was, and was sore adread, because of the wordes of Samuell. And there was no strength in hym, for he hadde eaten noe breade all the daye and the nyght before. And the woman came vnto Saule, and sawe that hee was sore troubled, and sayd vnto hym: Se thyne handemayde hath obeyed thy Judi. 12.
voyce and • haue put my soule in my 1 Re. 19 a
hande, and haue hearkened vnto thy Psa. 1 b

wordes which thou saydest vnto me. Now therfore herken thou also vnto the voyce of thyne handmayd, and let me set a morsell of breade before thee, that thou mayest eate, and gette thee strength, and then go on thy iourney. He refused, and sayd: I will not eat. But his seruauntes and the woman together compelled him, and hee herkened vnto theyr voyce. And so he arose from the earthe, and sat him on a bed. The woman had a fat calfe in the house, and she hasted, and killed it, and toke floure and kneded it, and dydde bake swete cakes therof, and brought them before Saul and before his seruauntes. And when they hadde eaten they stoode vp, and wente awaye the same nyght.

I ¶ The .xxix. Chapter.

THe Philystynes were gathered together with all their armyes vnto Aphec: And the Israelytes pytched in Iim, which is in Iesrahel. And the Lordes of the Philystines went forth with the hundredes and thousandes. But Dauid and hys men came behynde with Achis. Thē sayd the Lordes of the Philistines, what are ponder Ebrues? Achis sayde vnto the Lordes of the Philistines: Is not thys Dauid the seruaunt of Saul the kynge of Israell, whiche hath bene with mee these dayes or yeares? I haue founde noe fault in hym, sence he fled vnto me vnto thys daye. And the Lordes of the Philistines were wroth with hym, and sayde vnto hym: Make thys felowe returne, that he may go agayne to hys place whych thou hast apoynted hym: and let hym not goe downe with vs to battel, least in the battell, he be an aduersarye to vs. For wherwyth coulde he better obtayne the fauoure of hys mayster, then with the heades of these men? Is not this Dauid, to whom they sange in daunces: Saule slue hys thousande, and Dauyd hys ten thousande? Then Achis called Dauyd, and sayde vnto hym. As sure as the Lord lyueth, thou hast beene honeste, and good in my syght, whan thou wentest out and in with me in the host: neyther haue I found euyll with thee sence thou camest to me vnto thys daye. Neuertheles the Lordes of the Philystynes fauoure thee not: Wherefore nowe returne, and goe in peace, that thou displease not the Lordes of the Philistins. And Dauyd sayde vnto Achis: And what haue I done? what hast thou founde in thy seruaunt, as longe as I haue bene with thee vnto thys daye, that I may not go fyght agaynst the enemyes of my Lorde the kyng? Achis aunswered and sayde to Dauyd: I knowe that thou art good, and art in my syght, as an aungell of God. Not withstanding the Lordes of the Philistines haue sayd: Let hym not go vp with vs to battell. Wherefore nowe ryse vp earlye in the morninge with thy maysters seruauntes that are come to thee: and when ye be vp earlye (as sone as ye haue lyght) departe. And so Dauid, and his men rose vp earlye to depart in the morninge, and to returne into the land of the Philistins. And the Philistins went vp to Iesrael.

¶ The .xxx. Chapter.

BUt whan Dauid and hys menne were come to Zikleg the third day, the Amalechytes had russhed in vppon the southe, and vpon Zikleg, and had smytten Zyckleg, and burnt it with fyre, and had taken the wemen (that were therin) prisoners, both smal and gret: but slue not a man, saue caryed them with thē, and went their wayes. So Dauid and hys men came to the Cytie: and behold, it was burnt with fier, and their wiues, their sonnes, and their daughters were caryed awaye. Thē Dauid and the people that was with him, lift vp their voices and wept vntil they could wepe no more. And Dauids two wiues were taken prisoners also: Ahinoam the Iezrahelite and Abigail the wyfe of Nabal the Carmelyte. And Dauyd was in a shrewde combrance: for the people entended to stone hym, because the hertes of all the people were pressed

1 Re. 18. a and 21 d

their

theyr sons and their daughters. But Dauid toke a good courage to hym
1.m.23 b in the Lord his God, & ¶ sayd vnto Abiathar the preest Ahimelechs son: I pray thee, bringe me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked councell at the Lorde, sayinge: shall I folowe after this companie, and shall I ouertake them? And he answered him: folowe for thou shalt ouertake them and recouer the pray. So Dauid and the fyue hundred men that were wyth him, wente and came to the riuer Besor, wher a part of them abode. But Dauid and foure hundred men folowed. For two hundred abode behinde, being to wery to go ouer the riuer Besor. And they founde an Egiptian in the fyelde and broughte him to Da-
1.m.30 c uid, ¶ and gaue hym bread to eate, and water to drinke, and gaue him a few figges and two clusters of reasinges. And when he hadde eaten, his spirite came agayne to hym: for he had eaten no bread nor dronke no water in thre dayes and thre nyghtes. And Dauid sayde vnto him, to whom belongest thou? and whence art thou? he said: I am a yonge man of Egypte, and seruaunt to an Amalekite: and my mayster left me behind, because it is thre daies agone, that I fell sicke: we cam a rouing vpon the south of Chretus, and againste Juda, and towarde the south of Caleb. And we burnte Zykleg wyth fyre. And Dauid sayde to
D him: canst thou bring me to this compayne? And he sayde: sweare vnto me by God, that thou wilte neyther kyll me, nor delyuer me into ỳ hãds of my master, & I wil bring thee to the compante. And when he had brought him thyther, beholde, they lay scattered abrode vpõ the erth, eating & drinking and daunsyng, because of the plenteous and greate pray that they had caried away out of the land of the Philistines, and out of the land of Juda. And Dauid layde vpon them, from the euen vntyll the twylight on the morowe: so that there escaped not a manne of them, saue foure hundred yong men, whiche rode away vppon camels, and fled. And Dauid recouered al that the Amalekites had caried away, and Dauid rescued his twoo wiues: so that there was no persone of them lackyng, small or great, sonne or daughter, or of the spoyle of al that they had taken away, Dauid recouered thẽ all agayne. And Dauid toke al the shepe & the oxen. And they draue them before his cattell, and said: This is Dauids pray. And Dauid came to the twoo hundred men, that were so wery for to folowe Dauid, whome they had made also to abyde at the riuer Besor. And they came to meete Dauid, and the people that wer with F
hym. And when Dauid came to the people, he saluted them. Then answered all the wicked and the vnthryftes (of the mẽ ỳ went with Dauid) and said: Bicause they went not with vs, therfore wil we gene thẽ none of the pray ỳ we haue recouered. But let euery man take his wife & his childrẽ: & those let them cary away, & be walking. Then said Dauid: ye shall not do so (my brethren) as that which the Lord hath geuen vs, & hath preserued vs, and deliuered the company ỳ came against vs, into our hands. For who
Jos.22 c should herkẽ vnto you in this matter? ¶ But as his part is that goth down & fighteth, so shall his part be ỳ tarieth by the stuffe, that it may be parted alike. And so from that day forward, was that made a statute & a law in Israell, vntill thys daye. When Dauid therfore came to Zikleg, he sent (giftes) of the pray vnto the elders of Juda, and to his frendes, saying: See, ther is a blessing for you, of the spoile of the enemies of the Lord. He sent to them of Bethel: to them of south Ramoth: to them of Jathir, to them of Aroer: to them of Sephamoth, to thẽ of Esthemaa: to them of Rathell: to theym of the cities of Jerahmeel: to them of the cities of the Kenites: to them of Horma: to them of Bozasan: to them of Athach, to them that are in Hebron, and in all places, where Dauid and his men wer wont to haunt.

¶ The.xxxi. Chapter.

THe * Philistines fought agaynst Israell, and the men of Israell fledde away from the Philystines, and felle downe wounded in mounte Gilboa, And the Philistines prealed sore vpon Saule and his sonne, and slewe Jonathas, and Abinadab, and Melchisua, Saules sonnes. And when the battayle went sore against Saul, the Archers with bowes found hym, and he was sore afeard of the archers. Then sayd Saule vnto hys harneys bearer, * draw out thy swearde, and thrust me thorowe therwith, lest the vncircumcised comme and thruste me thorowe, and make a mockyng stocke of me. But his harneys bearer wold not, for he was sooze afrayde. And Saule toke a sweard, and fell vppon it. And when his harneis bearer saw that Saul was dead, he fell likewise vppon hys swearde, and dyed wyth hym. And soo Saule dyed, and hys thre sonnes, and his harneis bearer, and all hys men that same day together. And when the men of Israell that were on the other side of the valey, and they of the other syde Jordan hearde that the menne of Israell were put to flyghte, and that Saule and his sonnes were deade, they lefte the Cities, and ranne away, And the Philistins came, and dwelt in theim.

Jud. 9.g
1.Paral. 10.a
B
C
1.ps. 10.

* On the morowe when the Phylistines were come to spoyle them that were slayne, they founde Saule and hys three soonnes lyenge in Mounte Gilboa. And they cut of his heade, and strypped hym out of hys harneys and sent into the lande of the Philistines on euery syde that they should publyshe it in the temple of theyr Idolles, and amonge the people. And they layd vp his harneys in the house of Astaroth, but they hanged vp hys body on the wall of Bethsan. * when the inhabitours of Jabes in Gilead hearde thereof, what the Philistins hadde doone to Saule, they arose, as many as were strong men, and went all nyght, and toke the body of Saul, and the bodies of his sonnes from the wall of Bethsan, and came to Jabes, and * burnt them there, and toke their bones, and buried theym vnder a tree at Jabes, and fasted seuen days.

2.Re.2.b

¶ The ende of the fyrst boke of Samuel, otherwise called the first boke of the kinges.

¶ The second Boke of Samuel, otherwise called the second boke of the Kynges.

¶ The fyrst Chapter.

AFter the deathe of Saul, when Dauid was returned from the * slaughter of the Amalechites, and had ben two days in Zikleg: Beeholde, there came a man the third daye out of the hoste from Saul, with his clothes rent, & earth vpon his head. And when he came to Dauid, he fell to the earth & did obeisance. Dauid said vnto him whens commest thou? He saide vnto him: Out of the hoste of Israel I am escaped. And Dauid saide vnto hym: And what is chanced? tel me. He said: The people is fled from the battaile, and many of the people are ouerthrowen, and dead, and Saul and Jonathas his sonne ar dead also. And Dauid said vnto the yong man that tolde him these tidings: how knowest thou that Saul & Jonathas his sonne be dead? The yong man that tolde hym, answered: I came by chance to mount Gilboa: And behold, Saul leaned vpon his speare. For the charets and companies of horsemen folowed hard after him. And when he loked backe, he saw me, and called me. And I answered: Here am I. And he said vnto me: What art thou? I answered him: I am an Amalekite. He said vnto me agayn: Stand vpon me, and slee me. For anguish is come vpon me, thogh

1.Re.

my life be yet al in me. And so I stode
vppon him, and slue hym, for I was
sure that he could not liue, after that
he had fallen. And I toke the croune
that was vpon his head, and the brace
lette that was on his arme, and haue
brought them hither vnto my Lorde.
2Me.3.f. Then Dauid toke holde on his clo-
md.13.f thes, * and rent theim, and so dyd all
the men that were with hym. And
they mourned, & wept, and fasted vn-
till euen, for Saul and Jonathas his
sonne, and for the people of the Lord,
C and for the house of Israell, because
they were ouerthrowen wyth the
swearde. And Dauid sayde vnto the
yong man that brought hym these ty-
dynges. Whence art thou? And he an-
swered, I am the sonne of an aleaunt
an Amalekite. And Dauid sayd vnto
hym: Howe is it that thou wast not
afrayd, to lay thyne hande on the Lor-
des annointed, to destroy hym? And
Dauid called one of his yong men, &
said: Go to, and runne vpon him. And
he smote him, that he dyed: Then said
Dauid vnto him: Thy blood be vpon
mt.12.c thyne owne headde. * For thyne
Lu.19.d owen mouth hath testified against the:
saying: I haue slayn the Lords anoin
ted. And Dauid meurned with thys
lamentation ouer Saul and ouer Jo
nathas his son, and bad teach the chil-
dren of Israel ỹ vse of the bow. And
behold, it is wrytten in the boke of the
ryghteous. And he said: Consider, O
Israel, these that be dead and wound-
ded vpon thy hye hylles.) O noble
Israel, the wounded are slayne vpon
the hylles, Oh howe are the mightye
Psal.18.c ouerthrowen. * Tell it not in Gath,
D nor publisshe it in the streetes of Aska-
lon: lest the daughters of the Philis-
tins reioyce, and least the daughters
of the vncircumcised, triumphe. Ye
mountayn of Gilboa: Upon you bee
neither dewe nor rayne, nor vpon the
fieldes of offerynges. For there the
shield of the mightie is caste downe:
the shield of Saule as though he had
not ben anointed with oile. The bow
of Jonathas and the sweard of Saul
turned neuer backe agayne emptie frō
the blood of the slayne, and frome the
fat of the myghtie warriours. Saul
and Jonathas were louely and plea-
saunt in their lyues, and in their dea-
thes they were not deuyded. They
were swifter then Egles, and stron-
ger then Lyons. Ye daughters of Is-
raell wept ouer Saul, which clothed
you in purple with pleasures, & han-
ged ornamentes of gold vpon youre
apparell. Howe were the mighty slain
in battaile? Jonathas is dead on the
hye hilles. Woe is me for thee (my bro
ther Jonathas) very kynd hast thou
bene vnto me. Thy loue to me was
wonderfull, passyng the loue of wo-
men (as a mother loued her only child
euen so dyd I loue thee. O howe are
the myghtye ouerthrowen, and the
weapons of warre destroyed,

The. ij. Chapter.

A
AFter this it fortuned, that 1Re.23.a
Dauid * asked counceil at the 2Re.5.c.
Lord, saying: Shall I go vp
into any of the cities of Juda? And
the Lord sayd vnto him: Go. And Da
uid sayd agayn. Whither shall I go?
He answered: Unto Hebron. And so
Dauid went thyther with his twoo
wyues, Ahinoam the Jesrahelite,
and Abigail Nabals wyfe the Car-
melite. And that were with hym, did
Dauid cary vp also, euerye man with
his household. And they dwelt in the
townes of Hebron. And the men of
Juda came, and there they annointed
Dauid king, ouer the house of Juda.
And they told Dauid, sayinge: It is 1Re.21.b
* the men of Jabes in Gilead that
buried Saul. And Dauid sent mes-
sengers vnto the men of Jabes in Gi
lead, and sayd vnto them: Blessed are
ye vnto the Lord, that ye haue shewed
such kyndnes vnto your Lord Saul,
and haue buried hym. And nowe the
Lorde shewe mercye and truthe vnto
you. And I will doo you also suche
kyndnes as ye haue don in this thing.
Therfore now lette your handes bee
stronge, and play ye the menne: For
your maister Saul is dead. And they
that are of the house of Juda haue
annointed me kyng ouer them. But

Abner.

Abner the sonne of Ner that was cap
tayn of Saules hoste, toke Isboseth
the sonne of Saul, and brought hym
to Mahanahim, & made hym kyng o-
uer Gilead, and ouer the Assurites,
C and ouer Iesrahel, Ephraim, Ben
Jamin, and ouer al Israhel. And Is-
boseth Sauls son was forty yere old,
when he began to reigne ouer Israel,
2 Re. 5 a. and reigned two yere. But the house
of Juda folowed Dauid. * And the
tyme whiche Dauid reygned in He-
bron ouer the house of Juda, was vij.
yeare and sixe monethes. And Abner
the sonne of Ner, and the seruants of
D Isboseth the sonne of Saule wente
out of Mahanahim, to Gibeon. And
Joab the sonne of Saruia, and the ser
uants of Dauid went out, & met thē
by the Pole of Gibeon. And they sat
downe, the one on the one syde of the
pocle, and the other on the other side.
And Abner said to Joab: Let the yōg
men arise, and play before vs. And Jo
ab sayd: Let them aryse. Then there
arose, and went ouer, twelue of Ben-
Jamin by numbre, whiche pertained
to Isboseth the sonne of Saule, and
twelue of the seruauntes of Dauid.
And euerye one caughte hys felowe
(that came against him) by the head,
and thrust his sweard in his syde, and
so they fell down together. Wherfore
the place was called: The field of the
myghty. And it is in Gibeon. And
there began an excedyng cruell battell
that same daye. For Abner and the
men of Israell fell before the seruan-
tes of Dauid. And there were three
sons of Saruiah there: Joab, Abisai,
and Asahel. And Asahel was as light
E of foote as a wyld Roe, and Asahell
Ge. 14. c folowed after Abner, and * tourned
neyther to the ryght hande, nor to the
lefte, from Abner. Then Abner lo-
ked behynde hym, and sayde: Art thou
Asahel? He answered: Yee that I am.
Abner sayd: Turne thee eyther to the
ryght hande, or to the lefte, and catche
one of the yong men, and take the his
weapons. But Asahel would not de-
part frō hym. And Abner said agayn
to Asahel, departe fro me. wherefore
shoulde I smyte thee te the grounde,
and not be able to holde vp my face to
Joab thy brother? How be it, when
he woulde in noo wyse departe, Ab- F
ner wythe the hynder ende of the
speare, smote hym vnder * the shorte 2 Re. 2
rybbes, that the speare came oute be-
hynd hym: that he fell downe in the
same place, and dyed there. And as
many as camme to the place where
Asahell felle downe and dyed, stoode
stil. Joab also and Abisai folowed Ab
ner. And the sonne went downe, whē
they wer come to the hyl Ama, ẏ lieth
before Giah by ẏ way ẏ goth thorow
the wilderneſſe of Gibeon. And the
childrē of Ben Jamyn gathered thē
selues togither on a heape, to Abner,
and stode on the top of an hill. Then
Abner called to Joab, and said: Shall
the sweard devour stil for euer? Kno
west thou not that it will bee bitter-
nes in the latter end? How long shall
it be, ere thou byd the people returne
from folowyng their brethren? And G
Joab sayd: As truly as God liueth if
thou haddest not spoken in the morn-
nyng, the people had ben departed, e-
uery one from persecutynge his bro-
ther. And so * Joab blewe a trom- 2 Re. 2
pet, and all the people stode still, and
pursued after Israel no more, neither
fought they any more. And Abner and
his men walked all that nyghte thor-
ow the playn, and went ouer Jor-
dan, and past thorow al Bethoron til
they came to Mahanaim. And Joab
returned from persecutynge Abner.
And when he hadde gathered all the
people together, there lacked of Da-
uids seruauntes nynetene men, and
Asahell. But the seruauntes of Da-
uid hadde slayne of Ben Jamin, and
of Abners men, three hundred and three
score men. And they toke vp Asahel,
and buryed hym in the sepulchre of
hys father in Bethlehem. And Joab
and his men went all nyght, vntyll
the daunyng of the daye, and camme
to Hebron.

The. iii. Chapter.

THere was longe warre betwene the houſe of Saul and the houſe of Dauid. But Dauid waxed ſtronger and ſtronger, and
2.Sa.3.f. the houſe of Saul waxed weaker and weaker. And vnto Dauid were (ſixe) children borne in Hebron: hys eldeſt ſonne alſo was Ammon, of Ahinoam the Jezraelite: the ſeconde Cheleab of Abigail the wife of Nabal the Carmelite: the thirde Abſalom, the ſon of Maachah, the daughter of Thalmai, the kyng of Geſſur: the fourth, Adonia, the ſonne of Hagith: the fyft Sephatia, the ſonne of Abital: the ſixte Jethream by Egla Dauids wyfe. Theſe were borne to Dauid in Hebron. And it fortuned, that whyle ther was warre betwene the howſe of Saule, and the howſe of Dauid, Abner helde vp the houſe of Saule. And Saule hadde a Concubine named Rizpa, the daughter of Aya. And Iſboſeth ſayde to Abner: Wherfore haſte thou gone into my fathers concubine? Then was Abner very wrothe for the wordes of Iſboſeth, and ſayde: Am I not a dogges
2.Sa.17.f. head, which againſt Juda do ſhewe mercye this daye vnto the howſe of Saul thy father, and to his bretherne and frendes, and haue not deliuered
Luc.1.c thee into the hand of Dauid: and thou fyndeſt a fault in me this day for this woman? So and ſo do God to Abner. For as the LORDE hathe ſworne to Dauid, ſo wyll I bee on hys ſyde, to bryng the kyngdom from the houſe of Saul, that the throne of Dauid maye bee ſtablyſhed ouer Iſraell, and ouer Juda, euen from Dan to Berſabe. And he could geue Abner neuer a woorde to aunſwere, becauſe he feared hym. And Abner ſent meſſengers to Dauid ſecretely, ſayinge: Whoſe is the lande? Make a bonde wyth me, and beholde, My hande is with thee, to bryng all Iſraell vnto thee. He ſayde: It is good, that I make a bonde wyth thee. But one thynge I requyre of thee, that thou ſe not my face, except thou fyrſt bryng Michal Saules daughter when thou commeſt to ſee me. And Dauid ſente meſſengers to Iſboſeth Sauls ſon: ſaying: Deliuer me my wyfe Mi- 1.Re.25.g
chol, which I maried with an hun- 1.re.11.g
dred foreſkynnes of the Philiſtines. And Iſboſeth ſent, and toke her from her huſbande Phaltiel, the ſoonne 2.Re.25.g
of Lais. And her huſband wēt with her, and camme wepyng behynd her, tyll they came to Bahurim. Thenne ſayd Abner vnto him, go and return. And he returned. And Abner had cōmunication with the elders of Iſraell, ſaying: Ye ſoughte for Dauid in tymes paſte, that he myght bee youre kynge. Nowe thenne doo it: for the LORD hath ſayde of Dauid: By the hande of my ſeruaunt Dauid, I wyll ſaue my people Iſraell, oute of the handes of the Phyliſtynes, and oute of the hande of all theyre enemyes. And Abner ſpake in the
D eares of Ben Jamin, and wente to telle in the eares of Dauyd in Hebron, all that Iſraell was contente with, and the whole houſe of Ben Jamin. And ſo Abner came to Dauid to Hebron, haupnge twentye men wyth hym, & Dauyd made made hym and the men that were wyth hym a feaſt. And Abner ſayd vnto Dauid: I wyll vp, and go gather all Iſraell vnto my Lorde the kynge, that they may make an appoyntmēt with thee, and that thou mayſte commaund all, as thyne hearte deſyreth. And when Dauid hadde lette Abner depart, he wente in peace. And beholde, the ſeruantes of Dauid, and Joab camme from chaſynge the robbers, & brought a great praye with theym. But Abner was not with Dauid in Hebron: for he had ſent hym awaye to departe in peace. When Joab and all the hoſt that was wyth hym, were come, men tolde Joab, ſaying: Abner the ſonne of Ner camme to the kynge, and he hath ſent hym awaye, that he is gone in peace. Thenne Joab camme to the kynge, and ſayde: What haſte thou doone? Beholde, Abner came vnto thee, and why haſte thou ſente hym away, that he ſhuld eſcape quite?

Than-

Thou knowest Abner the son of Ner for he camme to disceyue thee, and to knowe thy out going, & in going, & to know all that thou doest. And when Joab was come out from Dauid, he sent messengers after Abner, whiche brought hym agayne from the well of Syra, vnknowynge to Dauid. And
Judi. 3 c when Abner was come agayn to Hebron, Joab toke him aside in the gate • to speake wyth hym secretelye, and smote him vnder the short ribbes that he dyed, for the bloude of Asahell hys brother. And when afterwarde, it came to Dauids eare, he sayde, I and my kingdome are gyltlesse before the Lorde for euer concerning the bloud of Abner the sonne of Ner. Lette the bloud remayne on the heade of Joab and on all his fathers house that the house of Joab be neuer without one or other that hath runnyng yssues or leper and that leaneth on a staffe, and that doth fall on the sweard, and lacketh breade. And the cause why Joab and Abisai slue Abner, was that
2. Re. 2 f Abner had • slayne their brother Asahell at Gibeon in battell. And Da
2 Re. 1. b uid sayde to Joab, and to all the people that wer wyth hym. • Rent your clothes, and putte on sacke cloth, and mourne before Abner. And king Dauid hym selfe folowed the corse. And when they buryed Abner in Hebron, the kyng lyft vp hys voyce, and wept beside the sepulchre of Abner, and soe did all the people. And the kynge lamented ouer Abner, & said: died Abner as a foole dieth? thy handes were not bōd, nor thy fete brought into cheynes: but as a mā falleth before wicked children so fellest thou. And all they
G that wer of the people, wept yet more ouer him. And when all the people came to eate meat with Dauid, while it was yet day, Dauid sware saying: So and so do God to me, if I taste breade or ought els, till the sonne bee downe. And the people wyste it, and it pleased them. And whatsoeuer the kyng dydde, it pleased all the people. For all the people and all Israel vnderstode ỹ day, howe that it was not the kyngs dede, that Abner the sonne of Ner was slayne. And the kynge said vnto his seruantes: know ye not how that there is a lorde and a greate man fallen this day in Israell? And I am this day tender and annoynted king. And these men the sons of Saruia be to harde for me. The Lorde reward the doer of euyll, accordyng to his wickednes.

The. iiij. Chapter.

When Sauls sonne heard that Abner was dead in Hebron, his handes were feble, and all the Israelites were afrayd: & Sauls sonne had two men that were captaines ouer the souldiers, the one called Baanah, and the other Rechab: the sonnes of Rimmon a Berothite, of the chylderne of Ben Jamin: for Beroth was reckned to Ben Jamin. And these Berothites fledde to Githaim, and sotourned there vntill the B
2. Re. 4. same tyme. • And Jonathas Sauls sonne had a sonne that was lame on his fete. And he was fiue yeare olde: when the tydynges camme of Saule and Jonathas oute of Israell. And his nourse toke him vp, and fledde awaye. And as she made haste to flee, the chyld fell, and began to halte, and his name was Miphiboseth. And the soonnes of Rimmon the Berothite, Rechab and Baanah went and camme in the heate of the daye to the house of Isboseth, whiche slept on a bedde at noon. (And the woman that was the keper of the dooze, and clensed the wheate, was aslepe. And they came into the myddes of the house as though thei wold haue fetched wheat, and Rechab and Baanah his brother smote him vnder the short ribbes, and C
fledde. For whan they came into the house, he slept on his bedde in hys resting chamber, and they smote hym, & slewe him, & beheaded him, & toke his head, and gat them away thorowe the playn al the night. And they brought the heade of Isboseth vnto Dauid, to Hebron, and sayde to the kyng: Beholde, there is the head of Isboseth

Sauls

Sauls sonne, thyne enemye whyche soughte after thy lyfe. And the Lorde hath auenged my Lord the kyng this daye of Saule and of his seede. And
D Dauyd answered Rechab and Baanah his brother, the sonnes of Rimmon the Berothyte, and sayde vnto
2.Re.4. them: as surely as the Lorde lyueth
2.Re.1.c which hath delyuered my soule oute of all aduersities: When one told me and said that Saul was deade, thynkyng to haue brought good tidynges I caught him and slewe him in Ziklag: whych thought that I would haue geuen hym a reward for his tydinges bringing. Howe muche more when wicked men haue slaine a righteous person, in his owne house, and vpon his bedde: Shall I not require hys bloud of your hand, and take you from the earth? And Dauid commaũded his yong men, & they slewe them, and hanged them, and cut of their handes, and fete, and hanged theym vppe ouer the poole of Hebron. But they
2.Re.3.k toke the head of Isboseth, and buried it in the Sepulchre of Abner in Hebron.

¶ The. v. Chapter.

I
Pa.10. THan came al the trybes of Israel vnto Dauyd, vnto Hebron. and sayde: Beholde, we are of thy bone and of thy flesh. And in time past when Saul was our king, ỹ leddest Israel in & out. And ỹ Lord hath sayde to the: thou shalte fede my people Israell, and thou shalte bee a captaine ouer Israell. And so al the elders of Israell came to the kynge to Hebron. And king Dauid made a co
2.Re.2.f uenaunt with them in Hebron before the Lorde. And they anointed Dauid kyng ouer Israell. Dauid was thirtie yeares olde, when hee beganne to raigne and he raigned fortie yere. In Hebron he raygned ouer Iuda seuen yeare and sixe monethes: And in Jerusalem he raigned thirtie and three yeres ouer al Israel and Juda. The kinge also and hys men went to Jerusalem vnto the Jebusytes, the inhabiters of the land. Whych spake vnto Dauyd sayinge: excepte thou take away the blynde and the lame, thou shalte not come in hyther. For they sayde. Thou arte not able to come in hither. Neuertheles, Dauid tooke the stronge hold of Sion. The same is the Cytye of Dauyd. And Dauyd sayde the same daye: Whosoeuer smyteth the Jebusytes, and getteth vp to the gutters of the heuses, and smyteth the lame and the blynd that hate
2.Re.5.8 Dauids soule: Wherefore they said the blynde and the lame shall not com into the house. And so Dauid dwelt in the towre, and called it the Cytye of Dauid, and builte rounde about it from Millo inwarde. And Dauyd prospered and grewe, and the Lorde God of hoostes was wyth him. And
C Hiram king of Tire sent messengers to Dauid, and Cedar trees, and Carpenters and masons for walles: and they built Dauid an house. And Dauyd perceaued, that the Lorde hadde stablyshed him kyng ouer Israel, and that he had exalted his kingdome for his people Israels sake, and Dauid toke hym mo concubyns and wyues oute of Jerusalem, after he was com
1.Pa.3.b from Hebron, and mo sons and daughters were yet borne to Dauid. And these be the names of the sonnes that were borne vnto hym, in Jerusalem: Sammua. Sobab, Nathan, and Salamon, Jibhar also and Elisua, Nepheg, and Japhia, Elisama, Eliada, and Eliaphelet. But when the Philistines harde, that they had annoynted Dauid kinge ouer Israell, they came all vppe to seke Dauid. And assone as Dauyd heard of it, he gat him
1.Re.23. to an hold. And whan the Philistins
2.Re.2.8 came, they layde theym a longe in the valley of Raphaim. And Dauid asked counceil of the Lorde saying: shal I go vppe to the Philistines? wylte thou deliuer theym into my handes. And the Lorde answered vnto Dauid: go vp. for I wyl douties deliuer the Philistines into thy handes. And Dauid came to the playne of Perazim and smote them there. and sayde, the Lord hath deuyded myne enemies aslonder before me, as waters be deui-

ded

ded aſonder. And therfore, the name of the place was called the plaine of Perazim: And there they lefte theyr ymages, and Dauyd and his menne toke theym vp. And the Philiſtines came yet agayne, and layde theim ſelues in the valley of Rephaim. And whan Dauid aſked at the LORD: (Shall I go vp agaynſte the Philiſtines? and wylt thou delyuer them into my handes?) hee aunſwered: Thou ſhalte not go vp, but compaſſe them on the backeſyde and come vpō theym ouer agaynſte the Peretrees. And when thou heareſt the noyſe of a thing goyng in the toppe of the Peretrees: then remoue. For then ſhall the Lorde go out before the, to ſmyte the hoſt of the Philiſtines. And Dauid dyd as the Lorde had commaunded hym, and ſmote the Philiſtines frō Gibea, vntil thou com to Gazer.

¶ The. vi. Chapter.

A Gayne: Dauid gathered together all the choſen men of Iſraell, euen thirtie thouſād, and aroſe and went with al the folke that were wyth hym of the menne of Juda, to fette awaye from thence, the Arcke of God: whoſe name is called the name of the Lorde of hoſtes that dwelleth vppon it, betwene the Cherubins. And they putte the Arcke of
2 Re. 7. a. God vpon a newe carte, and brought it oute of the houſe of Abinadab that was at Gibea. And Uza & Ahio the ſons of Abinadab drawe the new cart and when they brought it out of the houſe of Abinadab that was at Gibea, with the Arke of God. Ahio went before the Arcke. And Dauid and all the houſe of Iſraell plaied before the Lord in ſundry inſtrumentes made of Cedre woode, with harpes, plaiteries, timbrelles, fideis and Cymbals. And when they cāme to Nathons
B threſhing flour, Uza put his hand to the arke of God, and helde it for ỹ oxē ſtombled. And the Lord was wrothe with Uza, & God ſmote him in the ſam place for his fault, & ther he dyed before the Arke of God. And Dauyd was diſpleaſed, becauſe the Lord had ſmittē Uza. And ỹ name of the place was called Perez. The rentinge of Uza vntil this day. And Dauid was then afraid of the Lord, and ſaid: how ſhal the arke of the Lord come to me? and ſo Dauid wold not bring ỹ arke of the Lorde vnto him into the citie of Dauid. But Dauid caried it into the 1 Par. 13.
houſ of Obeth Edom, a Gethit. And the arke of the Lorde continued in the houſe of (Obeth Edom the Gethyt, iii. monthes, and the Lord bleſſed Obeth Edom & al his houſhold. And one told king Dauid how that the Lorde had bleſſed ỹ houſe of Obeth Edom, & al that pertaineth vnto him becauſe C
of the arke of god. And Dauid went & brought the Arke of God from the houſe of Obeth Edom, into ỹ citie of Dauid with gladnes, (and ther was with Dauid ſeuen ſorts of daunſers & caues for ſacrifice.) And when thei that bare ỹ Arke of the Lord, had gone ſixe ſpaſes, he offered an oxe and a fat ſheepe And Dauid (played on harpe ſtringes, &) daunſed before the Lorde with al his might & was girded wt a linnen Ephod, So Dauid and al the houſe of Iſraell brought the arke (of ỹ couenant) of the Lord, with ſhowtinge and trompet blowynge, And it fortuned, that as the arke of the Lord cam into the citie of Dauid, Michol Saules daughter looked thorough a windowe and ſaw king Dauid ſpring and daunce before the Lorde, and ſhee D
deſpiſed him in her heart. And when they brought in the arke of the Lord, they ſette it in his place, euen in the myddes of the Tabernacle that Dauid had pytched for it. And Dauid offered burnt offerynges and peace offeringes before the Lorde. And aſſone as Dauid had made an ende of offeryng burntofferinges and peaceofferynges, hee bleſſed the people in the name of the Lord of hoſtes, and gaue amonge all the folke, euen among the whole multitude of Iſraell, aſwell the wemen as menne: to euerye one a Cake of breade, and a peece of fleſhe and a flacket of drynke. And ſo al the people departed euerī on to his houſ,

Then

Then Dauid retourned to bielle hys
houlchold, and Michol the daughter
of Saul came out to mete Dauid, & ſaid: O how gloꝛious was the kyng
of Iſrael this day, which was vncouered to daye in the eyes of the maydens of his ſeruantes, as if it had ben
a lyght brayned felowe vncouered.
D and Dauid ſayde vnto Michol: I thonghte to daunce before the Lorde,
which chose me rather then thy father, and all his kynne, and cõmanded
me to be ruler ouer all the people of ỹ
Lord, euen ouer Iſraell. And therfore wyl I play before the Lord. And wil
yet be more vile thẽ ſo, & wil be meke
in myne owne ſyght: and of the very
ſame mayd ſeruants which thou haſt
ſpoken of, ſhall I be had in honoure.
Therefore Michol the daughter of
Saule hadde no chylde, vnto the day
of her deathe.

¶ The. vij. Chapter.

IT foꝛtuned, that as the kyng ſat in his houſe (after that the Lord had geuẽ him reſt roũde about from all his ennemies)
he ſayd vnto Nathan the Pꝛophete: Behold, I dwell now in an houſe of Cedar trees, but the Arke of GOD dwelleth within the curtayne. And Nathan ſayd vnto the kyng: Go, and doo all that is in thyne hearte, foꝛ the Lorde is with thee. And it foꝛtuned the ſame nyght that the woꝛde of the Lord came vnto Nathan, ſaying: Go, and tell my ſeruaunte Dauid, Thus ſayth the Lord: Shalt thou buyld me an houſe to dwell in? Foꝛ I haue not dwelt in any houſe ſens the time that I brought the children of Iſrael out of Egypte, vnto this daye: but haue walked in a tent and tabernacle. In all the places wherin I haue walked with all the children of Iſrael, ſpake I one woꝛde with any of the tribes of Iſrael (ſens I commaunded the Iudges to feede my people Iſraell) ſaying, why build ye not me an houſe of Cedar trees? Now therfore, ſo ſay vnto my ſeruaunt Dauid: thus ſayth the Lord of Hoſtes: • I toke the from the ſheepe coate (as thou waſte folowinge ſheepe) that thou myghteſt be ruler ouer my people Iſrael. And I was with thee in all that thou wenteſt to, and haue deſtroyed all thyne enemies oute of thy ſyght, and haue made thee a great name, lyke vnto the name of the great men that are in the woꝛld. And therfoꝛe I will appoint a place foꝛ my people Iſrael, and wil plante it, that they maye dwelle in a place of theyr owne, & moue no moꝛe, neyther ſhal the wycked people trouble theym any moꝛe, as they dydde at the begynnynge, ſens the tyme that I ſette Iudges ouer my people of Iſrael. And I wyll geue thee reſte frome all thyne ennemyes. And the LORD telleth thee, that he wyll make thee an houſe. And when thy dayes bee fulfylled, thou ſhalt ſleape wyth thy fathers, and I wyll ſet vp thy ſeede after thee, which ſhall pꝛocede out of thy body, and wyl ſtablish his kyngdome. • He ſhall buylde an houſe foꝛ my name, and I wylle ſtabliſhe the ſeate of his kyngdome foꝛ euer. • I wyll bee his father, and he ſhalbe my ſonne: • If he ſyn, I wyll chaſten him with ſuch a rodde as men be chaſtened with, & wt ſuche plagues as the chyldren of menne be plagued with. But my mercy ſhal not depart aſwaye from hym, as I toke it frome Saule, whome I putte downe beefoꝛe thee. And thyne houſe and thy kyngdom ſhall endure without ende after thee, • and thy ſeate ſhal be eſtabliſhed foꝛ euer. Accoꝛding to al theſe woꝛdes, and accoꝛdynge to all thys viſion, did Nathan ſpeake vnto Dauid. Then went Dauid in, and ſette him downe beefoꝛe the Lord, and ſayd: What am I, O LORD God? and what is my houſe? that thou ſhuldeſt haue bꝛought me thus farre foꝛthe? And thys was yet a ſmall thynge in thy ſight, O Lord God, but thou haſt ſpoken alſo of thy ſeruantes houſe foꝛ a greate whyle to come. Foꝛ this is the vſe of man, O Lorde God. And what can Dauid ſay moꝛe vnto thee? foꝛ thou lord god knowẽſt thy ſeruãt,

2. re. 5. a
Pſ. 132.
Heb. 1. b
• 3. Reg. 11. c.
Pſ. 89. b
Ier. 33. c

Euen

Euen for thy wordes sake, and accor-
ding to thyne owne heart, haste thou
done all these great thynges, to make
them knowen vnto thy seruãt. Wher
Deu.7.c fore thou art great, O Lord God: for
ther is none lyke the, • nether is ther
Deu.4.a any God saue thou, accordyng to all
D that we haue heard with oure eares.
• And what one people in the earthe
is like thy people Israell, whose god
went and deliuered theym, that they
myght be his people, & that he might
make hym a name, and to shew great
and terrible thynges in the earth, for
thy people • which thou redemest to
Exo.14d the oute of Egypte, euen the people
with theyr gods. For thou hast ordei
ned thy people Israel, to be thy peo-
ple for euer. And thou Lord art becom
theyr God. And now (Lord God) the
worde that thou haste spoken concer-
ning thy seruant and his house: make
it good for euer, and doo as thou haste
sayd. For so shall thy name be magni
fied for euer, of men that shal say: the
Lord of hostes is the God of Israel:
and the house of thy seruant shall bee
stablished before thee. For thou, O
Lord of hostes, God of Israel, haste
told in the eare of thy seruant, saying
I wyl build thee an house. And ther-
fore hath thy seruaunt founde in his
Den.32. hart, to praye this prayer vnto thee.
• Therfore now Lord God, thou art
God, and thy wordes must be true,
thou that haste told this goodnesse vn
to thy seruant. And nowe go to, and
bielle the house of thy seruant, that it
may continue for euer before thee, for
thou Lorde God haste spoken it, and
with thy blessyng shall the house of
thy seruant be blessed for euer.

The.viii. Chapter

AFter this, it fortuned, that
David smote the Philistins
and subdued them, and tooke
the bridle of bondage out of the hand
of the Philistins. • And he smote the
Nu.24c Moabites, and measured theim with
a lyne, and caste them downe to the
ground. Euen with two lynes me-
sured he them whom he sine, and the
lengthe of one lyne saued he alyue,
and so becam the Moabites, Dauids
seruantes, and payde tribute. Dauid
smote also Hadarezer, the soonne of
Rehob kynge of Zoba, as he went
to recouer his border at ỳ riuer Phe-
rar. And Dauid toke a thousand and
seuen hundred horsemen of hys hoost
and twentie thousande fote men, and
cut of the hose of al his charet horses:
reseruinge onely one hundred charet- B
tes. And when the Syrians of Da-
mascon came to succoure Hadarezer
kynge of Zoba Dauid slewe of the
Syrians two and twentie thousand
men, and put soudiours in Syria Da
mascon. And the Syrians became ser
uauntes, to Dauid payinge tribute.
And thus the Lorde saued Dauid, in
all that hee went vnto. And Dauid
toke the shieldes of golde that belon-
ged to the seruauntes of Hadarezer,
and brought them to Jerusalem. And
out of Beta and Berothai (cities of
Hadarezer) did Dauid bring exceding
much brass. (Wherof Salomon made
all the brasen vessel in the temple, and
the brasen Lauatorye, and the pillers
and the aultar.) • When Thoi kinge C
of Hamath heard how Dauid hadde
smitten all the host of Hadarezer, her
sent Joram his sonne vnto kyng Da
uid, to salute him with peace, and to
bielle him because he hadde fought a-
gainst Hadarezer, and beaten him, for
Thoi had greate war with Hadarez-
zer, whiche (Joram) brought with
hym, vessels of siluer, vessels of gold,
and vesselles of brasse. whiche brasse
kynge Dauid did dedicate vnto the
Lorde with the syluer and gold that
hee hadde consecrated of all nations, D
which he subdued, of Syria, of ỳ Mo
abytes, and of the chyldren of Ammõ
of the Philistines, and of Hamaick,
and of the spoyle of Hadarezer sonne
of Rehob kynge of Zoba. And Da-
uyd gat hym a name after that hee re-
turned and had smytten of the Syri-
ans in the vally of salt. xviii. thousãd
mennc. • And he put kepers in Edõ,
euen throughout all Edom putte he
soudyoures, and al they of Edom be-

came Dauids seruauntes. And the lord kept Dauid whatsoeuer he toke in hand. And Dauid raigned ouer all Israel, and executed right and iustice vnto all hys people. And Joab the
1.Chr.18d sonne of Zaruia was ouer the hoste, & Jehosaphat the sonne of Ahihud was recorder. And Sadoch the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes, and Saraia was the scryde. And Banatha the sonne of Jehoiada was ouer the Crethites and the Phelethites: and Dauids sonnes were chefe rulers.

¶ The.ix. Chapter.

A And Dauid sayde: is there yet any man lefte in the house of Saule? For I wyll shewe him mercye for Jonathas sake. And there was of the housholde of Saul a seruaunt whose name was Ziba: and when they had called hym vnto Dauid, the kyng sayd vnto hym: art thou Ziba? He sayde: thy seruaunte is he. And the kyng sayde: remayneth there yet anye man of the house of Saule, whom I may shewe the mercy of god
B vpon? Ziba answered the king: Jo
2.Sa.4d nathas hath yet a sõne, which is lame of his fete. The kyng sayd vnto him: where is he? ziba sayd vnto the king: beholde, he is in the house of Machir the sonne of Amiell of Lodeber. The kyng Dauid sent, and fet him out of the house of Machir the sonne of Amiel out of Lodeber. Nowe when Miphiboseth the sonne of Jonathas, the sonne of Saule was come vnto Dauid, he fell on his face, and dyd reuerence. And the kyng sayde: Miphiboseth? he answered: Behold, thy seruaunte. Dauid sayde vnto hym: feare not. for I wyll surely shewe the kind-
C nes for Jonathas thy fathers sake, & wyl restore the all the feldes of Saul thy father, and thou shalt eate breade on myne owen table continually. And he bowed him selfe, and sayde: what is thy seruaunte, that thou shouldest vouchsafe to loke vpon such a dead dog as I am? Then the kyng called vnto Ziba Sauls ponge man, and sayd vnto hym: I haue geuen vnto thy masters sonne, all that perteyned to Saul and to all hys house. Se therfore that thou, and thy sonnes and thy seruauntes tyll the lande, and bryng in, that thy masters sonne may haue Micha.
fode to eate. But Miphiboseth thy masters sonne shall eate bread alway vpon my table. For ziba had fyftene sonnes and twentye seruantes. Then D
sayde Ziba vnto the kyng. Accordyng to all that my Lorde the kynge hath commaunded hys seruaunte, so shall thy seruaunt do. Wel (sayd the kyng) Miphiboseth shal eate vpon my table as one of the kinges sons. Miphiboseth had a sonne that was ponge, named Micha, and all that dwelled in the house of ziba were seruauntes vnto Miphiboseth. And Miphiboseth dwelte in Jerusalem, for he dyd eate
2.Sa.4b euer at the kynges table, and was lame on both hys fete.

¶ The.x. Chapter.

It happened after thys, that A
the kynge of the chyldrene of Ammon dyed, and Hanon his sonne raygned in hys steade. Then sayde Dauid: I wyll shewe kyndnesse vnto Hanon the sonne of Nahas, as hys father shewed kyndnesse vnto mee. And Dauid sente to comforte him by the hande of hys seruantes ouer (the death of) his father. And Dauids seruantes came into the lande of the chyldren of Ammon, and the Lordes of the children of Ammon sayd vnto Hanon their Lord: thinkest thou that Dauid doth honour thy father, that he hath sent comfortours to thee? Hath not Dauid rather sent his seruauntes vnto thee, to search the cite, and to spye it oute, and to ouerthrow it? Wherfore, Hanon toke Dauids seruauntes: and shaued of the one half of euery mans beard, and cut of theyr garmentes in the myddle, euen harde to the buttockes of them, and sent them away. When they tolde it vnto Dauid, he sente to mete them (for they were men exceadyngly ashamed.) And the kyng sayde, tary at Jericho vntyll youre beardes bee

groſwen, and then returne. And when the childzen of Ammon ſaw that they
B ſtancke in the ſyghte of Dauyd, they ſente and hyred the Syzyans of the houſe of Rehob, and the Sirians of Zoba, xx. thouſande foote men, and of kyng Maacha a thouſand men, and of Iſtob twelue Thouſande men. And when Dauid hard of it, he ſent Joab and all the hoolke of ſtrong men. And the chyldzen of Ammon came out, and wage battell at the entrynge in of the gate, & the Sirians of Zobah, of Rehob, Iſtob, and Maachah were by them ſelues in the field. When Joab ſawe that the front of the battell was agaynſt hym before and after, he chooſe of all the freſhe yonge men of Iſraell, and put them in aray againſt the Sirians. And the reſte of the people he deliuered into the hande of Abiſai his bzother, that he might put them in araye agaynſt the childzen of Ammon.
C And he ſayd, if the Sirians be ſtronger then I, thou ſhalt helpe me. But if the childzen of Ammon be to ſtrong foz thee, I wyl come and ſuccour the. Therefoze quite thee lyke a man, and let vs ſtande ſtyffe foz our people, and foz the Cities of oure God. And the Lozde do that whiche is good in hys owen eyes. And Joab proceded forth, and the people that was with hym, to fight with the Sirians. But they fled before hym. And when the chyldzen of Ammon ſawe that the Sirians were fled, then fled they alſo before Abiſai, and entred into the citye. And ſo Joab returned from the chyldzen of Ammon, and came to Jeruſalem. And when the Sirians ſaw that they were put to the woꝛſe before Iſraell, they gathered the togeth. And Hadarezer ſent, and bzought out the Sirians that wer beyond the ryuer. And they came with their army, and Zobah the captayne of the hoſte of Ha-
D darezer went before them. And when it was ſhewed Dauid, he gathered al Iſraell together, and paſſed ouer Joz dan, and came to Helam. And the Sirians ſet them ſelues in aray againſt Dauid, and fought with him, and the Sirias fled before Iſrael. And Dauid deſtroyed ſeuen hudzed charets of the Sirians, and fozty thouſande hoꝛſemen, and ſmote Sobah the captayne of their hoſte, whiche alſo dyed there. And when all the kynges (that were ſeruauntes to Hadarezer) ſawe that they were put to the woꝛſe before Iſrael, they made peace with them, and ſerued them. And ſo the Sirians feared to helpe the chyldzen of Ammon any moze.

¶ The. xi. Chapter.

AND it came to paſſe that (after the yeare was expired) in the tyme when kynges vſe to go foꝛth to battell, Dauid ſent Joab and his ſeruauntes with hym, and all Iſrael, which deſtroyed the chyl- 1 Pa.
dzen of Ammon, and beſieged Raba. But Dauyd taryed ſtyll at Jeruſalem. And it chaunced in an euenyng, that Dauid aroſe out of hys bed, and walked vpon the rouffe of the kynges palace, and from the rouffe he ſawe a woman · waſhyng her ſelfe: and the Eſa.
woman was verye bewtyfull to loke vppon. And he ſente to enquire what woman it ſhould be, ſaying: Is it not Bethſabe, the daughter of Eliam, and wyfe to Urias the Hethite. And Dauid ſente meſſengers, and fet her. In.
And ſhe came in vnto hym · and he lay with her. And (immediatly) ſhe was purifyed from her vncleannelle, and returned vnto her houſe. And the woꝛ manne conceaued, and ſent and tolde Dauid, and ſayde: I am with chylde. And Dauid ſente to Joab (ſaying:) ſende me Urias the Hethite. And Joab ſente Urias to Dauyd. And when Urias was come vnto hym, Dauid demaunded of him: howe Joab dyd, and howe the people fared, and howe the men of warre proſpered. And Dauid ſayde to Urias: Go downe to thyne houſe and waſhe thy feete. And Urias departed out of the kynges palace, and there folowed hym a ſeruyce frome the kynges table. But Urias ſlepte at the dooze of the

kynges

kinges palace, with all the seruantes of hys Lorde, and wente not downe to hys house. which when they had tolde Dauid (sayinge: Urias wente not downe into hys house.) Dauyd sayde vnto Urias: Camest thou not from thy iorney? why diddest thou not go downe then vnto thine house? Urias aunswered Dauid: The arke and Israell and Juda dwell in pauilyons: and my lorde Joab and the seruauntes of my Lorde lye vppon the flatte earth, and shall I then go into myne house to eate, and to drynke, and lye with my wyfe: ✠ By thy lyfe, and by the lyfe of thy soule, I will not do thys thyng. And Dauid sayde vnto Urias: ✠ tary here thys nyght also, and to morowe I will let the depart. And so Urias abode in Jerusalem that day, and the morowe. And when Dauyd had called hym, he dyd eate and drynke before hym, and he made hym dronke. And at euen he went out to lye on hys couche with the seruauntes of hys Lorde, but wente not downe to his house. On the morowe Dauid wrote a letter to Joab, and sente it by the hand of Urias. And he wrote thus in the letter, saying: Put Urias in the forefront of the sharper battell, and come ye backe from hym, that he maye be smytten and dye. So when Joab besieged the Citie, he assygned Urias vnto a place, where he wyste that strong men were. And the men of the citye came out, and fought with Joab. And there were certayne ouerthrowen of the people, and of the seruauntes of Dauid. And Urias the Hethite dyed also. Then Joab sente, and tolde Dauid all the thynges concernynge the warre, and charged the messenger, sayinge: when thou haste made an ende of tellyng the matters of the warre vnto the kyng, yf he begyn to fume, and saye vnto thee, wherfore approched ye so nye vnto the Citye, when ye dyd fyght, wyste ye not that they woulde hurle and shote from the wall? who smote Abimelech sonne of Jereboseth? ✠ dyd not a woman caste a perr of a mylstone vppon hym from of the wall, and he dyed in Thebes? why went ye nye the wall? then saye thou: Thy seruaunte Urias the Hethite is deade also. So the messenger went, and came, and shewed Dauid all that Joab had sent him for, and the messenger saide vnto Dauid: the men preuayled agaynst vs, and came oute vnto vs into the fielde, and we (with violence) stacke vnto them, euen vnto the enterynge of the gate. And the shoters shot from the walles, vppon thy seruauntes, and some of the kynges seruauntes be deade. And thy seruaunte Urias the Hethite is deade also. And Dauid sayde vnto the messenger: Thus shalte thou saye vnto Joab: let not that thyng trouble the. For (the chaunce of warre is dyuerse, and) the sweard deuoureth one as well as another: Make thy battell more stronge agaynste the Citie to ouerthrowe it, and se that thou corage Joab. And when the wyfe of Urias heard that her husbande was deade, she mourned for hym. And when the mournynge was paste, Dauid sente and fette her to hys house, and she became his wyfe, and bare him a sonne. But this thyng that Dauid did, displeased the Lorde.

Ps. 140c

Prou. 19c

¶ The .xii. Chapter.

AND the Lorde sente Nathan vnto Dauid. And he came vnto hym, and tolde hym: There were two men in one citie, the one ryche, and the other poore. The riche man had excedyng many sheepe and oxen. But the poore had nothing saue one little sheepe, which he hadde bought and norished vp. And it grew vp with him, & with his children also & did eate of his owen meat and drank of his owne cup: and slepte in his bosome: & was vnto him as his daughter. And there came a stranger vnto ỹ riche man. And he could not fynde in hys heart to take of his owne sheepe, and of hys owne oxen, to dresse for the straunger ỹ was come vnto hym: But tooke the poore mannes sheepe,

and dressed it for the man, that was
B come to him. And Dauid was exceadyng wroth with the man, and said to Nathan: as surely as the Lord liueth,
1Re.20f the man that hath done this thing • is the chyld of death. He shall restore the
Exo.22a lambe • foure fold, because he did this thyng, and had no pitye. And Nathan said to Dauid: thou art ỹ man. Thus
1Re.16c saith the Lord God of Israell: • I anoynted thee kyng ouer Israel, & ryd thee out of the hand of Saul. I gaue thee thy masters house & thy masters wiues into thy bosome, and gaue thee the house of Israell and of Juda, and might (yf that had bene to lytle) haue geuen the so much more. Wherfore thō hast thou despised the cōmaundement of the Lord to do wickednesse in hys sight? Thou hast kild Urias the Hethite with the sweard, and hast taken his wyfe to thy wyfe, and hast slayne hym with the sweard of the chyldren
C of Ammon. Now therfore the sword shal neuer depart from thine house, because thou hast despised me, and taken the wife of Urias the Hethite, to be thy wife. Wherfore thus saith ỹ Lord: behold, I wyl stirre vp euyl agaynst the, euen out of thine own house, and
Deu.19c wyll • take thy wyues before thyne eyes, & geue them vnto thy neybour, and he shal lye with thy wiues in the sight of the sunne. For thou diddest it secretly. But I wyll do thys thynge before all Israell, and in the open sun light. And Dauid said vnto Nathan:
D • I haue synned agaynste the Lorde.
Eccl.47c And Nathan sayde vnto Dauid: the Lorde also hath put away thy synne, thou shalt not dye. Howbeit, because in doyng this dede, thou haste geuen the enemyes of the Lorde a cause to raile, the child that is borne vnto the, shall surely dye. And Nathan departed vnto hys house. And the Lorde stroke the child that Urias wife bare vnto Dauid, and it sickened sore. Dauyd therefore besoughte God for the childe and fasted and went in, and lay all nyght vpon the earth. And the elders of hys house arose, and wente to hym, to take hym vp from the earth.

But he wouldе not, neyther dyde eate meate with them. And it happened the seuenth daye, that the chylde
E dyed. And the seruauntes of Dauyd durst not tell him, that the childe was deade. For they sayde: Behold whyle the chylde was yet alyue, we spake vnto hym, and he wouldе not herken vnto oure voyce. Howe wyll he then vexe him selfe, yf we tell him, that the chyld is dead? But Dauid seyng his seruauntes whysperynge, perceaued that the chylde was deade, and Dauid sayde vnto hys seruauntes: Is the chylde deade? They sayde: yee. And Dauid arose from the earth: and washed and anoynted hym selfe, and chaunged hys apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bad that they shoulde set breade before hym, and he dyd eate.
Then sayd his seruauntes vnto him: what thynge is thys, that thou haste done? Thou dyddest faste and wepe for the chyld whyle it was alyue, and as sone as it was deade, thou dyddest ryse vppe, and eate meate. He sayde: I
F whyle the chylde was yet alyue, I fasted and wept. For thys I thought who can tell whether God wyll haue mercye on mee, that the chylde maye lyue? • But nowe seynge it is Ecc.
deade, wherefore shoulde I faste? can I bryngе hym agayne anye more? I shall go to hym, rather then he shall come agayne to me. And Dauid comforted Bethsabe hys wyfe, and went in vnto her and laye with her, and
Per
she bare a sonne, and called hys name mā
• Salomon, and the Lord loued hym. 1.Re
And he sente by the hande of Nathā • ma
the prophet and called hys name • Ie- 1.Re
didia, of the Lordes behalfe. • ma
Joab foughte agaynste Raba the ci
tye of the childerene of Ammon, and
G
toke the citye of the kyngdome. And Joab sente messengers to Dauyd, saying: I haue made assaulte to Raba, and haue taken the citie wyth waters. Nowe therfore gather the rest of the people together, and besyege the cytye, that thou mayest take it:

lest

iesse I take it, & call it after my name.
And Dauid gathered all the people
together, and wente agaynst Raba, &
1.Pa.10b besyeged it, and gate it. And he toke
their kinges croune from of his head,
which wayed an hundred weyght of
golde, and in it were precious stones.
And it was set on Dauids head. And
he brought out the spoyle of the citye
in exceading great aboundaunce. And
he caryed oute the people that was
therin, and put them vpon sawes, and
vpon yron harowes, and vpon axes
of yron, and thrust them into the tyle-
kyll. Thus dyd he with all the cities
of the chylderene of Ammon. And so
Dauyd and all the people returned
vnto Jerusalem.

The.xiii. Chapter.

1 After thys it chaunced, that
Absalom the sonne of Dauid
hadde a fayre syster, named
Thamar, whome Ammō the sonne of
Dauid loued. And he was so sore ver
ed, that he fell sycke for the loue of his
syster Thamar: for she was a virgin,
and he thoughte it harde for hym, to
haue hys purpose of her. But Am-
mon had a frend, called Jonadab, the
sonne of Simeah Dauides brother,
and Jonadab was a very wyse man.
And he sayde vnto hym: howe com-
meth it, that thou beyng the kynges
sonne, art thus consumed euerye day?
wylt thou not tell me? Ammon an-
swered him: I loue Thamar my bro-
ther Absaloms syster. Jonadab sayde
vnto hym: Laye thee downe on thy
bedde, and make thy selfe sycke. And
when thy father is come to see thee,
saye vnto hym: Oh, lette my syster
Thamar come, and geue me meate,
and dresse it in my syght, that I may
B see it, and eate of her hande. And so
Ammon lay downe, and made hym
selfe sycke. And when the kyng was
come to see hym, Ammon sayde vnto
him: Oh let Thamar my sister come,
and make me a couple of frytters in
my syghte, that I maye eate of her
hande. Then Dauyd sente home to
Thamar, sayinge: Goo nowe to thy
brother Ammons house, and dresse him
meate. So Thamar went to her bro-
ther Ammons house, and he was laid
downe. And she toke floure, and made
past, and dressed frytters in his syght,
and did bake them, and toke a platter,
and powred them out before hym, but
he would not eate. And Amnon said:
Haue oute all men from me. And they
went al out from hym. And Ammon
sayd vnto Thamar: Bryng the meat
into the chāber, that I may eat of thin
hande. And Thamar toke the fritters
which she had made, & brought them
into the chamber to Ammon her bro
ther. And when she had set them be- C
fore him to eate, he toke her, and sayde
vnto her: come lye with me my syster.
And she answered him: naye my bro-
ther, do not force me, for there hath no
such thing bene done in Israel: do not
thou this abhominaciō. For whither
shall I be able to go with my shame.
And thou shalt be as one of the foles
in Israell. O speake vnto the kyng,
and he shall not denye me vnto thee.
Howbeit he wouldе not herken vnto
her voyce, but toke her, & forced her, Gen.34a
and laye with her. And then Ammon Leui.18a
hated her exceedyngly, so that the hate
wherewith he hated her, was greater
then the loue, with which he before
loued her. And Ammōsaid vnto her,
vp and get the hence. She answered
him: thou haste no cause. This euyll
that thou puttest me away is greater
then the other that thou dyddest vnto
me. Neuertheles he would not heare
her, but called his boy that serued him
and said: put away this woman from
me, and bolte the doze after her. And
she had a kyrtle of diuers colours vp- D
on her, for with such wer the kings
daughters (that were virgins) appa-
reled. Then hys seruaunte brought
her out, and locked the doze after her.
And Thamar toke and put asshes on
her heade, and rent her gay kirtle that
was on her, and layed her hande on
her heade, and so wente: and as shee
wente, cryed. And Absalom her bro-
ther sayd vnto her: hath Ammon thy
brother bene with thee? Now yet be
styll my syster: he is thy brother. Let

not this thyng greue thyne hert. And so Thamar remayned desolate in her brother Absaloms house. But when kyng Dauid herd of all these thinges, he was very wroth. (And he would not vexe ỹ spirite of Ammon his son: for he loued him, because he was hys fyrst borne.) And Absalom sayd vnto his brother Ammon neither good nor bad. Howbeit Absalom hated Ammon because he had forced hys syster Thamar. And it happened after two
E yere, that Absalō had • shepe sherers
Gen. 31 c and. 21. c in the plaine of Hazor beside the tribe of Ephraim, & bad all the kings sons, and came to the kyng, and said: behold thy seruaunt hath shepe sherers, let the kynge with hys seruauntes come to thy seruaunt. The kynge answered Absalom: nay my sonne, we will not go al, nor be chargeable vnto the. And Absalom laye sore vpon him: howbeit he wold not go, but blessed him. Thē sayd Absalom: if thou wilt not come, then let my brother Ammon go with vs. And ỹ kyng answered him: what needeth it, that he go with thee? But Absalom made such instāce that he let Ammon, and al the kyngs children go with him. Now had Absalom commaūded his yong men, saying: marke when Ammons herte is merye with wyne, and when I bid you smite Ammon, then kyl him and feare not, haue not I bydden you? be bold therfore, & playe the men. And the yonge men of Absalō did vnto Ammon euen as Absalom had commaunded. And all the
F kinges sonnes arose, and euery man gat him by, vpon hys mule, and fled. And it fortuned, that whyle they were yet in the way, tydings came to Dauid saying: Absalom hath slayn al the kynges sonnes, and there is none left
1 Reg. 1 b and. 4. c alyue. Then Dauid arose, and • tare his garmentes, and lay a long on the earth, and all his seruauntes stode by with their clothes rent. And Jonadab the sonne of Shimeah Dauids brother, answered and sayde: Let not my Lord suppose that they haue slayne al the yong men the kyngs sonnes, saue Ammon onely is dead. For that hath bene determined in Absaloms mynd, sence he forced hys syster Thamar. Now therfore let not my Lorde the kyng take the thyng so greuously, to thynke that all the kinges sonnes are dead, saue Ammon only is dead. But Absalom fled. And the yong man that 6
kept the watch, lyft vp hys eyes, and loked: and beholde, there came much people by a way, alonge by the hinder part on an hylles syde. And Jonadab sayd vnto the king: behold, the kinges sonnes come: as thy seruaunt sayd, so it is. And as sone as he had left speakynge: Beholde, the kynges sonnes came, and lyft vp theyr voyces, and wepte. The kynge also and all hys seruauntes wepte exceedynglye. But Absalom escaped, and went to Thalmai the sonne of Amihur kynge of Gesur. And Dauyd mourned for his sonne euery day. And so Absalom escaped and wente to Gesur, and was there thre yeares. And kynge Dauid desired to go forthe vnto Absalom. For where as Ammon was dead, he was comforted ouer hym.

¶ The .xiiij. Chapter.

Joab the sonne of Zaruia perceaued, that the kynges herte was towarde Absalom, and he sente to Thekoa, and fette thence a wyse woman, and sayd vnto her: fayne thy selfe to be a mourner, and put on mournynge apparell. And anoynte not thy selfe with oyle. But be as a woman that had longe tyme mourned for some deade bodye. And 3
come to the kynge, and speake of thys maner vnto him. And so Joab taught her what she shoulde saye. And when the woman of Thekoa had fallen on her face to the ground, and done obeysaunce, she sayd vnto the kyng: Helpe me O kynge. The kynge sayd vnto her: what ayleth the? She answered: I am a widow, and myne husbande is deade. And thyne handmayde had two sonnes, and they two fought together in the fyelde, (where was no man to go betwene theym) but the one smote the other and slewe hym.

And

And behold, the whole kynred is ryſen agaynſt thy handmayde, and they
Deu.19c ſayd: • deliuer vp hym that ſmote his brother: that we may kyl hym, for the ſoule of hys brother whom he ſlue. we wyll deſtroye the heyre alſo. And ſo they ſhal quench my ſparkle which is lefte, that he ſhall ſtirre vp (to my huſband) neyther name nor iſſue vpon the earth. And the kyng ſaid vnto the woman: go home to thyne houſe, C I wyll geue a charge for the. And the woman of Thecoa ſaid vnto ỹ kyng: My Lord, O kyng, thys treſpaſſe be on me and on my fathers houſe, and the kyng & his ſeate be gyltleſſe. And the kyng ſayd: yf any man ſaye ought vnto the, bryng him to me, and he ſhal hurte the no more. Then ſayd ſhe: Let the kyng remember hys Lorde God, that the auenger of the bloode gather not on heapes together to deſtroy, and that they ſlaye not my ſonne. And he anſwered: as ſure as the Lord lyueth,
Lu.21.18 • there ſhal not one heare of thy ſonne fall to the earth. The woman ſayde: Lette thyne handmayde ſpeake one worde more with my Lord the kyng. And he ſayde: ſaye on. The woman D ſayde: wherfore then haſt thou determyned ſuch a thyng agaynſt the people of GOD? For the kyng doeth ſpeake thys thynge as one whiche is fauty, that he ſhulde not fet home agayne hys banyſhed. For we muſte nedes dye, and peryſhe as water ſpilt on the ground, which can not be gathered vp agayne: Neither doth God ſpare any ſoule. Let the kyng therfore fynde the meanes, that his banyſhed be not vtterly expelled frō him. Now therfore I am come, to ſpeake of thys thyng vnto the kyng my Lorde. For they that be of ỹ people wil feare me And the handmayd ſaid: Now will I ſpeake vnto the kynge, peraduenture the kyng wyll perfourme the requeſt of hys handemayde. And the kynge ſhall heare hys handmayde to deliuer her oute of the hande of the man that wold haue deſtroyed me, and alſo my ſonne out of the enheritaunce of God. And thine handmayd ſayd: the worde of my Lorde the kynge ſhall nowe E be comfortable. For my Lorde the kyng is as an Angell of GOD, in hearynge of good and bad: therefore the Lorde thy God be with thee. Then the kynge anſwered, and ſayde vnto the woman, hyde not from me (I praye the) the thyng that I ſhall aſke the: And the woman ſayd: let my Lord the kyng nowe ſaye on. And the kynge ſayd: Is not the hand of Joab with thee in all thys matter? The woman anſwered, and ſayde: • As 2.re.11. ſure as thy ſowle lyuethe, my Lorde king, there is eis no mā (on the right hand nor on the left) but as my lorde the king hath ſpokē, thy ſeruant Joab he bad me, and he put all theſe wordes in the mouth of thyne handmaid. For to the intent that I ſhould alter my communication, hath thy ſeruant Joab, done this thyng. And my lord is wyſe, euen as an Angel of God, to vnderſtande all thinges that are in the earthe. And the kyng ſayde vnto Joab behold, I am content to do this thynge. Go and fette home the chyld Abſalom agayn. And Joab fell to the F grounde on his face, and bowed hym ſelf, and bleſſed the kynge. And Joab ſaid: Now thy ſeruant knoweth, that I haue found grace in thy ſyght (my Lord O kyng) in that the kyng hath fulfylled the requeſt of his ſeruaunt. And ſo Joab aroſe, and went to Geſur, and brought Abſalom to Jeruſalem. And the king ſaid: Let him turne to his owne houſe, and not ſe my face. And ſo Abſalō returned to his owne houſe, and ſawe not the kynges face. But in all Iſraell there was not ſoo goodly a man as Abſalom, for he was verye beautyfull: In ſoo muche that from the ſoale of his foote to the top of his head, there was no blemyſhe in hym. And when he ſhaued his hed (for at euerye yeares ende, he ſhaued it, becauſe the heare was heauye on hym, and muſte needes ſhaue it) the heare of hys hed waied two hundred G ſicles after the kynges weight. And this Abſalom had three ſonnes borne him, and one daughter, named Thamar,

whiche was a fayre woman to looke vpon. So Absalom dwelt two yeare in Hierusalem, and saw not the kynges face. Therfore Absalom sent for Joab, to haue sent hym to the kynge. But he would not come to hym. And when he sent agayn, he wold not com Therfore he sayd vnto his seruantes: Behold, Joab hath a parcell of lande fast by my place, and he hath barleye therin. Go and set it on fyre. And Absaloms seruantes set it on fyre. (And Joabs seruants came with their garments rent, and sayd: Absaloms seruants haue burnt ỳ pece of land with fire.) Then Joab arose, and came to Absalom vnto his house, and said vnto hym: Wherfore haue thy seruantes burnt my field with fyre? And Absalom answered Joab: Behold, I sent for thee, desiring thee to come, because I would haue sent thee to the kyng, for to say: Wherfore am I come from Gesur? It had bene better for me, to haue bene there styll. Nowe therfore woulde I see the kynges face. And yf there be any trespasse in me, kyll thou me. And so Joab came to the kynge, and told him: which when he had sent for Absalom, he came to the kyng, and fell to the grounde on his face before him. And the king kyssed Absalom.

The.xv. Chapter.

AFter thys, it fortuned, that Absalom gate hym charets & horses, and fyftie men to run before hym. And he rose vp earely in the morning, and stode in the place of the entryng in of the gate. And euery man that had any matter, and came to the kynge for iudgement, hym dyd Absalom call vnto hym: and sayd: Of what citie art thou? He answered: Thy seruaunt is of one of the trybes of Israell. And Absalom sayde vnto him, See thy matter is good and righteous, but there is no man deputed of the king to heare thee. Absalom sayde moreouer: Oh, that I were made Judge in the land, that euery manne whiche hathe any plea and matter in the lawe, myght come to me, and that I might do hym iustice. And when any man came nie to him, & did him obeisance, he put forth his hand, & toke him to hym, and kyssed hym. And on this maner dyd Absalom to all Israel that came to the kyng for iudgement, and he stale the heartes of the men of Israel. And after fortie yeares it fortuned, ỳ Absalom said vnto the king: Let me go nowe to Hebron, & pay my vowe, which I haue vowed vnto the Lorde: for thy seruant vowed a vowe (whē I was in Gesur in the lād of Siria) saying: If ỳ Lord shal bryng me agayn to Jerusalem, I wyl serue the Lord. And ỳ kyng said vnto him: Go in peace. And so he arose, and went to Hebron. But Absalom sente spyes thorow out all the tribes of Israell, sayinge: As soone as ye heare the voyce of the Trompet blow, ye shall say: Absalom reygneth kynge in Hebron. And with Absalom went two hundred men out of Jerusalem, that wer called. And they went with pure heartes, not knowyng of any thyng. And Absalom sent also for Ahitophel the Gilonite Dauids counsailer, that he should come oute of his citie Gilo, while he offered sacrifices. And there was wrought strong treson. For the people went and increased with Absalom in multitude. And there came a messenger to Dauid, and saide: The hertes of the men of Israell are turned after Absalom. And Dauid sayde vnto all his seruants that were with hym at Jerusalem: Vp, that we may be gone, for we shal not els escape frō Absalom. Make spede to depart: leste he come sodeinly, & catche vs, & bring some mischief vpon vs, and smyte the citie with the edge of the sword. And the kynges seruantes sayd vnto hym: Beholde, thy seruants are redy to do whatsoeuer my lorde the kynge shall appoynt. And the kynge and all hys householde departed a foote. And he left behynd hym ten concubines, to kepe the house. And so the kynge and all the people went out a foote, and tarried in a place that was farre of. And all hys seruauntes that went about hym.

hym. And all the Crethites, and all the Phelethites, and al the Gethites (myghtie men of warre) (euen .vi. hundred men, which were come afote frome Geth) went before the kyng.
2.Re.15.a Then saide the kynge to • Ithai the Gethite, wherfore comest thou with vs? Retourne, and abyde wyth the kyng, for thou arte a straunger, and arte remoued from thyne owen place. Thou camest but yesterday, and shold I disquiet thee to day to go with vs? I wyll go whether I can. Therfore returne thou, and carye agayne thy brethren. Mercy and truth (shall the Lorde shewe vnto thee.) And Ithai answered the kyng and sayd: As truly as God lyueth, and as my lorde the king lyueth, In what place my lorde the kyng shall bee, whether in death, or lyfe, euen there also wyll thy seruaunt be. And Dauid the kyng sayd to Ithai: Come then, & go forwarde. And Ithai the Gethite went forth, and all his men, and all the chyldren that were with him. And all the cõtrey wepte wyth a lowde voyce, and so dyd al the people that went forth. The kyng also hym selfe passed ouer the Brooke Kydon. And all the people wente towarde the waye that leadethe to the wyldernesse. And Sadocke and all the Leuites were wyth hym, and bare the Arke of the appoyntemente of GOD. And there they sette downe the Arke of God. And Abiathar wente vp vntyll the people were all come ouer, oute of the Citie. And the kynge sayde vnto Sadoch. Carye the Arke of God agayne into the citie. If I shall fynde fauoure in the eyes of the Lorde, he wyll bryng me agayne, and shewe me bothe it, and the Tabernacle therof. But and if the Lord thus say: I haue no lust vnto thee, behold, here am I, lette hym doo with me, what seemeth good in his eyes. The kyng said also
I vnto Sadock the priest. Art not thou
2.Re.15.b a • Sear? Returne into the Citie in peace. And take your two sons with you: Ahimaaz thy sonne, and Jonathas the sonne of Abiathar. Behold, I wylle tarrye in the fieldes of the wildernesse, vntyll there come some woorde frome you to be told me. Sadock therfore and Abiathar caried the Arke of God agayne to Jerusalem, and they taryed there. And Dauyd went vnto mount Oliuet, and wept as he went, and had his head couered, and went barefote. And all the people that was with hym, had euerye man hys heade couered, and as they went vp, they wepte also. And one tolde Dauid, saying: Ahithophel is one of them that hath conspired with Absalom And Dauid sayd: O Lord turne the counsell of Ahithophell into foolyshnes. When Dauid was come to the toppe of the mount, he worshipped God: and behold Husai the Arachite came agaynste hym with hys coate torne, and hauynge earth vpon hys heade. Vnto whom Dauid sayd: yf thou go wyth me, thou shalte be a burthẽ vnto me. But yf thou returne to the citye, and say vnto Absalom: I wyll be thy seruaunt, O kynge: (as I haue thus longe bene thy fathers seruaunt, so am I now thy seruaunt) thou mayest for my sake destroye the counsell of • Ahithophell. And thou
2.Re.17.b.c. haste there with thee, Sadock and Abiathar, the Priestes, vnto whome thou shalte shewe all that thou canst heare out of the kynges house. And beholde, they haue there with theym theyr two sons: Ahimaaz Sadockes sonne, and Jonathas Abiathars son: by them also shal ye send me al that ye
2.Re.17.b can heare. And so • Husai Dauiddes frend gat him to the citie And Absalom also entred into Jerusalem.

The .xvi. Chapter.

AND when Dauid was a lytle paste the toppe of the hyll: beholde, Ziba the seruaunte of Miphiboseth came to mete him with couple of asses sadeled, & vpon theim a two hundred loues, and one hundred bonches of Resynnes, and an hundred frailes of dryed frygges, and a bottell of wyne. And the kynge sayde vnto Ziba: what meanest thou with these? And ziba sayde: They be asses

for the kynges houſehold to ride on, & bread, and fruite for the yonge men to eate, and wine: that ſuch as be faint in the wyldernes, may drynke. And the kyng ſaid: Wher is thy masters ſon? Ziba answered vnto the kinge: Behold, he tarieth ſtill at Jeruſalē. For he ſayd: This daye ſhall the houſe of Iſrael reſtore me the kingdom of my father. Then ſayd the king to Ziba: Beholde, thyne are all that pertayned vnto • Miphiboſeth. And Ziba ſaid: I doo homage to thee. I beſeche thee
B that I may fynd grace in thy ſyghte, my Lord, O kyng. And when king Dauid came to Bahurim: Beholde, thenſe came out a man of the kynrede
2.re.19.c of the houſe of Saul, named • Semei, the ſonne of Gera, and he came out curſyng. And he caſte ſtones at Dauid, and at all the ſeruauntes of kyng Dauid. And all the people alſo, and al the men of warre were on his ryght hand, and on his left. And thus ſayd • Semei when he curſed: Come
Ex.22.d foorth, come foorth, thou bloodſheder and thou man of Belial. The Lord hathe brought vppon thee, all the bloudde of the howſe of Saule, in whoſe ſteede thou haſte raigned, and the Lorde hathe delyuered the kyngdome into the hande of Abſalom thy ſonne. And beholde, thou art come to thy myſchiefe, beecauſe thou arte a bloodſhedder. Then ſayd Abiſai, the ſonne of Zaruia vnto the kyng: Why doothe this dead dogge curſe my lord the kynge? Let me go nowe, and take of the heade of hym. And the kynge ſayde: What haue I to doo with you, ye ſonnes of Zaruia: let hym curſe:
C for the Lorde hath bydden hym curſe
2.reg.2 g Dauid. Who dare then ſay: Wherefore haſt thou doone ſo? And Dauid ſayde to Abiſai, and to all his ſeruantes: Beholde, my ſonne, whiche came of myne owne body, ſeeketh my life: howe muche more then may this ſon of Jemini dooe it? Suffre hym to curſe, • for the Lord hath bidden him. Haply the LORD wyll looke on my weepyng eyes and wretchednes, and doo me good for hys curſyng this daye. And as Dauid and hys menne went by the way, Semei went along on the hilles ſyde ouer agaynſt hym, and curſed as he wente, and threwe ſtones at hym, and caſt duſte. And the kynge and all that were with hym, came wery, and refreſhed them ſelues
• there. And Abſalom and all the peo- It Ebr.
ple of the men of Iſraell came to Je- rim.
ruſalem, and Ahitophel was wyth hym. And as ſoone as Huſai the Archite Dauids frende, was come vnto Abſalom, he ſaid vnto hym: God ſaue the king, God ſaue the king. And Abſalom ſaid again to Huſai: Is this ỹ kindnes thou oweſt to thy frēd? why wētteſt thou not with him? Huſai anſwered vnto Abſalom: nay not ſo, but whom the lord & this people & all the men of Iſraell choſe, his will I be, & with him will I dwell. Moreouer, vnto whom ſhal I do ſeruice, but eue to his ſon? And as I was ſeruāt before with thy father, euen ſo ſhal I be with thee. Then ſpake Abſalō to Ahithophel: geue coūcell what is beſt for vs to do. And Ahithophell ſayd vnto 2.Kin.
Abſalō: Get thee in vnto thy fathers 16.22
• cōcubins, which he hath left to kepe ỹ houſe. And all Iſrael ſhall heare, ỹ thou art caſt out of thy father, thē ſhal the hands of all that are with thee, be ſtrong. And ſo they pitched Abſalom a tent vppon the top of the houſe. And he went in vnto his fathers concubines in the ſyght of all Iſraell. And the councell of Ahitophell, whych he counſailed in thoſe dais, was as a mā hadde aſked councell of God: euen ſo was all the councell of Ahithophell, bothe with Dauid and Abſalom.

¶ The.xvii. Chapter.

AHithophel, ſayde vnto Abſa- I
lom, lette me choſe out nowe twelue thouſande men. And I wyll go vp, and folow after Dauid this nyght. And I wyll come vpon him, whyle he is wery & weake handed, and will feare hym. And all the people that are wyth hym, ſhall flee. And ſoo wyll I ſmyte the kyng
onely,

oncly, and wylle bryngе agayne all the people vnto thee, euen as easelye as if I would bring any other thing. And whan I haue slayne the manne whom thou seekest, all the people shall haue rest. And the saying pleased Absalom well: and all the elders of Israell. Then said Absalom, cal also Husai the Arachite, and let vs heare hys counсell. When Husai was come to Absalom. Absalom spake vnto hym, sayinge, Ahitophell hath geuen suche counсel, Shal we do after his saying or no? tell thou. Husai answered vnto Absalom, the counсel that Ahitophel hath geuen, is not good at this tyme. For (saide Husai) thou knowest thy father, and his men, how that they be stronge. And they bee chafed in theyr mindes, and are euen as a Bear robbed of her whelpes in the felde. Thy father is a man also practysed in war: and maketh no tariyng wyth the people. Behold he lurketh nowe in some caue, or in some other (stronge) place. And though some of his men be ouer throwē at the fyrst brunt, yet thei that heare it wil saye, The people that folowed Absalom, be put to the worse. And the best menne thou hast, whose herts are as the hertes of Lions shall shrinke therat. For al Israell knoweth, that thy father is a myghty man, and they which be with him, are all men of war. Therfore my counсel is that all Israell be gathered vnto the, from Dan to Beer Sheba, which are as the sande of the sea in nombre, and that thou go to battell in thine owne person. For so shal we com vpon him in one place or other, where we shall find him, and we wil fal vpon him euen as thicke as the dewe falleth on the ground. And of al the men that ar with him, we shal not leue him one. Moreouer if he be gotte into a towne, then shal al the men of of Israel bring ropes to that citie, and we wil drawe it into the riuer, vntil there be not one stone found there. And Absalom and al the men of Israel said, the counсel of Husai the Arachite is better, then the counсel of Ahitophel. For it was euen the Lordes determination to destroye the good counсell of Ahithophell, that the Lorde myght bryng euell vpon Absalom. Then sayde Husai vnto Sadocke and Abiathar the priestes, of thys and that manner dyd Ahithophell and the elders of Israell counсel Absalom. And thus and thus haue I counceled. Nowe therefore sende quickely, and shew Dauid, saiynge, tarye not all nyght in the feldes of the wyldernesse, but get thee ouer, least the kyng be deuoured, and all the people that are wyth hym. Nowe Jonathas and Ahimaaz abode by the well Rogell: (for they myght not be seene to come into the Citie.) And a wench went and told them. And they went and shewed kynge Dauid. Neuertheles, a lad saw them, and told it to Absalō. But they went both of thē away quickly, and cam to a mās house in Bahurim, which had a wel in hys yard into the which they went down. And a woman toke and spred a couerlet ouer the welles mouth, and strawed firmenti corne therō, and the thing was not spyed. And when Absaloms seruants cam to the wife to the house, they sayd, Wher is Ahimaaz and Jonathas? The woman aunswered thē: they bee gone ouer the lyttle brooke of water. And when they had sought theym, and couldе not fynde theym, they retourned to Jerusalem. And as soone as they were departed, the other came out of the well, and wente and tolde Kynge Dauyd, and sayde vnto hym: Up, and gette you quickelye ouer the water, for suche counсell hathe Ahithophell geuen agaynste you. Then Dauyd arose, and all the people that were with hym, and they wer com ouer Jordan bythat it was daye: soe that there lacked not one of theym, that was not come ouer Jordan. And when Ahythophell sawe that hys counсell was not folowed, hee saddelled an Asse, and arose, and gat him home to his owne house, and to his owne city, and put hys household in order, and hanged himselfe: dyed:

and.

Exo. 17a

Ps. 19.c

and was buryed in the sepulchre of his father. Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he and all the men of Israel with him. And Absalom made Amasa captaine of the host in stede of Joab, which Amasa was a mannes son named Iethra an Israhelit, that wēt into Abigail the daughter of Nahas, sister to Zeruia Joabs mother: So Israell and Absalom pytched in the lande of Gilead. And when Dauyd was come to Mahanaim, Sobi the
1Re 12a sonne of Nahas oute of Rabba, the
Citye of the childzen of Ammon, and
2Re.19f Machir the sonne of Ammiel oute of
2Re.2.b Lodeber, and Berzelai the Gileadite out of Roglim, broughte beddes, basens, earthen vessels, wheate and barley, floure and parched corne, beanes ryce, otemell, honye, butter, shepe and chese of kyne, for Dauid and all the people that were with him, to eate. For they saide: The people is hongry, wery & thirstie in ỳ wildernes.

The.xviii. Chapter.

A And Dauid nombred the people that were wyth him, and set captaines of thousandes & of hundredes ouer them. And Dauid sent forth the thyrd part of the people vnder the hand of Joab, and another part vnder the hand of Abisai the son of Zeruia Joabs brother, and the other thirde part vnder the hand of Ithai the Gethit. And the king said vnto the people, I will go with you also. And the people answered: Thou shalt not go forth: for yf we flee, oure aduersaries will not care for vs, neyther shal they regard vs, though half of vs were slaine: but thou art worth ten thousande of vs: wherefore it is
B better that thou succour vs out of the citie. And the king said vnto theym: what semeth you best that wyl I do. And the kinge stode by the gate syde, and all the people came oute by hundredes, and by thousandes. And the kyng commaunded Joab and Abisai, and Ithai saying: intreate the pong
2Re.16d mā Absalom gently for my sake. And all the people hearde that the kyng gaue all the captaines charges concerning Absalō. And so ỳ people wēt out into the felde against Israel, and the battel was in ỳ wod of Ephraim wher the people of Israel wer put to the worse before the seruaunts of Dauid, and ther was a great slaughter ỳ day, euen of.xx. thousand mē. For the feld was fought ther in diuers places al abrode vpon the erth. And the wod deuoured mo peple that day than did the swearde. And Absalom came before the seruants of Dauid riding vpon a Mule, which caried him vnder the thick bowes of a gret Oke, & his head was caught of the Oke. And he was lift vp betwene heauen & earth, and ỳ mule that was vnder him wēt C his way. And one that sawe it, tolde Joab saying, Behold, I sawe Absalom hang in an Oke: and Joab saide vnto the mā that told him, if thou did dest se him, why diddest not thou ther smite him to the ground, and I wold haue geuē the ten sicles of siluer, and a gyrdle? The man sayd vnto Joab: thoughe thou wouldest laye a thousande sicles of siluer in my hande, yet woulde I not stretch out myne hand against the kinges son. For we heard wyth our eares when the king charged thee, and Abisai, and Ithai, saynge: Beware, that none touche the yong man Absalom. Moreouer, if I hadde done it, I should haue done against mine owne lyfe, for ther is no matter hid from the king: ye and thou thy self woldest haue ben against me. D Then saide Joab: I maye not stande thus tarying wyth the. And he tooke thre speares in his hande, and thrust them throgh Absalom, while he was yet aliue on the body of the tree. And x. seruants ỳ bare Joabs wepōs, turned, & smote Absalō, & slue him. And when Joab blewe the trompette, the people retourned from folowynge Israel, for Joab spared the people. And they tooke Absalom, and cast hym into a greate pytte in the wood, and layed a myghtye greate heape of stones vppon hym. And all Israell fledde to theyr tentes.

And

And this Absalom yet in his life time
Be.15c • toke councel, and reared vp a pyller
which is in Kings dale. For he said:
I haue no soonne. And therefore to
kepe my name in remembraunce doe
I it. And hee called the pyller after
his own name. And it is called vnto
E this day, Absaloms piller. Then said
Ahimaaz the sonne of Sadock: Let
me runne nowe, and beare the kinge
tydinges, howe that the Lorde hath
iudged hym quyte of the hand of hys
enemyes. And Joab sayde vnto hym:
thou arte no manne to beare good ti-
dinges to day: thou shalt beare tidin-
ges another time: but to daye thou
shalt beare none, because the kynges
sonne is deade. Then sayde Joab to
Chusi: goe and tell the Kynge, what
thou haste seene: And Chusi bowed
him self vnto Joab, and ranne. Then
sayde Ahimaaz the sonne of Sadocke
agaynto Joab: come what com will,
lette me also runne after Chusi. And
Joab sayd: Wherfore wylte thou run
my sonne? seynge that for the tydyn-
ges thou shalt haue no reward: Well
(sayde he) come what wyll, lette mee
runne. He sayde vnto hym: run. Thē
Ahimaaz ranne by the playne waye,
& came before Chusi. And Dauid sat
betwen ỹ two gates. And the watch
manne went vp to the roufe ouer the
gate vnto the wall, and lyfte vp hys
eyes, and sawe: and behold, there cam
a man runnyng alone. And the watch
man cried, and told the king. And the
kyng sayd: if he be alone, ther is good
tydinges in his mouth. And he came
and drewe nir. And the watchmanne
sawe another man running, and hee
called vnto the porter and sayde: Be-
holde, there commeth another manne
runnynge alone. And the kinge sayd:
he is also a tydynges bringer. And
the watchemanne sayde: me thinketh
the runninge of the formoost is lyke
the running of Ahimaaz the sonne of
Sadock. The kyng said: he is a good
man, and commeth with good tydin-
ges. And Ahimaaz called and sayde
vnto the kynge: good tydynges, and
fell downe flat to the earth vppon
hys face before the kynge, and sayde:
Blessed be the Lord thy God, which
hath shut vp the men that lift vp ther
hands against my Lord the king. And
the kinge saide: is the man Absalom
safe? Ahimaaz answered: when Joab G
sent (Chusi) the kynges seruant, and
me thy seruāt, I saw much a do. But
I wot not what it was. And ỹ king
said vnto him: turne, and stande here.
And he turned, and stode stil. And be
hold, Chusi came also and said: Good
tidings my Lord the king, for the lord
hath quit the this day out of the hand
of al them that rose against thee. And
the king said vnto Chusi. Is the yōg
man Absalom safe? Chusi answered:
The enemies of my Lorde the kinge,
and all that ryse agaynste thee, to doe
the hurt, be as that yong man is. And
the king was moued: and went vp to
a chamber ouer the gate, and wepte.
And as he went, thus he said: O my
son Absalom, my son, my son Absalō,
woulde God I had dyed for thee, O
Absalom my sonne, my sonne.

¶ The xix. Chapter.

AND it was tolde Joab: Be- A
holde, the kynge wepeth and
mourneth for Absalom. And
the victorye of that daye was tourn-
ed into mourning vnto all the peo-
ple. For the people hearde saye that
daye howe the kynge sorowed for his
sonne. And the people stale awaye
that daye from going into the Cytye,
as people confounded, steale awaye
when they flee in battayle. But the
kynge hyd his face, and cryed with a
lowde voyce. O my sonne Absalom,
O Absalom my sonne, my sonne. And
Joab came into the house to the king
and said: Thou hast shamed this daye
the faces of all thy seruantes, whiche
this daye haue saued thy lyfe, and the
lyues of thy sonnes, and of thy daugh-
ters, and the lyues of thy wyues, and
of thy concubines, in that thou louest
thyne enemies, and hatest thy frends.
For thou hast declared this daye, that B
thou regardest neyther thy lordes, nor
seruauntes. And thys daye I do per-
ceiue,

ceyue, that yf Absalom hadde lyued, and all we hadde dyed this daye, that hadde pleased thee well. Nowe ther fore vp, and come out, & speake kindely vnto thy seruantes. For I sweare by the lord, excepte thou comme oute, there will not tary one mā with thee this nyght. And that will be woorse vnto thee, then all the euill that fel on thee from thy youth vnto this houre. Then the kyng arose, and sat downe in the gate. And they told vnto all the people, sayinge: Beholde, the kynge dooth syt in the gate. And all the people came before the king. But Israel fled euery man to his tent. And it fortuned, that all the people wer at strife throrow out all the tribes of Israell, saying: The king saued vs out of the hande of our enemyes, he deliuered vs out of the hand of the Philistins, and nowe he is fled oute of the lande for Absalom. But Absalom whome we anoynted ouer vs, is dead in battaill. Therefore, why are ye so styll, that ye bring not ỳ king agayn? And king Dauid sēt to Sadok & Abiathar the priests, saying: Speke vnto the elders of Juda, and say: Why are ye behynd to bryng the kyng agayn to his house, seyng that such tidings is com from all Israel vnto the kyng, euē to his house? For ỳ king had said: Thus shal ye say vnto the people of Juda: Ye are my bretherne, my bones, & my flesshe. wherfore then are ye the last ỳ bryng the kyng home agayn? And say ye to Amasa, Art thou not of my bone and of my flesshe? God do so and so to me, if thou be not captain of the host to me for euer in the roome of Joab. And he bowed the hertes of al the mē of Juda, euen as the herts of one mā. so that they sent this word to ỳ kyng: Returne thou with all thy seruants. So the kyng returned, and came to Jordan. And Juda came to Gilgal, for to go downe to mete the king, and to conuey him ouer Jordan. And Simei the sonne of Gera, the sonne of Jemini, whyche was of Bahurim, hasted, and came with the men of Juda, to mete king Dauid, & there were a thousand mē of Beniamin wt hym, and Siba the seruant of the hous of Saul, and his xv. sonnes, and twenty seruants with him. And they went quickly ouer Jordan before the king. And there went ouer a boate that caried ouer the kynges householde, and they did him pleasure. And Semei ỳ sonne of Gera fell before the king (as he was come ouer Jordan) and sayde vnto hym, Lette not my lorde impute wyckednesse vnto me, nor remember the things (that thy seruant did wickedly when my Lord the kyng departed out of Jerusalem) that the kyng should take it to hearte. For thy seruant dothe knowe, howe that I haue doone amysse. And therfore behold, I am the fyrst this daye of all the house of Joseph, that am come to go downe to mete my lord the kynge. But Abisai the sonne of Zeruia answered and sayd: Shall not Semei dye for this, because he cursed the lords anointed? And Dauid said: What matter is betwene you and me ye sonnes of Zeruia? For this daye ye bee aduersaries vnto me. Shall there any manne dye this day in Israel? Do not I know that I am this day king ouer Israel? And therfore the king said vnto Semei: Thou shalt not die, & the kynge sware vnto him. And Miphiboseth ỳ sonne of Saule came also to mete the king, & had neither washed his feete, nor shauen his beard, nor washed hys clothes, from the time the king departed, vntil he came again in peace. And it fortuned that when he was come to Jerusalē, and met the kyng, the kyng said vnto him: Wherfore wentest not thou with me Miphiboseth? He answered: My lord, O kyng, my seruāt deceiued me. For thy seruant said, I would haue myne asse sadeled to ryde theron, for to go to the king, because thy seruant is lame. And Siba hathe falsly reported of thy seruant vnto my lord the king. And my lorde the kyng is as an angell of God: doo therfore what semeth good in thyne eies. For all my fathers house were but deade men before my lord the kyng: and yet

2. Re. 16 b

diddest thou put thy seruaunt among them that did eate at thine owne table. what right therfore haue I yet, to crye any more vnto the kinge? And the king sayd vnto him: Why speakest thou yet in thine owne cause: It is determined, that I haue saide, thou and Siba deuide the landes betwene you: And Miphiboseth said vnto the king ye, let him take al: for so muche as my Lord the king is come again in peace
f vnto his owne house. And Berselai the Gileadite came downe from Rogelim, and went ouer Iordan with the king, to conuey him ouer Iordan: Berselai was a very aged man, euen foure score yere olde, and prouided the kinge of sustenaunce, while he laye at Mahanaim: for he was a man of verye great substance. And the king said vnto Berselai: come thou with mee,
Ke.17. and I will fede the with me in Ierusalem. And • Berselai saide vnto the king. I am thus old, and howe am I able to go vp with the king vnto Ierusalem? I am thys daye foure score yeare olde: and can I decerne betwen good and euil? Hath thy seruaunt anie tast in that he eateth or drinketh? Can I heare anye more the voyce of syngynge men and women? Wherefore then should thy seruaunt be yet a burthen vnto my Lorde the kinge? Thy seruaunt will go a litle way ouer Iordan with the king: and why will the kinge recompence it me with suche a reward? O let thy seruaunte tourne backe agayne, that I may die in mine owne city, and be buried in the graue of my father and of my mother. Beholde, here is thy seruaunt Chimeam let hym go with my Lord the king, & doo to hym, what shal please the. And the kinge answered: Chimeam shall
G go with me. And I will do to hym, that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same will I doe for thee. And all the people went ouer Iordan. And when the king was come ouer Iordan, hee kyssed Berselai, and blessed hym, and he went backe againe vnto his owne place. And then the kynge went to Gilgall, & Chimeam went with him, and so did all the people of Iuda, and brought ouer the king and ther wer but half the men of Israell. And behold, al the men of Israell cam to the king & said vnto him, why haue our brethrē the mē of Iuda stolē thee away, & haue brought the king & his houshold, and all Dauids men with him ouer Iorden? And al the men of Iuda answered the mē of Israel: the king is nere of kin to vs: wherfore be ye angrye for that matter? thinke ye ỳ we eat of the kinges cost, or that wee take vs any giftes? And the mē of Israel answered the mē of Iuda & said: we haue .x. partes in the king, & haue therto more right to Dauid, then ye. Why then did ye despise vs, ỳ our aduise shuld not be first had in restoring our king again? And the woordes of the men of Iuda wer fearcer then the woordes of the men of Israel.

The .xx. Chapter.

Whan ther came thither a certayne man of Belial (named Seba, the sonne of Bichri, a manne of Genun:) he blewe a trompet and sayde, we haue no part in Dauyd, neyther haue wee inheritaunce in the sonne of Isai: lette the men of Israell depart vnto their tentes. And so euerye manne of Israell went from Dauid, and folowed Seba the sonne of Bichri. But the men of Iuda claue faste vnto their kynge from Iordan to Ierusalem. And Dauyd came to hys house to Ierusalem,
• and toke the tenne women hys con- 1 Ke. 15.
cubynes, that he had lefte behynd him and. 16 d
to kepe the house, and putte theym in warde, and fed them: but laye no more with theym. And so they were enclosed vnto the day of their death, liuing
B in widowhode. Then sayde the king to Amasa: call the men of Iuda together against the third day, and be thou here also. And so Amasa went to gather the mē of Iuda together: but tarried longer than the tyme which he hadde appoynted hym. And Dauyd saide to Abisai: nowe shall Seba the sonne of Bychri doo vs more harme,

then

then dyd Absalom. Take thou therefore thy lordes seruantes, and folowe after hym: lest he get hym walled cities, and escape vs. And there wente out after him Joabs men, & the Crethites, and the Phelethites, and al the myghtiest menne. And they departed out of Jerusalem to folow after Seba, the sonne of Bichri. And whenne they were at the great stone in Gibeon, Amasa wente before theim. And
C Joabs garmente (that he had aboute hym) was gyrd vnto him, and he had girded theron a knife, which was ioyned fast to his loynes, in such a sheath that (as he wente) it fell sometymes out. And Joab sayde to Amasa: Art thou in healthy my brother? And Joab
Pro.27.a take Amasa by the chyn with ỹ right hand, to * kisse him. But Amasa take
2.Re.2.f no hede to the knife that was in Joabs hand: for therewith he smote hym * in the short ribbes, and shed out his bowels to the grou̅d, & thrust at hym no more, and he dyed. And Joab and
D Abisai his brother folowed after Seba, the sonne of Bichri. And one of Joabs men stode by hym, and sayde: He that beareth any fauour to Joab, or good wyll to Dauid, let him go after Joab. And Amasa lay walowed in bloode in the myddes of the waye.
2.re.2.g And ther was a man, which when he saw that * all the people stode still, he rolled Amasa out of the way into the field, and cast a clothe vpon hym, because he saw that euery one that cam, stode still by him. And as soone as he was tombled out of the waye, all the
E people went after Joab, to folow, after Seba the soonne of Bichri. And he went thorowe al the tribes of Israel vnto Abel, and to Bethmaacha, and al the places of Barim. And they gathered together, & went after hym. And they came, and besieged hym in Abel and Bethmaacha. And they cast vp a banke agaynste the citie that stode in the valley. Al the people that was with Joab, thrust at the wall to ouerthrow it. Then cried a wise wo-
mā out of ỹ citie, Heare, hear, byd Joab come hither, ỹ I may speake with him. When Joab was come vnto her the woman sayd: Art thou Joab? He answered: I am he. She sayde vnto hym. Here the wordes of thy handemayde: And he answered: I do here. And she sayde agayne. They spake in
f the old tyme, saying: When must ask he (peace tyll, how much rather should they so do to) Abel? For so haue they contynued (hytherto:) I am one of them that are peaceable and faithfull in Israell. And thou goest aboute to destroy a citie, and a mother in Israel why wylte thou deuoure the inheritance of the Lord? And Joab answered, and sayd: God forbyd, God forbid it me, ỹ I shold either deuoure or destroy. The matter is not so: but a man of mount Ephraim (Seba the son of Bichri by name) hath lift vp his hād
G against the kyng, euen againste Dauid. Delyuer vs hym onely, and I wyll depart frome the citie. And the woman said vnto Joab: Behold, his head shal be throwen to thee, ouer the wall. And then the woman went vn
1.Ki. to all the people with her wisedome. And they smote of the head of Seba, the sonne of Bichri, and cast it out to Joab. * And he blewe a trompet, and they scattered frome the Citie, euery man to his tent. And Joab returned to Jerusalem, vnto the kyng. Joab was ouer all the host of Israel. And Banaia the sonne of Jehoiada was ouer the Crethites, and Phelethites. And Aduram was ouer the Tribute. And Jehosaphat the sonne of Ahiud was Recorder. Seua was Scribe. And Sadock and Abiathar were the priestes. And Ira the Jairite was Dauids priest.

¶ The. xxi. Chapter.

THen there fell an hunger in
3 the days of Dauid, thre yeares together. And Dauid enquired of the Lord. And the Lord answered: It is for Saule, and the house of blood, bicause he slew the * Gibaonites. And the kynge called the Gibaonites, and sayd vnto them: (Now the Gibaonites were, not al
the

the chyldren of Israel, but a remnant of the Amorites, and the chyldren of Israell sware vnto them: And Saul sought to slay them, for a zele that he had to the chyldren of Israel, and of Juda.) Wherfore Dauid sayde vnto them, what shall I do for you, and wherwith shall I make the attonement that ye maye bleſſe the enherytaunce of the Lord? The Gibaonites answered him: we will haue no syluer nor golde, of Saul nor of hys house: neyther is it oure mynde, that thou shouldest kyll any man in Israel. He sayd: what say ye then that I shal do for you? They answered the kynge:
B the man that consumed vs, and ymagined to bryng vs to naught, him will we destroye, that naught of him continue in any of the coastes of Israell. Let seuen men of hys sonnes be deliuered vnto vs, and we wyll hange them vp vnto the Lord, in Gibeah of Saul, whom the Lord dyd chose. And the kyng sayd: I wyl geue them you. But the kyng hadde compassion on Miphiboseth the sonne of Jonathas the son of Saul, because of the Lords othe, that was betwene them: euen betwene Dauyd and Jonathas the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Aia (whom she bare vnto Saule) euen Armoni and Miphiboseth, and the fyue sonnes of Michol (the daughter of Saul) whom she bare to Adriell the sonne of Berselai, the Meholathite. And he deliuered them vnto the hands of the Gibeonites, which hanged them in the hyll before the Lorde. And they fell all seuen together, and were slayne in the dayes of haruest: euen in the fyrst dayes: and in the beginning of Barly haruest. And Rizpa the daughter of Aia toke sackecloth and hanged it vp for them vppon the Rocke, euen from the beginnynge of haruest, vntyll rayne dropped vppon them out of heauen: and suffered neyther the brydes of the ayre to fall on
C them by daye, nor beastes of the fielde by nyghte. And it was tolde Dauid what Rizpa the daughter of Aia, the concubine of Saul had done: and Dauid went, and toke the bones of Saul and of Jonathas hys sonne, from the men of Jabes in Gilead (whiche had stollen them from the strete of Bethsan, where the Philistines had hanged them, when the Philistines had slayne Saul in Gilboa. And he brought thence the bones of Saul, and the bones of Jonathas his sonne, & they toke vp the bones of them that were hanged. And the bones of Saul and Jonathas hys son buryed they in the countreye of Ben Jamin, in Zela: in the sepulchre of Cis his father. And whē they had perfourmed al that the kyng commaunded, God was then at one with the lande. It fortuned, that the Philistines had yet war agayne with Israell. And Dauid wēt down & his seruauntes with him, & fought agaynst the Philistines. And Dauid waxed faynty, and Jesbi of Nob one of the sons of the gyauntes (the yron of whose speare wayed thre hundred sicles, & he being gyrded with a newe
D sword) thought to haue slayne Dauid. 2 Re. 22c But Abisai the sōne of Zaruia succoured him, and smote the Philistine and kylled hym. Then the seruauntes of Dauid sware vnto hym: saying: Thou shalt go no more oute with vs to battell, that thou quenche not the light of Israel. And yet after this, ther was a battell with the Philistines at Nob, and then Sibbechai the Husathit slew Saph, which was one of the sonnes of the Gyants. And 1 Pa. 21a ther was yet another battel in Nob with ỹ Philistines, wher Elhanam the son of Jaere Orgim, a Bethlehemite slue one Goliah a Gethite: The staffe of whose speare was as gret as a weuers cloth beame. And ther was yet another batel in Geth, wher was a man of a gret stature, & had on euery hand. vi. fingers, and on euery fote. vi toes. xxiiij. in all. And was borne also of the kynredde of the gyauntes in Geth. And when he defyed Israell, Jonathas the sōn of Simea the brother of Dauid slewe him. These four gyauntes were borne in Geth, and

fell into the hande of Dauid, and into the handes of hys seruauntes.

¶ The .xxii. Chapter.

A AND Dauid spake the wordes of thys songe vnto the Lord, what tyme the Lord had deliuered hym oute of the hande of all hys enemyes, and oute of the hande of Saul. And he sayde: the Lorde is my rocke, and my castell, and my deliuerer. God is my strengthe, in hym wyll I truste: he is my shyld, and the horne of my saluacion: my worshyp and my refuge: my sauiour, thou shalt
Psa. 18 a saue me from wronge. • I wyll call on the Lorde whiche is prayse worthy, and so shall I be saued from mine enemyes. For the corrupcions of death closed me about: the floudes of Belial put me in feare. The sorowes of hell compassed me about: the snares of death ouertoke me. In my tribulacion wyll I call vppon the Lorde, and crye to my GOD. And he shall heare my voyce oute of hys temple, and my crye shal enter into his eares. The earthe trembled and quaked: the foundacions of heauen moued and shoke, when he was angrye. Smoke went vp in hys wrathe, and consuming fire out of his mouth: coles were kyndled thereof. And he bowed heauen, and came downe, and there was darkenes vnder hys fete. And he satte
B vppon Cherub and dyd flye: he was sene carryed vpon the wynges of the winde. He made darkenes a tabernacle rounde aboute hym, with waters gathered together in thicke cloudes. Through the bryghtnes of hys presence were the fire coles kyndled. God thundred from heauen, and he that is moste hye, doeth put oute hys voyce. He shot arowes, and scattered them: he hurled lightnyng, and ouerthrewe them. The flowynges of the sea appeared, and the foundacions of the world were sene, by the reason of the rebukynge of the Lorde, and through the blastynge of the breath of hys nostrelles. He shall sende frome heauen, and fet me: he shall plucke me oute of manye waters. He shall deliuer me from my myghty aduersarye, and fro myne enemyes, for they are to strong for me. When they had ouertaken me, in the day of my calamytie, the Lorde stayed me vp. For he brought me out into roumth: he deliuered me, because he had a loue vnto me. • The Lorde
Ps. 18 C will reward me accordynge to my righteousnes: accordyng to the pureness of my handes will he recompence me. For I haue kepte the wayes of the Lorde, and done no wyckednes agaynste my God. For all hys lawes are in my syght, and his statutes wyl not I put away fro me. In his sighte also haue I bene vndefyled, and haue kepte me fro myne owne iniquitye. And the Lorde dyd to me agayne, accordynge to my ryghteousnes, euen after my pureness in hys eye syghte. With the godly, thou shalte be godly, and with the man that is vncorrupt, thou shalte be vncorrupte. With the pure, thou shalt be pure, and with the frowarde, thou shalte be frowarde. And the poore people that are in aduersitye, thou shalt helpe. And on the proude shalt thou caste thyne eyes. Thou arte my lyghte O Lorde: the Lord shall lyght my darkenesse. For with thy helpe I wyl runne thorow an hoste of men, and in my God wyll I skyppng ouer a wall. God is vncorrupte in hys waye: the worde of the Lorde is tryed in the fyre: he is the defendour of al them that truste in him. For who is a god, saue the Lord? and D who is myghty, saue our God? God strengtheneth me with power, and rideth the waye in battell cleare before me. He maketh my feete lyke hartes fete, and setteth me faste vpon my hye
Ps. 18 D holde. • He teacheth my handes to fyght, that euen a bowe of steele is to weake for myne armes. Thou hast geuen me the shylde of thy saluacion, and with thy louynge mekenes thou doest multiplie me. Thou shalt make me space to walke in, and my legges shall not fayle me. I wyl folowe vpon myne enemyes and destroy them,

and

and tourne not agayne vntill I haue consumed them. I wyll waste theym and smyte them, that they shal not bee able to aryse: yea, they shall fall vnder my feete. Thou hast girded me about wyth myght to battell, and them that arose agaynst me, haste thou subdued vnder me. And thou madest myne enemyes (and them that hated me) to tourne theyr backes to me, that I might destroye them. They loke for helpe, but there is none to saue them: ye, euen vnto the Lorde do they crye, but he heareth them not. I wyll beat them as small as the dust of the earth: I wyll stampe theym as the dyrte of the streate, and wyll spreade them abrode. Thou shalte delyuer me from the discentiō of my people: thou shalt kepe me to be an heade ouer nacions: the people which I knewe not, shall serue me. Straunge childzen dissemble wyth mee. At the hearinge of the eare they obeye mee. Straunge chyldzen wyll shrynke awaye, and they shall bee smytten wyth feare in theyr pryuy chāber. God is alyue, and blessed be my maker: magnified bee God, my most strong saluation. It is God that auēgeth me, and bringeth down the people vnder me. Hee delyuereth mee from myne enemyes, thou also shalte lyfte me vp on hye from theym that ryse agaynst me, thou shalt delyuer me from the wycked menne. And therfore I wyl prayse thee (O Lord) amonge the nations, and wyll synge vnto thy name, which sheweth great saluacion for hys kynge, and dealeth mercyfullye wyth hys anoynted: cuē wyth Dauid, and wyth hys seede for euermore.

The .xxiij. Chapter.

¶ These be the last sayinges of Dauid. Dauid the sonne of Jsaye sayde: And the manne (whyche was made the anoynted of the God of Jacob, and the noble Psalmist of Jsraell) sayde: the spirite of the Lorde spake by me, and hys woorde was in my tongue. The God of Jsraell spake of me, euen the most myghty of Jsraell, saide: he that beareth rule ouer men, oughte to rule iustelye in the feare of God. And as the morning light when the sonne is vp, a morynyng in which are no cloudes to lette the bryghtnes, and as the grasse of the earth is by the vertue of the rayne. Shall not my house bee so with God? For he hath made with me an euerlasting couenaunte, perfect and sure in all poyntes: and thys is truelye all my health and all my desyre that it growe, but not as grasse. But the vngodlye manne of Beliall shall be as a thorne cleane pluckt vp, which can not be taken with handes: But the man that shall touch theym, must haue yron, or a long helue. * Or els must they be burnte wyth fyre in the same place. These be the names of the myghtye menne, whom Dauyd had: one that sat in the feate of wysedome, beyng chefest amonge thre, pleasaunte was he and stronge: hee slewe eyght hundred at one tyme. After him was Eliazar the sonne of Dodi, the sonne of Ahohi, one of the thre worthyes wyth Dauid, whyche defyed the Philistines that were there gathered together to battell: whan the men of Jsraell were gone vp. Hee arose, and layed on the Philistines vntill hys hande was werye, and clane vnto the sweard. And the Lorde gaue great victorye the same daye. And the people which had fled, retourned, and went after hym to run to the spoile. After him was Shamma the sonne of Agge the Hararyte: and the Philistines gathered together beside a town. (Where was a parcell of lande ful of ryce) and the people fledde from the Philistins. But he stode in the middes of the grounde, and defended it, and slewe the Philistynes. And the Lorde gaue greate victorye. * These thre (which were of the thirty chefe captaines) went downe to Dauid in the harueste tyme vnto the caue Adullam, and the hooste of the Philistynes abode in the valley of Gyaunte. And Dauid was then in an holde. And the souldiours of the Phylystynes were in Bethlehem.

2 Re. 7. 8

1 Pa. 12. B

1 Pa. 12. C

And Dauid longed and sayd: Oh that I had of the water that is in the well by the gate of Bethlehē, for to drinke. And the three myghty brake thorowe the hoolte of the Philistines, and fet water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid. Neuertheles he would not drynke therof, but offered it vnto the Lorde, and sayde: the Lord forbyd that I shoulde do so. Is not this the blood of the men that wente in ieopardy of their lyues? and therefore he would not drinke it. And these thynges dyd these three myghty men.

2.Re.22g Abisai the brother of Joab, the sonne of Saruiah, was cheefe amonge the three, and he lyft vp his speare agaynst three hundred, and slue them, and had the name amonge the three. For he was nobler man then the three, and was theyr captayne. Howbeit he attayned not vnto (the first three. And Banaiahu the sonne of Jehoiada (the sonne of a myghty man (valyaunte in actes, of Kabzeel, slue two strong lyons, euen lyons of Moab. He wente downe also, and slue a lyon in a pytte, in tyme of snowe. And he slue an Egyptian a goodly bygge man, whiche had a speare in his hande. But he

D went downe to him with a staffe, and plucked the speare out of the Egyptians hande, and slue hym with hys owne speare. These thinges did Banaiahu the sōne of Jehoiada, and had the name among the three worthyes. He was honorable among thirty, but he attayned not to the (fyrste) three. And Dauid made him of his councel. Asahell the brother of Joab also was one of the thirty. Then Elhanan the sonne of Dodo of Bethlehem: Samma the Haronite: Elica the Harodite: Helez the Paltite: Ira the sonne of Akes the Thekoite: Abiezer of Anathoth: Mebonnai the Husothite: Zelmon an Ahohite: Maharia the Netophatite: Heleb the sonne of Baanah an Netophatite: Ithai the sonne of Ribai oute of an hyll of the chyldren of Ben Jamin: Banaiahu the Phiratonite: Hedai of the ryuer of Gaas:

Abialbon the Arbathite, Asmaueth a Barhumite: Elthaba a Saalbonite and the sonnes of Jasen, Jonathas, Samma the Hararite, Ahiam the son of Sarar an Hararite: Eliphelet the sonne of Ahasbai the sonne of a Maachathite: Eliam the sonne of Ahithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igall the sonne of Nathan of Zoba: Bani the Gadite: Zelec an Amonite: Naharai a Berothite, which was ỹ harnelbearer of Joab the sonne of Zarui. Ira the Jethrite: Gareb the Jethrite: Uria the Hethite, thirtye and seuen in all.

The. xxiiij. Chapter.

AND agayne, the Lorde was wroth agaynste Israell, and he moued Dauyd agaynste them, in that he sayd: ✱ go and number Ex. Israel and Juda. For the kyng sayd to Joab the captayne of hys hoste: go thou abrode nowe, thorowoute al the trybes of Israell, euen from Dan to Beer Seba, & number ye the people, that I maye knowe the number of them. And Joab saide vnto the kyng: I beseche the Lord thy God, to make thy people as many mo as they be: ye and an hundred tymes so many mo, and that the eyes of my Lord the king may see them. And what is the cause that my Lorde the kynge hath a luste to thys thynge? Notwithstandyng the kynges worde preuayled agaynst Joab, and agaynste the captaynes of the hoste. And Joab and the captaynes of the hoste wente out from the presence of the kynge, to nnmber the people of Israell. And they passed ouer Jordan, and pytched in Aroer, on the ryght syde of the citye, that lyeth in the middes of the valey of Gad, ouer agaynste Jazer. And then they came to Gilead, and to the nether land, where was a newe habitation, and from thence they came to Dan Jaan aboute to Sidon, and came to

B the stronge holde of Tyre, and to all the cities of the Heuites, and of the Cananites, and then went out to the South of Juda, euen to Beer Seba.

Iud.

And so, when they had bene abrode throughout all the lande, they returned to Jerusalem agayne, after the ende of nyne monethes and twentye dayes. And Joab delyuered vp the number and summe of the people vnto the kynge. And there were in Israell eyght hundred thousand men of myght that drewe swerdes. And the men of Juda were fiue hũdred thousande men. And Dauids herte smote him, after that he had numbred the people. And Dauid sayde vnto the Lorde: I haue synned exceadyngly, in that I haue done. And nowe Lorde take away the trespace of thy seruant for I haue done verye folyshely. And when Dauid was vp in a mornyng, the worde of the Lorde came vnto the prophete Gad Dauyds sear, sayinge: Go and saye vnto Dauid: thus sayth the Lorde: I offer thee three thynges, Chose thee which of them I shall do
C vnto thee. So Gad came to Dauid, and shewed hym, and sayd vnto hym: wylte thou haue seuen yeres hunger to come in thy land, or wylt thou flee three monethes before thine enemies, they folowynge thee, or that there be three dayes pestilence in thy lande? Nowe therefore aduyse thee, and see, what answere I shall geue to hym that sente me. And Dauid sayde vnto
Exod. 20 c Gad: I am in extreme trouble. • we wyll fall nowe into the hande of the Lord, for muche is hys mercy, and let me not fall into the hand of man. And so the Lorde sente a pestilence in Israel, from the mornyng vnto the time appoynted. And ther dyed of the people from Dan to Beersebe seuentye thousande men. And when the Aungell stretched oute hys hande vppon Jerusalem to destroye it, the Lorde had compassion to do that cuyll, and sayde to the Aungell that destroyed the people: It is nowe sufficient: hold thine hande. And the Aungell of the Lorde was by the threshyng place of Arefna the Jebusite. And Dauyd spake vnto the Lorde (when he sawe the aungel that smote the people) and sayde: lo, it is I that haue synned, and
I that haue done wickedlye. But these sheepe, what haue they done? let thyne hande (I pray thee) be agaynst me, and agaynste my fathers house. And Gad came the same daye to Dauid, and sayde vnto hym: Go vp and reare an auiter vnto the Lorde in the threshynge flooze of Arefna the Jebusite. And Dauid (accordyng to the saying of Gad) went vp, as the Lord D
commaunded. And Arefna loked, and sawe the kynge and his seruauntes commynge towarde hym. And Arefna went out, and bowed hymselfe before the kynge flat on hys face vppon the ground, and Arefna sayd: wherefore is my Lorde the kynge come to hys seruaunt? Dauid answered: To bye the threshynge flooze of thee, and to make an auiter vnto the Lord, that the plague maye cease from the people. And Arefna sayde vnto Dauid: Let my Lord the kynge take and offer what semeth him good in hys eyes: Beholde, here be oxen for burnte sacrifyce, and sleades, and the other instrumentes of the oxen for wood. All these thynges dyd Arefna geue vnto the kynge, and sayde moreouer vnto the kynge: The Lorde thy God accepte thee. And the kynge sayde vnto Arefna: Not so, but I wyll bye it of thee at a pryce, and wyll not offer sacrifyce vnto the Lorde my God of that which doeth coste me nothynge. And so Dauid bought the threshing flooze, and the Oxen for fyftye Sycles of syluer. And Dauid buylt there an auiter vnto the Lorde, and offered burnt sacrifyces and peace offerynges. And so the Lorde was intreated for the land. And the plage ceased from Jsrael.

¶ The end of the second boke of Samuel: otherwyse called the seconde booke of the kynges.

The third boke of the kynges, after the rekenyng of the Latinistes: which third boke and the fourth also, is but one with the Hebrues.

The first Chapter.

AND kynge Dauyd was olde and stricken in yeres: so that when they couered hym with clothes, he caught no heate: wherefore hys seruauntes sayde vnto hym: Let there be sought for my lorde the kynge, a yong mayden, to stand before the kinge, and to cherysshe him. And let her lye in thy bosome, that my lorde the kynge may get heate. And so they soughte for a fayre damosell throughoute all the coastes of Israel, and founde one Abisag a Sunamite, and broughte her to the kynge. And the damosell was exceading fayre, and cherished the kyng, and ministred to hym. But the kyng knew her not. And Adonia the sonne of Hagith exalted hym selfe, sayinge: I wyll be kyng. And he gat him charettes and horsemen, and fyfty men to runne before hym. And hys father wolde not displease hym at any tyme, nor sayde so muche to hym as: why doest thou so? And he was a goodlye man, and hys mother bare hym nexte after Absalom. And he toke councell at Joab the sonne of Zaruia, and at Abiathar the prieste. And they helped Adonia. But Sadocke the priest, Banaiahu the sonne of Jehoiada, Nathan the prophete, Semei and Rei, and all the men of myght which were with Dauid, fauoured not Adonia. And Adonia sacrificed shepe and oxē, and fat cattell, by the stone of Zoheleth, whiche is faste by the well of Rogel, and called all his brethren the kinges sonnes, & the men of Juda the kinges seruauntes. But Nathan the prophet and Banaiahu, and the other myghty men, & Salomon his brother he called not. Wherfore, Nathā spake vnto Bethsabe, the mother of Salomon, saying: Hast thou not hard how that Adonia the sonne of Hagith doth reygne, and Dauid our lorde knoweth it not? Nowe therefore come, and I wyll geue thee councell, howe to sane thyne owne lyfe, and the lyfe of thy sonne Salomon. Go and get thee in vnto kyng Dauid, and say vnto hym: Dyddest not thou (my lord O kyng) sweare vnto thy handmayde, saying: Salomon thy sonne shall raygne after me, and he shall syt vpon my seate, why is then Adonia kyng? Beholde, while thou yet talkest there with the kyng, I wyll come in after thee, and confyrme thy wordes. And Bethsabe went in vnto the kynge into the chamber. And the king was very old, and Abisag the Sunamite ministred vnto the kynge. And Bethsabe stouped, and made obeysaunce vnto the kynge. And the kynge sayde: what is the matter? She answered hym: my lorde, thou swarest by the Lorde thy God vnto thyne handmaid: Salomō thy sonne shal raygne after me, and he shall syt vpon my seate. And beholde, nowe is Adonia kynge, and my lorde the king woteth not of it. And he hath offered oxen, fat catel, and many shepe, and hath called all the sonnes of the kynge, and Abiathar the prieste, and Joab the captayne of the hoste. But Salomon thy seruaunte hath he not bydden. And nowe my lord (O kyng) the eies of al Israel wayt on the, that thou shuldest tel them, who ought to syt on the seat of my lord the kyng after him. For elles when my lorde the kyng shall slepe with hys fathers, I and my sonne Salomon shalbe synners. And whyle she yet talked with the kyng, Nathā the prophet came also. And they told the kyng saying: behold, here commeth Nathan the prophet. And when he was come into the kynge, he made obeysaunce before the kynge vpon hys face on the grounde, and Nathan said: My lord (O king) hast thou said: Adonia shal raygne after me, and he shal syt vpon my seate?

Fa

for he is gone downe this day, and hath sloine many oxen, and fat sheepe, and hath called all the kinges sonnes and the captains of the host, and Abiathar the priest. And behold, they eate and drinke before hym, and say: God saue kinge Adonia. But me thy seruant, and Sadock the priest, and Banaiahu the sonne of Jehoiada, & thy seruant Salomon hath he not called. Is this thyng doone of my lorde the king, and hast not shewed it vnto thy seruaunt, who should syt on the seate of my lord the kyng after him? Then kyng Dauid answered and said: Call me Bethsabe. And she came into the Kynges presence, and stoode before him. And the king sware, saying: As truely as the Lorde liueth (that hath ydde my soule out of all aduersitie) euen as I sware vnto the by the lord God of Israell, sayinge: Salomon thy sonne shall reygne after me, and he shall sytte vpon my seate for me, so will I doo this day. Then Bethsabe bowed on her face to the earthe, and did reuerence vnto the king, and said: I pray God that my Lord kyng Dauid may lyue euer. And kyng Dauid sayde: Call me Sadocke the priestе, and Nathan the Prophete, and Banaiahu, the sonne of Jehoiada. And they came before the king. The kyng also said vnto them: Take with you the seruantes of your lorde, and sette Salomon my sonne vpon myne owne Mule, and cary him down to Gihō. And let Sadoch the priest, and Nathan the prophete anoynt hym there, kynge ouer Israell. And blowe ye with trumpetts, and saye: God saue kynge Salomon. And then come vp after hym that he may come and sytte vpon my seate. For he shalbe kyng in my stede. And I will command hym to be captain ouer Israell and Juda. And Banaiahu the sonne of Jehoiada answered the kyng, and said: Amē. I pray God that the Lord God of my lorde the kyng say so to. And as God hath ben wyth my lorde the kyng, euen so be he wyth Salomon also, and make his seate greatter, than the seat of my Lord kyng Dauids hath bene. And so Sadoch the priestе, and Nathan the prophete, and Banaiahu the sonne of Jehoiada, and the Crethits, and Phiethites wente downe, & set Salomon vpon king Dauids mule, and brought him to Gihon. And Sadock the priestе toke an horne of oyle out of the tabernacle, & anoynted Salomō. And al they of the people blewe trompettes, and said: God saue kyng Salomon. And al the people came vp after him, piping with pipes & reioysing gretly, so that the erth rang with the sound of them. And Adonia and al the gestes that he had called vnto him hard it, euen as they had made an ende of eatyng. And when Joab harde the sound of the trompet, he sayd: Howe happeneth it that ther is such a noyse in the citye? And as he yet spake: behold, Jonathas the sonne of Abiathar the priest came. And Adonia said vnto him: Come in, for thou art a valyant man, and bryngest good tydynges. And Jonathas answered & said to Adonia: Verily oure lorde king Dauid hath made Salomon kyng. And the king hath sent with him Sadock the priest, & Nathan the prophet, and Banaiahu the sonne of Jehoiada and the Crethits, and the Phelethites, & thei haue set him vpon the kinges Mule. And Sadock the priest, and Nathan the prophet, haue anointed him kyng in Gihon. And they came vp agayn, & reioyced, that the citie did sound again. And that is the noyse ỳ ye haue herd. And Salomon sytteth on the seate of the kyngdome. And moreouer the kinges seruantes came to bielle our lorde kyng Dauid, saying: Thy God make the name of Salomon more honorable then thy name, & make his seat greter than thy seate. And the kynge bowed hymselfe vpon the bed. And thus said the kyng: Blessed be the lord god of Israel: which hath made one to sit on my seate this daye, myne eie seyng it. And all the gestes that were with Adonia were afrayd, and rose vp, and went euery man his way. And Adonia fearyng the presence of Salomon arose, and wente (into the tabernacle

of the Lorde) and caught holde of the hornes of the altar. And one told Salomon, saying: Behold, Adonia doth
Ex. 21.b feare kynge Salomon: for he hathe caught holde on the hornes of the altare, sayinge: Lette kynge Salomon sweare vnto me this day, that he wil not slea his seruant with the sweard. And Salomon sayd, yf he wyll be a child of vertue, there shal not an here of hym fall to the earthe. But and yf wickednes be founde in him, he shall dye. And so kyng Salomon sent, and they brought him from the altar. And he came, and dyd obeysance vnto king Salomon. And Salomon sayde vnto hym, Get thee to thyne house.

The. ij. Chapter.

A THe days of Dauid drewe nye that he should dye, and he charged Salomon his sonne, saying: I go the waye of all the
Iosu. 1.b and. 24.b deu. 31.f worlde. Be thou strong therfore, and shewe thy self a man. Kepe thou the watche of the lorde thy God, that thou walke in his wayes, and kepe his statutes, and his preceptes, hys Judgementes, and his testimonies, euen as it is written in the law of Moyses: that thou mayste prospere in all that thou doest, and in euery thynge that thou medlest withal. That the Lorde also may make good his woorde, whiche he spake vnto me, sayinge: If thy children take hede to their way, that they walke before me in truth, wyth all their hartes, and wyth all theyr soules, thã shalt thou not be without
3. re. 9.b a man on the seate of Israel. Moreouer, thou wottest how Joab the son
2. re. 2.f and. 20.e of Saruia serued me, and what he did to the two captaines of the hostes of Israell: vnto Abner, the soonne of Ner, and vnto Amasa, the soonne of Jether, whom he slue, and shed blood in tyme of peace (euen as it had ben in warre) and put the bloodde of warre vppon his girdle, that was about his loynes, and in his shoes that were on his fete. Deale with hym therfore accordyng to thy wysedome, and bryng not his hoare head downe to the grane in peace. But shewe kyndnes vn- B
to the sonnes of Berselai the Gile- 2.Ki.19.
adite, that they maye eate at thy table. For they came to me, when I fledde from Absalom thy brother. And be- 3.Ki.16
hold, thou hast with thee Semei, the sonne of Gera, the sonne of Gemini, of Bahurim, which cursed me wyth an horrible curse, in the daye when I went to Mahanaim. But he came to mete me at Jordane, and I sware to hym by the Lorde, sayinge: I wylle not slay the with the sweard: But thou shalt not count hym as vngilty. For thou art a man of wysedom, and knowest what thou oughtest to doo vnto hym. His hoore head shalt thou bryng to the grane wyth bloode. And Act. 2
so Dauid slepte with his fathers, & was buryed in the citie of Dauid. And the dayes which Dauid reigned vpon Israel, were forty yeares: seuen yeares reigned he in Hebron: and thir tie and thre yeares reigned he in Jerusalem. C
1.Par. 29.f Then sat Salomon vpon the seate of Dauid his father, and his kyngdome was stablished myghtily. And Adonia the sonne of Hagith cam 2.Ki.3
to Bethsabe the mother of Salomon And she sayd: Comest thou peaceably? And he sayd peaceably. He sayd, Moreouer, I haue somewhat to saye vnto thee. She said: Say on. And he said: Thou knowest that the kyngdom was myne, and that all Israell set their faces on me, that I shoulde raigne, howbeit, the kyngdom is turned away, and geuen to my brother: for it is appointed him of the Lorde: and nowe I aske a petition of thee, deny me not. And she sayd vnto him. Saye on. And he sayed: Speake, I pray the, vnto Salomon the kynge, for he wyll not saye thee nay, that he geue me Abisag, the Sunamyte to wyfe. And Bethsabe sayde: well, I D
wyll speake for thee vnto the kynge. Bethsabe therfore went vnto kynge Salomon, to speake vnto hym for Adonia. And the kynge rose vppe to mete her, and bowed hym selfe vnto her, and sate hym downe on his seate.

And

And there was a seate set for the kinges mother, and she sat on hys righte syde. Then she sayde: I desyre a little petition of thee, I praye thee saye me not naye. And the king said vnto her: Aske on my mother, for I wil not say the nay. She sayd: let Abisag the Sunamite be geuen to Adonia thy brother to wyfe. And Kynge Salomon answered and sayde vnto his mother: why doest thou aske Abisag the Sunamyte for Adonia? aske for hym the kyngedome also, for he is myne elder brother, & hath for him Abiathar the priest, and Joab the sonne of Saruia. Then kyng Salomon sware by the Lorde, sayinge: God doe so, and so to me: yf Adonia haue not spoken thys word agaynst his owne lyfe. Nowe therefore, as truely as the Lord liueth whiche hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promised, Adonia shall dye this daye. And kynge Salomon sente by the hande of Banaiahu the sonne of Jehoiada, and he smote him that he dyed. And vnto Abiathar the preest sayde the kyng: get the to Anatoth vnto thyne owne fieldes: for thou art worthy of death: but I wyll not at this time kill thee, because thou bareste the arke of the Lord God before Dauid my father, and because thou haste suffred wyth my father in all his afflictions. And so Salamon put awaye Abiathar from beynge Priest vnto the Lorde: that he myght fulfyl the wordes of the Lord: whiche hee spake ouer the house of Eli in Silo. Then tidings came also to Joab: for Joab had tourned after Adonia, though he tourned not after Absalom. And Joab fled vnto the tabernacle of the Lord, and caught hold on the hornes of the altar. And it was tolde kyng Salomon, how that Joab fledde vnto the Tabernacle of the Lorde and stode by the altare. Then Salomon sente Banaiahu the sonne of Jehoiada, sayinge: go and fal vpon hym. And Banaiahu came to the Tabernacle of the Lorde, and saide vnto hym: Thus sayeth the king: come out. And he sayd, nay, but I wyl dye euen here. And Banaiahu brought the kyng worde agayne, saying: thus saide Joab, and thus he answered me. And the kynge sayde. Doe euen as he hath sayd: smyte him, and burye hym, that thou mayeste take awaye the bloudde which Joab shed causelesse, from me, and from the house of my father. And the Lorde shal bryng hys bloud vpon hys owne head, for he smote two men ryghteowser and better then hee, and slue them with the sweard, my father Dauyd not knowyng thereof, euen Abner the sonne of Ner, captaine of the hoste of Israel, and Amasa the son of Jether captayne of the hoste of Juda. Their bloud shal therfore returne vppon the heade of Joab, and on the heade of his seede for euer. But vpon Dauid, and vpon his seede, and vpon his house, and vpon hys seat shal there be peace for euer of the Lord. So Banaiahu the sonne of Jehoiada wēt vp and smote him, and slue him, and buried hym in hys owne house in the wildernes. And the kynge putte Banaiahu the sonne of Jehoiada in his roome ouer the hoste, and putte Sadocke the Priest in the roome of Abiathar. And the kynge sent and called Semei, and sayd vnto him: build the an house in Jerusalem, and dwel there: and see that thou go not foorthe thence any whether. For be thou sure that the daye that thou goest oute, and passest ouer the riuer of Cedron, thou shalte dye that daye, and thy bloudde shalbe vppon thyne owne head. And Semei sayde vnto the kyng. This is a good thynge: as my Lord the King hath sayde: so wyll hys seruaunte do. And Semei dwelte in Jerusalem manye a daye. And it chaunced after thre yeares, that two of the seruauntes of Semei ranne awaye vnto Achis, son of Maacha kinge of Geth. And they told Semei, saying: behold thy seruauntes be in Geth. And Semei stode vp, and sadled hys Asse, and gat him to Geth to Achis, to seke his seruauntes, and returned, and brought hys seruauntes agayne from Geth.

And

¶ And it was tolde Salomon, howe that Semei had gone from Ierusalem to Geth, and was come agayne. And the kynge sente and called Semei, and saide vnto him: Dyd not I charge thee by the Lord wyth an oth, and testifyed vnto the, saying: be sure, that whensoeuer thou goest out, and walkest abroade anye whether, thou shalt dye the death? And thou saydest vnto mee, it is good tydynges that I haue hearde. Why then hast thou not kept the oth of the Lord, and the commaundemente that I charged thee withal? The kyng sayd moreouer to
2 Re. 16b Semei: • thou remembrest al the wickednesse which thine heart knoweth, that thou dyddest to Dauid my father. The Lorde also shall brynge thy wickednes vpō thine owne head: and kinge Salomon shalbee blessed, and the seate of Dauid stablished before the Lorde for euer. So the kynge commaunded Banaiahu the sonne of Iehoiada: which went out, and smot him that he died. And the kyngdome was stablished in the hand of Salomon.

¶ The. iij. Chapter.

SAlomon made affynitye wyth Pharao king of Egipt, and toke Pharaos daughter, and brought her in to the Citie of Dauid, vntil he had made an ende of buyldynge hys owne house, and the house of the lord, and the wall of Ierusalem rounde about. Ouerye the people sacrificed in aultars made on hilles, because there was no house built vnto the name of the Lord, vntill those dayes. And Salomon loued the Lord, and walked in the ordinaunces of Dauid his father, saue onely that he sacrifyced and offe-
2 Pa. 1 a. red incense vppon aultares in hylles. • And the kinge went to Gibeon, to offer there: for that was a speciall offeryng place. And a thousand burntofferings did Salomon offer vpon that aultare: and in Gibeon the Lorde appeared to Salomon in a dreame by nyght. And God said: aske what thou wilte, that I maye geue it thee. And Salomon sayd, thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before the in trueth & ryghteousnes, and in plainnes of heart with thee. And thou hast kept for him thys greate mercye, that thou hast geuen him a sonne, to sit on hys seate: as it is comme to passe thys 2 Pa. 11 B day. • And now, O Lord my God, it is thou that hast made thy seruaunte kynge in steade of Dauid my father. Sap. 9 • And I am but ponge, and wote not howe to goe oute and in. And thy seruaunt is in the middest of thy people, wyych thou hast chosen. And bereye the people are so manye that they can not be told nor nūbred for multitude. • Geue therefore vnto thy seruaunte, an vnderstandinge heart, to iudge the people, that I maye decerne betweene good and badde. For who is able to iudge thys thy so myghtye a people? And thys pleased the Lord wel, that Salomon had desyred thys thynge. And god said vnto hym: because thou hast asked this thynge, and haste not asked longe lyfe, neither hast asked riches, nor the soule of thine enemyes, but hast asked vnderstanding and discretion in iudgemente: Beholde, I haue done accordyng to thy peticion. For I haue geuen thee a wise and an vnderstandynge hearte, so that there was none lyke thee before thee, neyther after thee shal any aryse lyke vnto thee. And I haue also geuen thee, c that which thou hast not asked, ryches and honour, so that ther shal bee no kynge lyke vnto thee all thy dayes. And yf thou wilte walke in my wayes, to kepe myne ordinaun- 3 Ki. ces and my commaundementes, • as thy father Dauyd dydde walke, I 1. Ki. wyll lengthen thy dayes. When Salomon awoke behold it was a dreame. • And he cam to Ierusalem, and stode before the Arcke of the testamente of the LORD, and offered burntoffe-rynges, and peace offerynges, and made a feast to all hys seruants. The cam ther ij. wemen that wer harlots, vnto ỳ kinge, & stode before him. And the one woman sayde: Oh my Lorde,

I and

I and this woma dwel in one house. And I was deliuered of a child with her in the house. And the third day after that I was deliuered, she was deliuered also: and we were together, and no straunger with vs in ỹ house, saue we two. And this wiues childe died in the nighte, for she smothered it. And she rose at midnight, and toke my sonne from my side, while thine handmaid slept, and laid it in her bosome, and put her deade childe in my bosome. And when I rose vp to geue my childe sucke, behold, it was deade. But whan I had loked vppon it in the morning, beholde, it was not my sonne, which I did beare. The other woman said: it is not so: but my sonne liueth, and thy sonne is dead. And she said again: No, but thy sonne is dead, and my sonne is a liue. And thus they pleated before the kinge. Then saide the king: the one saithe, this that is a liue is my sone, and the dead is thine. And the other sayeth, naye: but thy sonne is the dead, and the liuing child is mine. And the king said: bringe me a sweard. And they broughte oute a sweard before the king. And the king said: Deuide the liuing child in two, and geue the one halfe to the one, and the other to the other. Thē spake the woman, whose the liuing child was, vnto the king, for her bowels yerned vpon her sonne, and saide: I beseeche thee my Lorde, geue her the liuynge childe, and in no wise slay it. But the other saide: let it be neyther mine nor thine, but deuide it. Then the kinge answered and saide, geue her the liuing childe, and slaye it not, for she is the mother therof. And all they of Israel hard of the iudgement, which the king had iudged, and feared the king: for they saw that the wisdom of God was in him to do iustice.

The.iiij. Chapter.

ANd so king Salomon was kinge all ouer Israell. And these wer his Lords, Azarias the sonne of Sadoch the priest, Elihoreph & Ahiah the sonnes of Sisa scribes, Iehosaphat the sonne of Ahiud ỹ recorder. Banaiahu ỹ son of Iehoiada was ouer the hoste. Sadock and Abiathar were the priestes. And Azarihu the sonne of Nathan was ouer the officers. And Zabud the sonne of Nathan was a Priestе, the kinges companion. And Abisar steward of the housheld. And Adoniram the sonne of Abda, was ouer the tributes. And Salomon hadde twelue officers ouer al Israel, which prouided vittailes for the Kinge and his housholde: eache man his monthe in a yeare, made prouision for necessary things. And these are their names: the sonne of Hur in mount Ephraim: the sonne of Dekar in Makaz, and in Saalbin and Bethsomes, Elon and Bethhanam: the sonne of Heled in Aruboth, to whome pertained Socho, and al the land of Hepher: the son of Abinadab in all the region of Dor, which had Saphath the daughter of Salomon to wife: Baana the sonne of Ahihud, was ouer Thanach and Magiddo, and ouer all Bethsan, whiche is by Zarthana beneath Jezraell, from Bethsan to the playne of Mehola, euen vnto the place that is ouer agaynste Iechinean: the sonne of Gaber hadde Ramoth Gilead, and his were the Townes of Iair: the sonne of Manasse, whiche are in Gilead, and vnder him was the Region of Argob, whiche is in Basan, three skore greate Cities with walles and barres of brasse. Ahinadab the sonne of Hiddo hadde Mahenaim. Ahimaaz was in Nephthalim, and hee tooke Basmath the daughter of Salomon to wyfe. Baana the Sonne of Husai was in Aser and in Aloth. Iehosaphat the Sonne of Parnah, was in Issachar. Semei the Sonne of Ela was in Ben Iamin. Gaber the Sonne of Ary was in the countrye of Gilead, the lande of Sehon king of the Amorits, and of Og king of Basan, & was officer alone in the land. And Iuda & Israel were many euen as the sand of the sea in numbre, eating,

3. Re 5.d

7.c

eatyng, drynkyng and makyng mery.
Gen.15.d • And Salomō raigned ouer al kyng-
Exo.23.d domes, from the • ryuer vnto the land
Psa.72.d of the Philistines: euen vnto the boz-
• Euphra- der of Egypt, and they brought pre-
tes. sentes, and serued Salomon all the
dayes of hys lyfe. And Salomons
bread foz one day was .xxx. quarters
of manchet floure, and threskoze quar
ters of meale: ten fatted oxen, and .xx.
out of the pastures, & a hundred shepe,
beside hertes, buckes, & wyld goates,
and capons. For he ruled in all the
regions on the otherside Euphrates,
from Thiphsah to • Iza, ouer all the
• Gaza. kinges on the other side the ryuer.
And he had peace with all his seruan-
tes on euery syde. And Juda and Is-
rael dwelt without feare, euery man
vnder hys vyne and vnder his figge-
tree, from Dan to Beersheba, all the
dayes of Salomon. And Salomon
D had • xl. thousand stalles of hozses foz
De.17.b charettes, and .xii. M. hozsemen. And
the officers prouided vitayle foz king
Salomon, and foz all that came out of
any place to kynge Salomons table,
euerye man his moneth, so that there
lacked nothyng. Barley also & straw
foz the hozses & mules, brought they
vnto the place wher the officers wer,
euerye man in hys office. • And God
Eccl.47.e gaue Salomon wisdome and vnder-
standing exceadyng much, and a large
hert, euē as the sand that is on the sea
shoze: and Salomons wisdome excel-
led the wisdome of all the chyldren of
the east countrey, and al the wisdome
of Egypt. For he was wyser then al
men, ye, then Ethan the Ezraite, and
Heman, Chalcal, and Darda the sons
of Mahol. And his name was spokē
of throughoute all nacions on euery
syde. And Salomon spake thre thou-
sand prouerbes. And his songs wer a
thousand & fiue. And he spake of trees
euē from the Cedar tre that groweth
in Libanon, vnto the Isope that spry-
geth out of the wall. He spake also of
beastes, of fowles, of wormes, and of
fishes. And there came of all nacions
to heare the wisdome of Salomon,
and from al kinges of the erth, which
had hard of hys wisdome.

The.v. Chapter.

AND Hiram king of Tire sent
hys seruauntes vnto Salo-
mon, for he had herd, that they
had anointed him kinge in the roome
of hys father. • For Hiram was euer a louer of Dauid. • And Salomon
sent to Hiram, saying: Thou knowest
• howe that Dauid my father coulde
not buyld an house vnto the name of
the Lorde hys God, for the warres
which were about him on euery side,
vntyll the Lorde put them vnder the
soles of his fete. But nowe the Lorde
my God hath geuen me rest on euery
syde, so that there is neyther aduersa-
rye, nor any euyl plague. And behold,
• I am determined to buyld an house
vnto the name of the Lord my God,
as the Lorde spake vnto Dauid my
father, saying: Thy sonne whom I
wyll set vpon thy seat for the, he shall
buyld an house vnto my name. Now
therefore, commaunde thou that they
hewe me Cedar trees oute of Liba-
non. And my seruauntes shalbe with
thyne, and vnto thee wyll I geue the
hyre for thy seruauntes, accordyng to
all suche thynges as thou shalte ap-
poynt, for thou knowest that there are
not amonge vs, that canne skyll to
hewe timber, like vnto the Sidones.
When Hiram hearde the wordes of
Salomon, he reioyced greately, and
sayde: Blessed be the Lorde this daye,
whyche hath geuen vnto Dauid a
wyse sonne, ouer thys myghtye peo-
ple. And Hiram sente to Salomon,
saying: I haue considred the thynges
which thou sentest to me for, and wyl
accomplyth all thy desyre, concerning
tymber of Cedar trees and firre. My
seruauntes shal bryng them from Li-
banon to the sea. And I will conuey
them by shyp vnto the place that thou
shalt shew me, and wyl cause them to
be discharged there, and thou shalt re-
ceaue them. And thou shalte do me a
pleasure agayne, if thou minister foode
for myne house. And so Hiram gaue
Salomon Cedar trees, and fir trees,
accor-

accordyng to all his delire. And Salomon gaue Hyram twentye thousand quarters of wheate for foode to his householde, and twentie buttes of pure oyle. Thus much gaue Salomon to Hiram yeare by yeare. And the Lorde gaue Salomon wysedome as he promised hym. And there was peace betwene Hiram and Salomon and they two were confederate together. And kynge Salomon reysed a
D summe oute of all Israell. And the summe was thirtie thousande men, whome he sent to Libanon, ten thousand a moneth by course, so that whē they had ben one moneth in Libanon, they abode twoo monethes at home. And • Adonirā was ouer the summe.
3.Re.5.a And Salomon had three score and ten thousand that bare burdens, and foure score thousande masons in the mountains: besides the Lordes, whom Salomon appointed to ouersee the worke euen three thousand and three hundred, which ruled the people (and theym) that wroughte in the worke. And the kyng cōmanded them to bryng greate stones, fre stones, and hewed stones for the foundation of the house. And Salomons masons, and the masons of Hiram dyd hewe theim, with the workmen of the corners. And so they prepared bothe timbre and stones, for the buyldyng of the house.

¶ The. vi. Chapter.

1 AND it came to passe, that in the foure hundred and foure score yere (after the children of Israell were come out of the land of E-
3.a gypt) and • in the fourth yeare of the reigne of Salomon vpon Israel, and in the moneth Zif, which is the secōd
3.7.f moneth, • he began to buyld the house of the Lord. And the house which Salomon buylt for the Lorde, was three score cubites long, and twentie cubi-
3.10.e tes brode, & fifty cubites hye. And • he
3.3.b made a porche before the bodye of the temple, whyche was twentie cubites long after the bredth of the house, and ten cubites broade, euen in the forefronte of the house. And in the house he made windowes broade without, and narowe within. And in the wall of the house, he made chambers roūd about (euē in the walles of the hous) round about the temple and the quier, and made sydes rounde aboute. The nethermoost chaumber was fiue cubites broade, and the myddle was sixe cubites broade, and the third was seuen cubites broade. For without in the walles of the house, he layde beames rounde aboute, that the beames of the chambers shoulde not be fastened in the walles of the house. And the house was buylte of stone, made perfect alredy, before it was brought thither, soo that there was neyther hammer nor axe, eyther any toole of
15 yron heard in the house, while it was in buylding. The doore of the middle chamber was in the ryght syde of the house: and men went vp with wyndyng staires into the myddle chambre and out of the myddle, into the third. And so he buylte the house, and fynished it, and rooffte it with beames of Cedar tymber. And thenne he buylt chambres to all the temple of fiue cubites height, and they were ioyned to the house, wyth beames of Cedar.
And the woorde of the Lorde came to Salomon, sayinge: Concernyng the house whyche thou art in buyldyng, if thou wylt walke in myne ordinances, and execute my lawes: and kepe all my commaundementes, to walke in them: then wyll I make good vnto thee, my promyse, • whiche I pro-
2.Re.7.d mised Dauid thy father. • And I wil
• Ex.25. dwelle amonge the chyldren of Israell, and wylle not forsake my people Israell. Salomon therefore buylte the house, and fynyshed it, and sieled the walles of the house within, with boordes of Cedar tree: euen from the pauement of the house vnto the roofe dyd he sicle the walles of it wythin, wyth Cedar treee, and boorded the flooore of the house wyth plankes of fyre. And he syeled twentie cubites in the sydes of the quyre of the temple boothe flooore and walles, with boordes of Cedar, and dressed it wythin the secrete place of the temple, euen in

the

the moste holy. And the fyrste house, that is to say, the bodye of the temple without was foure cubites longe.

¶ And the Cedar of the house within, was kerued with knoppes, and grauen with the Flowers, and all was Cedar tymber, so that no stone was seene. And the quier that was within the Temple, he prepared, to set there the Ark of the appointment of the Lorde. And the quiere before, was twenty cubites long, and twentie cubites in bredth, & twentie cubits in heigth. And he sieled it with pure golde, and boorded the aultare with Cedar. And Salomon also sieled the the house within with pure golde. And he made golden barres runne along the quiere, whiche he had couered with gold. And the whole house he ouerlayd with gold, vntyll he had ended it. And the aultar that was in the quier, he ouerlayde with gold also. And within ỹ quier he made two
Ex. 25.b. Cherubins of olyue tree, ten cubits hye. Fiue cubites lōg was a wing of ỹ one Cherub, & v. cubites lōg was a wing of the other Cherub: so that frō ỹ vttermost part of one wyng vnto ỹ vttermost part of the other, were ten cubites. And the other Cherub was ten cubites hye also: so that bothe the Cherubs were of one measure, and one syse: For the heyghte of the one Cherub was ten cubites, and so was it of the other. And he put the Cherubs within the inner house. And
Ex. 25.b D the Cherubs stretched out their winges, so that the one wyng of the one, touched the one wall, & the one wing of the other touched the other walle. And the other two wynges of theym touched one an other in the middes of the house. And he ouerlayd the Cherubs with gold. And in all the walles of the house round about, he made figures of carued and sieled woorke: As namely pictures of Cherubs and Paulme trees, and grauen flowres, both within in the quiere, & without in the Temple. And the flooze of the house, he couered with golde, bothe within in the quier, and also without in the temple. And in the entryng of the quiere, he made two doores of olyue tree: And bothe the vpper, & two side postes, were fiue square. The two doores also were of olyue tree, and he graued them with graupnge of Cherubs and paulme trees: and grauen floures, and couered them with gold, and laid thynne plates of golde vpon the Cherubs and palme trees. And in like maner did he in the doore of ỹ temple, sauynge that the postes were of olyue tree foure square. The two doores were of fyrre tree, and eyther doore with two foldyng leaues, he graued theron Cherubs, palme trees and flowres, and couered them with golde, which was laide thynne vpon the carued woorke. And he buylt the inner court with three rowes of hewed stoone, and one rowe of Cedar wodde. In the fourth yeare was the foundacion of the house of the Lorde layde: euen in the moneth Zif: And in the leuenthe yeare, in the moneth Bull (whych is the eyght moneth) was the house full fynyshed, throwe out all the partes therof, accordyng to all the fashyon of it. And so was he seuen yeare in buyldyng it.

¶ The. vii. Chapter.

BVt Salomon was buyldyng his owen house thirtene yere, and fynyshed it all. And he buylt the house in the wodde of Libanon, an hundred cubites long, and fyftye cubites brode, and .xxx. cubites hye. And (it stode) vpon foure rowes of Cedar pyllers, and Cedar beames (were layd) vpon the pillers And the roofe was Cedar aboue vpon the beames that laye on the pyllers, euen .xlv. beames in fiftene rowes. And there were wyndowes in thre rowes: and the windowes wer one agaynst an other thre folde. And the doores with their side postes, and the vpper poosle, were foure square, and had wyndowes one agaynste an other, thre fold. And he made a porche vp the pillers (that bere vp the hous) fyftie cubites long, and, xxx. cubites brode

broade: and that porche was before those and the other pyllers: For there was a thicke tree sette before theym. Then he made a porche to syt & iudge in, sieled with Cedar thorow out all the pauementes. And his owne house (that he kepte residence in: and that was in an other courte without the porche) was made of the same worke. And then Salomon made an house
3 for Pharaos daughter (whome he
Ley.12a had taken to wyfe) lyke vnto the fashion of that porch. And all these wer of the best stones, hewed after a measure, and sawed with sawes, within and without, from the foundation vn to the beames (that laye aboue, after the measure, and euen so on the outside towarde the great Court. And the foundation was layde vpon riche stones, and that verye greate stones, whereof some were ten cubites, and some eyght cubites. And aboue were good stones squared after a certayne rule, and couered wyth Cedar. And the great Courte rounde about was with three rowes of hewed stones, and one row of Cedar plankes, after the maner of the inner Courte of the house of the LORDE, and of
Ezr.6 the porche of the Temple. And kynge Salomon sente and fette one Hiram oute of Tyre, a wyddowes sonne, of the tribe of Nephtalim, his father beyng a manne of Tyre. Whi-
2.Pa.2a che Hiram was a craftsman in brasse full of wysedome, vnderstandyng, and counnyng: to worke all maner of worke in brasse. And he cam to kyng Salomon, & wrought all his worke.
1.Ki.7.c For he caste two pillers of brasse of
2.Pa.3.b xviii. cubites hye a piece, and a stryng
1.Ki.7.c of xii. cubites dyd compasse eyther of them aboute. And he made two head peces of molten brasse (after the fashion of a crowne) to set on the toppes of the pyllers: The heygth of the one head pece contayned fiue cubites, and the heygth of the other head pece contayned fyue cubites also: he made also net worke and garlands of chaine worke, vpon the head peces that were on the toppe of the pillers euen seuen (rowes) vpon the one head peice, and seuen vpon the other. And so he made the pyllers, and two rowes rounde aboute, in the one wyethen worke, to couer the heade pieces that were vppon the pomgranates. And thus dyd he also for the other head pieces. And the heade peces that were on the toppes of the pyllers, couered he about with a curyous worke of roses, towarde the palace by the space of foure cubites. Lykewyse, vnder the heade pieces in those two pyllers benethe, ouer agaynste the myddes and before the net worke. And vpon the seconde heade pece, were there two hundred pomgranates in two rowes rounde about. And he set vp the pillers in the porch of the temple. And when he had
D Stedfastnesse. set vp the ryghte pyller, he called the name thereof Jachim: and when he had set vp the lefte pyller, he called the name thereof Boaz. And in the toppe of the pyllers was a worke of roses, and so was the workemanshyp of the pyllers fynyshed. And he made a molten lauatorye, ten cubites wyde from brym to brymme, round in compasse, and fyue cubites hye. And a stringe of thirty cubites dyd compase it aboute, and vnder the brym of it, there were knoppes rounde aboute, ten in one cubite: and they compassed the lauatorye rounde aboute. And the knoppes were caste with it, in two rowes, when it was cast. And it stode on twelue oxen: of whiche, three loked towarde the north, three towarde the weste, three toward the South, and three toward the Easte, and the lauatorye stode vpon them, and all their hinder partes were inward. It was an hande breadth thicke, and the brim wrought like the brym of a cup with flowres of lyyes. And it contayned two thousande Bates. And he made tenne sokettes of brasse, foure cubites longe, and foure cubites brode a piece, & three cubites hye. And the worke of the sokets was on this maner: They had sides, and the sides were betwene
E the ledges. And on the sydes that wer betwene the ledges, were lions, oxen and

and Cherubs. And likewise vpon the ledges that were aboue: and beneth the lyons and oxen, were certaine additions made of thin worke. And vnder euerye sockette were foure brasen wheles, and bordres of brasse. And in the foure corners therof, were vndersetters (vnder the Lauatory) cast ech ouer against his felow. And the stalk of the Lauatorye was in the myddle of it (where it is sene on the outsyde) one cubit hye, and a cubite and an half round, and in the heigth of it wer graue worckes, whose sides were made foure square, and not round. And vnder the sydes were foure wheles, and ẏ axel trees ioyned fast to the bottom. And the heigth of euery wheele was a cubite and an halfe. And the workmanshyp of the wheles was lyke the worke of a charet whele. And the axeltrees, the nauelles, spokes and shaftes were all moulten. And ther were foure vndersetters in the four corners of one sockette: and the vndersetters wer of the very bottom it self. And in the heyght of the bottom was there a rounde compasse of halfe a cubite hye: and in the heyght of the bottome, ther proceded both ledges and sydes out of the same. For in the borders of the ledges and on the sydes hee had grauen pictures of Cherubins, lions and palme trees, one by another round aboute. Thus made he the ten sockets after thys maner: And they had al one fashion of casting, one measure & one syse. Then made he ten lauers of bras one lauer containing fourtie Bates: and one lauer was foure cubites, and vpon euer i one of the tenne sockettes, he put one lauer. And he putte fyue of
F those sokettes on the ryght side of the house, and other fyue on the left. And he set the lauatorye on the ryght syde of the house. Eastward and towarde the South. And Hiram made pottes, & shouels and basens, and so finished all the woorke that hee made kinge Salomon for the house of the Lorde: that is to saye, two pillers and two round head peces that were to be sette on the tops of the two pillers. Two net workes to couer the two rounde hedpeces, set vpon ẏ top of ẏ pillers, foure hundred pomegranates for the two net workes, euen two rowes of pomgranates in one net worke, to couer the twoe headpeces that were to bee sette on the toppes of the pyllers: And the ten sockettes, and ten lauers on the sockettes. The lauatorye, and twelue oxen vnder it, and pottes, shouelles and basens. And all these vesselles whiche Hiram made to kynge Salomon for the house of the Lorde, were of bryght brasse. In the plaine 6
of Jordan did the kinge cast theym, euen in the thicke claye betwene Socoth and Zarthā. And Salomon left all the vessels vnwayed, because they were soe exceadinge manye, neyther founde they oute the weyghte of the brasse. And so Salomon made all the vessels that pertayned vnto the house of the Lorde: the golden auitare, and the golden table, whereon the shewbreade was: And fiue candlestickes, for the ryghte syde, and fyue for the the left before the queer, of pure gold wyth floweres, lampes, and snoffers of golde: and bolles, flat pieces, basins spones and masoures of pure golde: and hinges made he of golde both for the dores of the queer (the place most holy) and for the doores of the temple also. And so was ended al the worke that kynge Salomon made for the house of the Lorde. And • Salomon brought in the thynges whiche Dauid hys father had dedicated: euen the syluer, golde and vesselles, and layed them vp amonge the treasures of the g
house of the Lord.

¶ The viii. Chapter.

Then • Salomon gathered toge ther the elders of Israell, al the heddes of the trybes, (and the that were captaynes amonge the fathers of the children of Israell) vnto him in Jerusalem, that they myght bryng vppe the arke of the appointement of the Lorde • out of the citie of Dauid, whiche is Sion. And all the men of Israell assembled vnto kinge Salomon to the feaste that fallyth in the

the moneth of Ethanim, which is the seuenth moneth. And all the elders of Israell were come, and the Priestes toke vp the Arke. They bare ỹ Arke of the Lord, into ỹ tabernacle of witnesse, and all the holy vessels that wer in the tabernacle: those did the priests and the Leuites beare. And king Salomon and all the cõgregation of Israell that were assembled vnto hym, (and went with him before the arke) did offer sheepe and Oxen, that could not be told nor noumbred for multitude. And so the Priestes brought the arcke of the appoyntment of the Lord vnto his place: euen into the quier of the Temple and the place most holy, vnder the winges of the Cherubs.

For the Cherubs stretched out theyr winges ouer the place of the Arke, and couered bothe it, and also ỹ staues therof a hie vppon it. And they drewe out the staues, that the endes of them might appeare out of the holye place within the queer, but they were not seene without. And there they haue

8 bene vnto this day, and ther was no-
Deu.10.a thing in the Arke, • saue the two tables of stone, which Moses put there at Horeb, in the whiche (tables) the Lorde made an appoyntmente with the childzen of Israel, whan he brought them out of the lande of Egypte. And it fortuned, that when the priestes were come out of the holy place, the cloude filled the house of the lord, that the Priestes could not stand and minister, because of the cloude: for the glory of the Lord had filled the house of the Lorde. Then spake Salomon:
2.Par.6.a the Lord • said, that he would dwell in the darck cloude: I haue built thee an house to dwel in, an habitation for ther to abide in for euer. And the king turned his face, and blessed al the congregation of Israell, and all the congregation of Israell stoode still. And he saide: Blessed be the Lorde God of
Le.26.c Israel, which spake with his mouth
Nu.6.a vnto Dauid my father, • and hathe with his hande fulfilled it, sayinge: Sens the daye that I brought my people Israell out of Egipt, I chose no citie of all the tribes of Israell, to
2.Par.6.a builde an house that my name myght be therein: But I haue chosen • Dauid, to be ruler ouer my people of Israell. And it was in the heart of Dauid my father to builde an house for the name of the Lord God of Israell. And the Lorde saide vnto Dauid my father: Wheras it was in thine hearte to build an house vnto my name, thou diddest well, that thou waste so minded. Neuertheless ỹ shalt not builde the house, but thy sonne that shal come oute of thy loynes, he shall builde the house vnto my name. And the Lorde C
hathe made good his woorde that he spake. And I am risen vp in the roum of Dauid my father, and sit on the seat of Israell, as the Lord promised, and haue builte an house for the name of ỹ Lorde God of Israell. And I haue prepared therin a place for the Arke, wherin is the couenaunt of the Lord, whiche he made with oure Fathers, whan he brought them out of the lãd of Egipt. Salomon stoode before the altare of the Lorde, in the sighte of all the congregation of Israel, and stretched out his handes towarde heauen,
2.Par.6.d. and saide: • Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneathe: thou that kepest couenaunt and mercy for thy seruantes, that walke before thee with all their hearte: thou that haste kepte with thy seruaunt Dauid my father, that thou promisedst him. Thou spakest also with thy mouthe, and haste fulfilled it with thine hande, as it is come to passe this daye. Therefore, now Lord God of Israel, kepe wyth thy seruaunte Dauid my father, that
2.reg.7.c thou promisedst him, saying: • Thou shalt not be withoute a manne in my sight, to sitte on the seate of Israell: so that thy childzen take heede to theyr waye, that they walcke before me, as thou haste walcked in my sighte. And nowe (O God) of Israell, lette thy woorde be verified, whiche thou spakest vnto thy seruaunte Dauid my father. Will God in deede dwell on the earthe? Beholde • the heauens,

Esa 66.a and heauens of all heauens are not a-
Act.7.f. ble to containe thee: And how should
thē this house do it that I haue buil-
ded? Haue thou therfore respect vnto
the prayer of thy seruaunt and to hys
supplication (O Lorde my God) to
heare the voice and prayer before thee
this daye: that thine eyes maye be o-
pen towarde thys house, nyghte and
day, euen toward this place) of whi-
che thou haste sayde, My name shall
De. 12.a be there.) That thou maiste harken
vnto the prayer, which thy seruaunte
prayeth in this place: And regarde
thou the supplication of thy seruaūt,
and of thy people Israell, whan they
pray in this place: And heare thou in
heauen thy dwelling place, and whē
thou heareſt, haue mercye. If anye
2.pa.6.d. man trespasse agaynst hys neyghbor,
and there goe an other betweene them
and the one compell the other, and
come swearynge before thine altare,
in this house, then harcken thou in
heauen, and worke and iudge thy ser-
uauntes, that thou condempne the
vngodly to bring his way vppon hys
heade, and iustifye the ryghteous, to
geue him according to his ryghteous-
nesse. When thy people Israell be
De.30.a put to the worse before the ennemye,
because they haue synned against thee
and afterwarde tourne again to thee,
and knowledge vnto thy name, and
praye and make Supplicatyon vnto
thee in thys house: then heare thou in
heauen, to be merciful vnto the synne
of thy people Israell, and bring them
againe vnto the lande, whyche thou
gauest vnto theyr fathers. If heauē
be shutte vp, and there be no raine be-
cause they haue synned againste thee:
yet if they pray in this place, & knowe-
ledge vnto thy name, and tourne from
theyr sinne, thorowe thy skourgynge
of them: then hear thou in heauen, and
be mercifull (vnto the synnes) of thy
seruauntes, and of thy people Israel,
that thou shewe them a good waye to
walcke in, and geue raine vppon the
lande that thou haste geuen to thy peo-
ple to enherite. If ther be in the land,
derthe, or pestilence, drought, blasting
greshopper or caterpiller, or if their e-
nemy beliege them in the lād of theyr
cities, or whatsoeuer plague or sycke-
nes chaunce: then what prayers and
supplication so euer bee made of anye
man of all thy people Israell, whiche
shall knowledge euery man the plage
of his owne hart, and stretch forth his
handes toward thys house. Hear then
then in heauen, euen in thy dwelling
place, and be merciful, & worke, & geue
euery man according to al his ways,
(euen as thou that only knowest hys
hart, for thou only knowest the harts
of all the children of men:) that they
may feare thee as long as they liue in
the land, which thou gauest vnto our
fathers. And likewise, if a straunger
that is not of thy people Israel, com
out of a farre countrey for thy names
sake, for they shall heare of thy greate
name, and of thy mighty hand, and of
thy stretched out arme, and shall come
and pray in thys house. Therfore
heare thou in heauen thy dwellyng
place, and do al that the straunger cal-
leth to thee for: that alȳ natiōs of the
earth maye knowe thy name, and feare
thee, as do thy people Israel: and that
they may knowe that thy name is cal-
led vppon in thys house, that I haue
buylt. If thy people goo out to battel
against theyr enemy, whether so euer
thou shalt sende them, and shall praye
vnto the (O Lorde) toward the way
of the city which thou haste chosen, &
towarde the house that I haue builte
for thy name: (heare thou in heauen
theyr prayer and Supplicatyon, and
iudge theyr cause.) If they synne a-
gainst thee (for there is no man that
sinneth not) and thou be angry with
them, & deliuer them into the hand of
their enemies, so ȳ they cary thē awai
prisoners vnto the land of their enne-
mies, eyther farre or neare, yet if they
turn again vnto their harts in ȳ land
(to the whiche they be caried awaye
captiue.) and returne and praye vnto
thee in the land of their enemies, say-
ing we haue sinned, we haue done ami-

kedlye, and haue committed vngodlinesse, and so tourne againe vnto thee with al their harts, and al their soule in the land of their enemies (whyche led them away captiue) and praye vnto thee, toward the way of their land, which thou gauest vnto their fathers and toward the city which thou haste chosen, and toward the house whiche I haue builte for thy name: Then hear thou their • prayer and supplication in heauen thy dwelling place, & 1a.9.d. iudge theyr cause: and be merciful vnto thy people that haue sinned against thee, and vnto all their iniquityes, (wherby they haue doone wickedlye against thee) and gette thou them the fauour of those which led them away captiue, that they may haue compassion on them. For they be thy people, & and thine enheritaunce, whyche thou broughtest oute of Egipte, euen from the middest of the fornace of yron.

And lette thine eies be open vnto the prayer of thy seruaunte, and vnto the 1.El.1.b prayer of thy people Israell • to harcken vnto them, in all that they call for vnto thee. For thou diddest seperate them from amonge all nations of the earth, (to be thine owen enheritance) as thou saidest by the hand of Moses thy seruaunte, when thou broughtest our fathers • out of Egipt, O Lorde God. • And when Salomon hadde 2.19.a made an end of praying all this pray- Pa.7.a er and supplication vnto the Lord, he arose from before the aultare of the Lord, and from kneling on his knees, and from stretching of his handes vp to heauen, and stode and blessed all the congregation of Israell with a loude voyce, sayinge: Blessed be the Lorde, that hath geuen reast vnto hys people Israel, according to all that he promised: • there hathe not failed one worde 1.3.d. of all the good promise which he promised by the hande of Moses his seruaunt. The Lord oure God be wyth vs, as he was with our fathers, and forsake vs not, neither leaue vs: but that he maye bowe oure hartes vnto him, to walke in al his wais, and kepe his commaundementes, hys statutes and his lawes, which he cōmaunded our fathers. And theese my wordes whiche I haue prayed before the Lorde, be nie vnto the Lorde oure GOD daye and nighte, that he defende the cause of his Seruaunte, and also the cause of his people Israell, (what thynge so euer chaunce at anye time) that all Nations of the earth maye knowe, that the Lorde is God, and none but he. Let your heart therfore be perfect with the Lord our God, that ye walcke in his statutes, and keepe his commaundementes, at this day. And the king and all Israel with him, offered offerings before the Lord. • And Salomon offered a sacrifice of peaceoffringes vnto the Lord, and hee offered vnto the Lorde .xxii. thousande Oxen, and an hundred and twentye thousand sheepe: And so the kinge and all the children of Israell dedicated the house of the Lorde. The same day did the king halow the middle of the courte, that was before the house of the Lorde: for there he offered burntofferinges, meatofferynges, and the fat of the peace offringes: because the brasen altare that was before the Lord, was to litle to receiue the burnt offringes, meatofferinges, and the fat of the peaceoffringes. And Salomon held that same time an hie feaste, and all Israell with him, a verye greate congregation, euen from the entringe in of Hemath vnto the riuer of Egipt, before the Lord our God, • seuen daies, and seuen dais, euen .xiiii. dais. And the .viii. daye he sente the people De. 16.c away. And they blessed the king, and wente vnto theyr tentes ioyous and wyth gladde hearte, because of all the goodnesse that the Lord had doone for Dauid his seruaunte, and for Israell his people.

¶ The .ix. Chapter.

AND whē Salomon had • fini- A shed ẏ building of ẏ house of 2.pa.7.c. the lord, & the kings palace, & all ẏ he had in his mind, & was apoynted to make: The Lorde appeared to

him agayne as he appeared vnto him at Gibeon. And the Lorde sayd vnto him: I haue hard thy prayer and thy intercession, that thou haste made before me: For I haue halowed thys house (which thou hast built, (to put my name there for euer: and mine eies and myne harte shalbe there perpetually. And yf thou wylte walke before me (as Dauid thy father walked, in purenes of hart and in righteousnes) to do al that I haue commaunded the, and wylte kepe my statutes, and my lawes, then wyll I establysh the seat of thy kingdom vpon Israel for euer
B as I promysed vnto Dauid thy fa-
3Reg.2a ther, saying: ✱ Thou shalt not be without a man vpon the seate of Israell. But and if ye and your children turne awaye from mee, and wyll not kepe my commaundementes and my statutes, whiche I haue set before you, but go and serue other goddes, and worshyp them: then wyll I wede Israell out of the lande, which I haue geuen them: And thys house which I haue
4Re.25a halowed ✱ for my name, wyll I caste
Jere.7.b oute of my syghte. And Israell shall be a prouerbe and a fable amonge all nacions. And thys house shalbe taken awaye: so that euery one that passeth by it, shalbe astonyed, and shall hysse,
De.29.d and they shall saye: ✱ why hath the
Je.22b,c Lord done thus vnto this land, and to thys house? And they shall answere: because they forsoke the Lord theyr god, which brought their fathers out of the lande of Egypt, and haue taken holde vpon other Goddes, and haue worshypped them, and serued them: therfore hath the LORD brought
2.Pa.8a vpon them all this euyll. ✱ And it fortuned, that at the ende of twentye yeares, Salomon fynyshed the buyldynge of the two houses, that is to wete, the house of the Lorde, and the kynges palace. And Hiram the kynge of Tire brought Salomon tymber of Cedar, and firre trees, gold, and what soeuer he desyred. And Salomon agayne gaue Hiram twenty cityes in
3Reg.5b the land of Galile. And ✱ Hiram came oute from Tire to se the cities whych Salomon had geuen hym, and they pleased him not. And he said: what cities are these, which thou hast geuen me, my brother? And he called the
C land of Cabul vnto this day. And Hiram sent the kyng syre score hundred wayght of gold. And this is the sum whiche kynge Salomon raysed for a tribute, when he builded the house of the Lorde, and hys owne house, and Mello, & the wall of Jerusalem, and Hazoer, & Megeddo, and Gazar. For Pharao kyng of Egypt went vp, and toke Gazer, and burnt it with fire, & slue the Cananites that dwelt in the citie, and gaue it for a present vnto his daughter. Salomons wife. And Salomon builte Gazer and Beth Horon the nether. And Baalath & Thamar in the wildernes and in the land: and all the treasure cities that Salomon had, (and were vnwalled: those he made strong) and cities for hys charets, and cities for his horsmē, and all that Salomō desired, and wold build in Jerusalem, in Libanon, and in all the land of his dominion. And all the people that were lefte of the Amorites, Hethites, Pherezites, Heuites, and Jebusites, (whiche were not of the chyldren of Israell) their chyldren that were left after them in the land, whom the chyldren of Israell also were not able to destroy. Those dyd Salomon compell to bryngе tribute vnto this day. But of the children of
Israell dyd Salomon ✱ make no bond 1a.
D men. But they were men of warre, his ministers, his lordes, his captaynes, and rulers of his charets and his horsemen. And these were the lordes, that were set ouer Salomons worke: euen fyue hundred were they and fyfty, and they ruled the people that wrought the worke. And Pharaos daughter came vp out of the cyty of Dauid vnto the house, which Salomon had buylt for her. And then dyd he also buylde Mello. And thryse a yeare dyd Salomon offer burnt offerynges and peaceofferynges vpon the aultare, which he buylte vnto the Lorde. And he burnt incense vpon the

altare that was before the Lorde, and so hee finyshed the house. And Kynge Salomon made a nauie of shippes in Ezion Gaber, which is beside Eloth, on the brinke of the red sea in the land of Edom. And Hiram sente by shyppe also of hys seruauntes, that wer shipmenne, and had knowledge of the sea, with the seruauntes of Salomon.
And they came to Ophir and fet from thence one and twentie score hundred weyghte of golde, and broughte it to kynge Salomon.

The x. Chapter.

1 Mat.12.b Luc.11.a AND the Quene of Saba hearing the fame of Salomō (concerninge the name of the Lorde) came to proue hym with hard questions. And shee came to Ierusalem with a verye great traine: with Camelles that bare sweete odoures, and golde exceadinge much, and precyouse stones. And shee came to Salomon, and communed with him of all that was in her heart. And Salomon declared vnto her all her questions, so that there was not one thynge hydde from the kyng, whyche he expounded not vnto her. And the Quene of Saba consydered all Salomons wysedome, and the house that he had builded, and the meat of hys table, and the syttynge of hys seruauntes, the order of hys mynysters, and their apparell, hys drynke, and hys burnt sacrifyces that he offred in the house of the Lord and she was astonied. And shee sayde vnto the kyng: It was a true worde
g that I heard in mine owen land of thy sayings, and of thy wysdome. Howbeit I beleued it not tyll I came, and sawe it with mine eyes. And behold, the one halfe was not told me: for thy wysedome and prosperitie exceadeth the fame which I heard of the. Happye are thy men, and happye are these thy seruāts, which stand euer before thee, and heare thy wysedome. Blessed be the Lorde thy God, whiche loued thee, to sette thee on the seate of Israell, because the Lorde loued Israell for euer, and made thee kynge to do equitie and ryghtwysenesse. And shee gaue the kynge syxe score hundreth weyghte of golde, and of sweete odoures exceadynge muche, and precyouse stones. There camme no more suche aboundance of sweete odours, as the Quene of Saba gaue vnto kyng Salomon. The naupe also of the 3 Re.9.c.
shyppes of Hyram, that carted golde from Ophir, brought lykewise great plentye of Almuge tree and precyous stones. And the kynge made of the Almuge trees, pyllers for the house of the LORDE, and for the kinges palace, and made harpes and psalteryes for syngers. There came no more suche Almuge trees, nor were anye more seene vnto thys day. And kynge Salomon gaue vnto the Quene of Saba, accordynge to all her desyre whatsoeuer she asked: besydes that he gaue her of a free wil with hys owen hande. And so she returned vnto her owne countrey: both shee and her seruauntes. The weyghte of golde that ¶
came to Salomon in one yeare, was syxe hundred thre score and sixe talentes of golde, besydes that he hadde of chapmen, and of marchauntes, and of Poticaryes, and of all the kynges of Arabie, and of the Lordes of the countreye. And Kynge Salomon made two hundreth buckelers of beaten golde, syxe hundreth sickles of golde wente to a bouckler. And hee made three hundreth shildes of beaten gold thre pound of gold went to one shield and the kyng put theim in the house 3 Re.17.
of the woodde of Libanon. And the Kyng made a greate seate of yuorye, and couered it with the best golde.
And the seate hadde syxe steppes. And the toppe of the seate was rounde behynde, and there were pomelles on eyther syde on the place of the seate, and two Lyons stoode besyde the pomelles. And there stoode twelue Lyons on the steppes syxe on a syde.
There was none lyke (worke) seene in anye kyngedome. And all Kynge deu.17.d
Salomons drynkynge vessellles wer of golde, and lykewyse all the vesselles of the house of the woodde of Lybanon,

banon, were of pure golde. And as for syluer, it was nothyng worth in the days of Salomon. For the kynges nauye of shyppes went on the sea vnto Tharsis with the nauie of Hirams shyppes: euen once in thre yere went the nauy to Tharsis, & brought golde and syluer, Elephantes teethe, apes, and Peocockes. D

2.par.9.f • And so kynge Salomon exceaded all the kynges of the earthe bothe in ryches and wysedome. And all the worlde resorted vnto Salomon, to heare his wysedom, whiche God had putte in his hearte. And brought him euery man his presente, vessels of syluer, and vesselles of gold, rayment, harnesse, and swete odours, and horses, and Mules, yere by yeare. And Salomon gathered together charettes and horsemen: and he had a thousande and .iiii. hunderde charettes, and twelue thousand horsmen, whome he bestowed in the charette cities, and wyth the kynge at

2.Pa.1. Jerusalem. • And the kyng made siluer in Jerusalem, as plentuous as stones, and Cedar as plentuous as the wylde hygge trees, that grow abundauntly in the fieldes. The bryngyng of horses also oute of Egypte: and the collection of the warres, dyd the kynges marchantes take agayne, and solde the stuffe for a price. A charette came by oute of Egypte for .vi. hundred sicles of syluer: that is, one horse for an hundred and fiftye. And euen so for all the kynges of the Hethites, and for the kynges of Siria: bydde they bryng them out, thorowe theyr handes.

The .xi. Chapter.

3.re.3.a AT kyng • Salomon loued many outelandyshe women: and the daughter of Pharao: and women of the Moabites Ammonites, Edomites, Zidonites, and Hethites. Where as yet (concernyng these nations) the Lord said vnto the chyldren of Israell: Ex.34.b • Come not ye at them, nor lette them come at you: Els wyll they turne your hertes after theyr goddes. Neuertheles, Salomon claue vnto theym in loue.

• And he had seuen hundred Quenes Deu.1
and thre hundred concubines, and his wyues turned away his hearte. For it cam to passe, when Salomon was elde, his wyues turned his hert after other Gods: and his hearte was not perfecte with the Lorde hys God, as was the hearte of Dauid hys father. For Salomon folowed Astaroth the GOD of the Zidons, and Mylcon, the abhomination of the Ammonites And Salomon wrought wyckednes B
in the syght of the Lord, and folowed not the Lorde perfectely, as dyd Dauid his father. For thā did Salomon build an hie place for Chamos, the abhomination of Moab, in the hyll that is before Jerusalem, and vnto Moloch, the abhomination of the chyldren of Ammon. And lykewise dyd he for al his outlandish wiues, which burnt incense, and offered vnto their gods. And the Lorde was angry with Salomon, because his heart was turned from the Lord God of Israel, • which 3.re.3.
had appered vnto him twise, and gaue and.9.a
him a charge (concerning this thing) that he should not folow other gods. But he kepte not that, whyche the Lorde commaunded hym. wherefore the Lord sayde vnto Salomon: For as muche as this is doon of thee, and thou haste not kepte myne appoyntement, and my statutes (which I commaunded thee) I wyll rent the kingdome frome thee, and wyll geue it to thy seruant. Notwithstanding in thy dayes I wyll not doo it, because of Dauyd thy father, but wyll take it from the hande of thy sonne. Howbeit, I will not take away all the kyngdome: but will geue one tribe to thy sonne, because of Dauid my seruant, and because of Jerusalem, whiche I haue chosen. And the Lorde steered vp an aduersarie vnto Salomon: euen one Hadad an Edomite, of the kynges seede, whyche was in Edom. For when Dauid was in Edom, & Joab the captayne of the hoste was gonne vppe to burye them that were slayn: hee smote all the men chyldren in Edome. For syxe Monethes did Joab

remayne

remayne there, and all Israel, tyll he had destroyed all the men chyldren of Edom. And this Hadad fled, and certayne other Edomites of his fathers seruaunts with him, to come into Egipt: Hadad being yet a little chylde.
And they arose oute of Madian, and
D came to Paran, and tooke men with them oute of Paran, and came to Egipt, vnto Pharao kinge of Egypte, which gaue him an house, and apoynted him vitailes, and gaue hym lande. And Hadad gat greate fauoure in the sight of Pharao, so that hee gaue hym to wife the sister of his owne wife, euen the syster of Thahpenes, the quene. And the syster of Thahpenes bare him Genubath his sonne, whom Thahpenes nourished in Pharaos house. And Genubath was at Pharaos housholde amonge the sonnes of Pharao. And when Hadad harde in Egipt, that Dauid was laid to sleepe with his fathers, and that Joab the captaine of the hooste was deade also, he said to Pharao: let me depart, that I may go to mine owne countrye.
Pharao saide vnto him: what haste thou lacked here with me, that thou wouldest thus go to thine owne cõtrey? He answered: nothing: howe be it, let me go. And God stirred him vp another aduersarye, one Rezon, the sonne of Eliada, whiche fledde from his Lord Hodazerer king of Zoba.
And he gathered men vnto hym, and became captaine ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelte there, and raigned in Damasco. Therefore was he an aduersary to Israell all the daies of Salomon. And this was the mischiefe, in that Hadad did abhorre Israel, and raigned ouer Siria. And
E Jeroboam the sonne of Nebat an Ephrathite of Zareda (whose mother was called Zeruah, whiche was a widow, and he Salomons seruaunt) lifte vp his hande againste the kynge. But thys was the cause, that he lifte vp hys hand against the king, Salomon builte Mello, and mended the broken places of the Citye of Dauid hys father. And this fellow Jeroboam was a man of warre. And Salomon sawe the yong man, that he was able to doo the worke: he made hym ruler ouer all the charges of the house of Joseph. And it chaunced at that season, that Jeroboam went oute of Jerusalem, and the prophet Ahiah the Silonite mette him by the waye, hauing a newe mantel on him, and they two were alone in ỹ field. And Ahiah caught the newe mantel that was on him, and rent it in twelue pieces, and said to Jeroboam: take thee ten peces.
F For this sayeth the Lord God of Israel: beholde, I will rente the kyngedome out of the handes of Salomon, and will geue ten tribes to thee. and 2.par.7.c
he shall haue one, for my seruant Dauids sake, and for Jerusalem the citye whiche I haue chosen oute of all the Tribes of Israell: because they haue forsakẽ me, and haue worshipped vnto Astharoth the god of the Zidons, and Chamos ỹ god of the Moabites, and Milcom the god of the children of Ammon, & haue not walked in my waies (to fulfyll my pleasure, my statutes and my lawes,) as dyd Dauid hys father. I wil not take the whole kingdome out of his hand: but I wil make him chiefe all hys life longe, for Dauyd my seruauntes sake, whome I chose: because he kept my commaũdements & my statutes. But I wil 3.re.12.c
take the kingdome out of his sonnes psa.132.b
hand, and wil geue it vnto thee, euen ten tribes of it, & vnto his son wil I geue one tribe, that Dauid my seruãt may haue a light alwaye before me in Jerusalem, the citye whiche I haue chosen me, to put my name ther. And I wil take thee, and thou shalt raign accordynge to all that thy soule desireth, and shalte be kynge ouer Israel.
And if thou harken vnto all that I G
commaunde thee, and wilte walke in my waies, and do that is right in my sight, that thou kepe my statutes and my commaundements (as Dauid my seruaunte did) then wyll I bee with thee, and buylde thee a sure house that shall contynue, as I buylde for my

seruant Dauid, and wyl geue Israel vnto thee. And I wil for this offence (which Salomon hathe committed) vexe the sede of Dauid, but not for euer. Salomon sought therfore to kil Jeroboam, and Jeroboam arose, and fled into Egypt vnto Sisak kyng of Egypt, and cõtinued there in Egypt vntyll the death of Salomon. The rest of the wordes that concern Salomon, and al that he dyd, and his wisdome: are they not writen in the boke of the wordes of Salomon? The time that Salomon reigned in Jerusalem vpon al Israel, was forty yeres. And Salomon slept, and he laid him with his fathers, and was buried in the citie of Dauid his father, and Rehoboam his sonne reigned in his stede.

¶ The xij. Chapter.

A AND • Rehoboam went to Sichem: for all Israel were com to Sichem, to make him kyng. And Jeroboam the sonne of Nabat (which was yet in Egypte) heard of it, • for he fled to Egypt frõ the presence of kynge Salomon, and dwelte in Egypte. Soo they sente and called him: and Jeroboam and all the congregation of Israel came, and spake vnto Rehoboam, sayinge: Thy father made our yoke greuous, nowe therefore, make thou the greeuous seruice of thy Father, and hys sooze yoake, whyche he putte vppon vs, lyghter, and wee wyll serue thee. And he sayde vnto theym: Departe yet for the space of thze dayes, and then come againe vnto me. And the people departed. And kyng Rehoboam toke
B counsell with the olde men that stode before Salomon his father, while he yet liued, and said: What counsel geue ye, that I may haue matter to answer this people? And they said vnto him: If thou be a seruant vnto this people this daye, and followe theyr myndes, and answere them, and speake kynde woordes vnto them: they wyll be thy seruauntes for euer. But he forsooke the counsell that the old men had geuẽ him, and called vnto his counsel yong men, that were growen vp with him and watted on him. And he said vnto them: What counsell geue ye, that we may answere this people? for they haue commoned with mee, sayinge: Make the yoke which thy father dyd put vpon vs, lighter. And the yonge men that were growen vp with him, spake vnto hym, saying: Thus shalte C thou speake vnto thys people (that haue said vnto thee: Thy father made our yoake heauy, but make thou it vs lyghter. (Euen thus shalt thou saye vnto them: My lyttle fynger shall be waightier, than my father was in the loynes. And nowe where as my father dyd lade you, and put a greuous yocke vpon you, I will make it heauyer. My father also corrected you with scourges, but I wyll chastyse you with scorpions. And so Jeroboam and all the people came to Rehoboam the thyrd day, as the kynge had appointed, saying: come to me agayne thirde daye. And the kinge answered the people churlyshly, and left the old mens counsell (that they gaue hym) and spake to them after the counsel of the yong mẽ, saying: My father made your yoke greuous, and I will make it greuouser. My father also chastised you with whyppes, but I will chaD stise you with Scorpions. And the kyng hearkened not vnto the people: for it was the ordinance of God, that he might • performe his saying, which 3.re.xij the Lord spake by Ahia the Silonite vnto Jeroboam, the sonne of Nabat. And so, when all Israell sawe, that the king regarded thẽ not, the people answered the kyng with these wordes, saying: • what portion haue we 2.re.xx in Dauid? we haue no enheritaunce 2.pa.x in the sonne of Jsai. • To youre Tentes, O Israelite, nowe see to thyne house Dauyd. And so Israell departed vnto theyr tentes. How be E it, ouer the chyldren of Israell whyche dwelte in the Cytie of Juda, rydde Rehoboam reygne styll. The kynge Rehoboam sente Aduram,

the

E the receuer of the tribute. And al they of Israell stoned hym to death. But kyng Rehoboã made spede to get him vp to his charet, and to flee to Jerusalem. And they of Israell rebelled agaynst the house of Dauid, vnto thys day. And when all Israell harde that Jeroboam was come agayn, they sent and called hym vnto the multitude, and made hym kyng ouer all Israell: and there was no tribe that folowed the house of Dauid, but Juda onely.

Ps.118 • And when Rehoboam was come to Jerusalem, he gathered all the house of Juda, with the tribe of Ben Jamin an hundred and foure score thousand of chosen men (which were good warriours) to fight against the house of Israell, and to bringe the kyngdome agayne to Rehoboam the sonne of Salomon. And the worde of God came vnto Semaia the man of God, sayinge: speake vnto Rehoboam the sonne of Salomon kynge of Juda, and vnto all the house of Juda and Ben Jamin, and to the remnaunte of

F the people, saying. Thus sayeth the Lorde: Ye shall not goo vppe, nor yet fyght against your brethren, the chyldren of Israell, returne euery man to his house, for this thing is my doyng. They harkned therfore vnto ỹ worde of the Lord, and returned to departe, accordynge to the worde of the Lorde. Then Jeroboam buylte Sichem in mount Ephraim, and dwelt therein.

Judi.8,d And went from thence, • and buylte Penuell. And Jeroboam thought in his hert: nowe shal the kyngdome returne to the house of Dauid. For yf thys people go vp, and do sacrifyce in the house of the Lord at Jerusalem, then shal the hert of this people turne agayne vnto their Lorde Rehoboam kynge of Juda: and so shall they kyll me, and go againe to Rehoboam king of Juda. • Wherupon the kynge toke

Exod.1.a Exod.47d Exo.32d • Ex.32d counsel, and made two calues of gold, and sayde vnto them. It is muche for you to go vp to Jerusalem. • Behold

G O Israell: these are thy gods, which brought you out of the land of Egipt. And he set the one in Bethel, and the other set he in Dan. And this thyng turned to synne, for the people went (because of the one) as farre as Dan. And he made an house of hyl aulters, • and made Priestes of the lowest of the people, whiche were not of the sonnes of Leui. And Jeroboam made a feast the .xv. daye of the eyght moneth, lyke vnto the feaste that is in Juda, and offered on the aulter. And so dyd he in Bethel, to offer vnto the calues that he had made. And he put in Bethel the Priestes of the hyl aulters, whiche he had made. And he offered burnt offerynges vpon the aulter, which he had made in Bethel, the fyftenth daye of the eyght moneth, euen in the moneth which he had ymagyned of hys owne herte: and made a solempne feaste vnto the chyldren of Israell, and offered vpon the aulter, and burnt incense.

Num.3a 3 Re.17c

¶ The .xiij. Chapter.

A And behold, there came a man of God oute of Juda (by the worde of the Lord) vnto Bethel, and Jeroboam stode by the aulter to putte incense. And he cryed agaynst the aulter in the worde of the Lord and sayd: O aulter, aulter, thus sayth the Lord: Behold a chyld shalbe borne vnto the house of Dauid, (Josia by name) and vpon thee shall he offer the priestes of the hyl alters, that burnt incense vpon thee, and mennes bones shalbe brent vpon thee And he gaue a token the same tyme, sayinge: This is the token, that the Lord hath spoken it: Behold, the aulter shal rent and the ashes that are vpon it, shal fal out. And when the kynge herde the

B saying of the man of God (which had cryed agaynste the aulter in Bethell) he stretched oute hys hande from the aulter, sayinge: holde hym. And hys hande whyche he put foorth agaynste hym, dryed vp, and he coulde not pull it in agayne to hym: the aulter also clane a sunder, and the ashes fell out from the aulter, accordynge to the token, whyche the man of God hadde

geuen by the worde of the Lord. And the kynge answered, and sayde vnto the man of God. Pray vnto the Lord thy God, and make intercession for me, that my hande may be restored me agayne. And the man of God besought the Lord, and the kinges hand was restored agayne, and became as it was afore. And the kynge sayde vnto the man of God: Come home with me, that thou mayest dyne, and I wyl geue thee a reward. And the man of God sayde vnto the kynge: If thou wouldest geue me halfe thyne house, I wyll not go in with thee, neyther wyll I eate breade or drynke water in thys place. For so was it charged me, through the worde of the Lorde, saying: eate no breade nor drynke water, nor turne againe by the same way that thou camest. And so he wente another way, and returned not by the waye that he came to Bethell. And there dwelte an olde prophete in Bethell, and hys sonnes came, and tolde hym all the workes, that the man of God had done that daye in Bethell, and the wordes which he had spoken vnto the kyng, tolde they their father also. And their father sayd vnto them: What way went he? And his sonnes shewed hym what waye the man of God wente, whiche came from Juda. And he sayde vnto hys sonnes: Sadle me the asse. which when they had sadled, he gat him vp thereon, and went after the man of God, and found hym syttynge vnder a tree. And he sayde vnto hym: Arte thou the man of God that camest from Juda? And he sayde: I am. He sayde vnto hym: come home with me, and eate bread. He answered: I may not returne with the, to goo in with thee, neyther wyll I eate bread, or drinke water with thee in thys place. For it was sayde to me in the worde of the Lord: Thou shalt eate no bread, nor drynke water ther, nor turne agayne to go by the waye that thou camest. He sayde vnto him: I am a prophete also as wel as thou, and an Angell spake vnto me in the name of the Lorde, sayinge: Brynge him agayn with the into thyne house, that he maye eate breade, and drynke water. And he lyed vnto hym. And so he wente agayne with hym, and did eate bread in hys house, and drank water. And it fortuned, that as they E satte at the table, the woorde of the Lorde came vnto the prophete, that brought hym agayne. And he cryed vnto the man of God that came from Juda, sayinge: Thus sayth the Lord: Because thou haste dysobeyed the mouthe of the Lorde, and haste not kepte the commaundemente whyche the Lord thy God commaunded thee: but cameste backe agayne, and haste eaten breade, and dronke water, in the place (concernynge the whych the Lorde dyd saye vnto thee: Thou shalt eate no breade, nor drynke no water) thy carkasse shall not come vnto the sepulchre of thy fathers. And so it came to passe, that when he had eaten bread and dronke, the prophete which broughte hym agayne, sadled hym an Asse. And, when he was gone, a Ly- 3 Re. 20
on mette hym by the waye, and slue F
hym, and hys carkasse was caste in the waye, and the asse stode thereby, and the Lyon stode by the corse also. And men that passed by, sawe the carkasse caste in the waye, and the Lyon standynge thereby: and they came and tolde it in the towne, where the olde prophete dwelte. And when the prophete that brought hym backe agayne from the waye, harde thereof, he sayd: It is the man of God: He was dysobedyente vnto the worde of the Lord, and therfore the Lorde hath deliuered hym vnto the Lyon, which hath rent hym, and slayne hym, accordynge to the woorde of the Lorde, whiche he spake vnto hym. And he spake to hys sonnes, saying: Sadle me an asse: and so they dyd. And he wente and founde hys bodye caste in the waye, and the Asse and the Lyon stode by the coarse. And the Lyon had not eaten the carkasse, nor hurte the asse. And the pro- G
phete toke vp the bodye of the man of God, and layed it vpon the Asse, and broughte it agayne: and the olde pro-

phet

Ephe. 8b
Nu 21 b
Acts. 8. e
C
D

phet came to the citye to lamente, and to burye hym. And he layde hys body in his owne graue, and they lamented ouer hym. (Alas my brother.) And when he had buried hym, he spake to hys sonnes, saying. When I am dead, see that ye burye me in the sepulchre wherein the man of God is buryed: 4Re.23d laye my bones beside his bones. • For the sayinge whiche he cryed at the worde of the Lord agaynst the aulter in Bethel (and agaynst all the houses of hyll aulters whiche are in the cities of Samarye) shall come to passe. Howbeit, for all that, Jeroboam conuerted not from hys wycked waye: but turned backe, and made of the lewest of the people Priestes of the hyl aulters. And who so pleased hym, he fylled hys hande, and became Priest of the hyll aulters. And thys thynge turned to synne vnto the house of Jeroboam, euen to destroye hym, and to bringe hym to naught from of the face of the earth.

¶ The. xiiij. Chapter.

I AT that tyme Abia the sonne of Jeroboam fell sicke. And Jeroboam sayde vnto hys wyfe: vp (I praye thee) and disguyse thy selfe, that thou be not knowen to be the wyfe of Jeroboam, and gette 3Re.11f the to Silo. For there is Ahia the prophet which told me • that I sholde be kynge ouer thys people. And take with thee ten loues, and crakncelles, and a cruse of honey, and go to hym that he maye tell thee what shall become of the chylde. And Jeroboams wyfe did so: and arose, and went to Silo, and came to the house of Ahia. But Ahia couldе not see, for his eyes were waxen dymme for age. And the Lorde sayde vnto Ahia: Beholde, the wyfe of Jeroboam cometh, to aske a thynge of thee for her sonne, for he is B sycke. But thus shalte thou saye vnto her. And when she came in, she fayned her selfe to be another woman. But when Ahia hearde the sounde of her fete as she came in at the doore, he sayd: Come in thou wyfe of Jeroboam, why faynest thou thy selfe, to bee another? I am sente to thee to shewe thee heauy thynges. Go tell Jeroboam, thus sayth the Lorde God of Israell. (It repenteth me) forasmuche 3Re.12c as • I exalted thee from amonge the people, and made thee prynce ouer my people Israell, I dyd rente the kingdome away from the house of Dauid and gaue it thee: Neuertheless, thou haste not bene as my seruaunte Dauid, whiche kepte my commaundementes, and folowed me with all his herte, to do that whiche is ryghte in myne eyes: but haste done euill, aboue all that were before thee: for thou hast gone, and made thee other goddes, and molten ymages, to prouoke mee, and haste caste mee behynde thy backe: therfore beholde, I wyll bringe euill vpon the house of Jeroboam, and wil C roote out from Jeroboam, euen hym 1Re.15d that • pysseth agaynste the wall, and hym that is in prison, and forsaken in Israell, and wyll take awaye the remnaunte of the house of Jeroboam, as a man taketh awaye donge, tyll he 3.Re.16. hath caryed oute all. • Whosoeuer (of Jeroboams house) dye in the towne, hym shall the dogges eate: and he that dyeth in the fielde, shall the foules of the ayre eate: for the Lorde hath sayde it. Up therefore and get thee to thyne owne house. Behold, when thy foote D entreth into the city, the chylde shall dye. And all they of Israell shall mourne for hym, and burye hym: for he onely of Jeroboam shall come to the sepulchre, because in hym there is founde goodnesse towarde the Lorde God of Israell in the house of Jeroboam. Moreouer, the Lord shal sterre hym vp a kynge ouer Israel, whiche shall destroye the house of Jeroboam in that day. But what is it now? For the Lorde shall smyte Israell, as when a rede is shaken in the water, and he shall wede Israell out of thys good land (which he gaue to their fathers) and shall scatter them beyonde the ryuer, because they haue made them groues, and angred the Lorde.

And

And he shall geue Israell vp, because of the sinnes of Ieroboam, which did sinne, and made Israell to sinne. And
E Ieroboams wife arose, and departed, and came to Thirzah, and whan she came to the threshold of the doore, the childe was dead. And all Israell buried him, and lamented him, according to the worde of the Lorde, whiche he spake by the hand of his seruaũt Ahia the prophet. And the rest of the wordes that concerne Ieroboam, how he warred, and howe he raigned: Behold, they are wrytten in the booke of the chronicles of the kings of Israel. And the dais which Ieroboam raigned, were .xxii. yere. And whē he was layed a slepe with his fathers, Nadab his sonne raigned in his stead. Reho-
F boam the sonne of Salomon reigned in Iuda, and Rehoboam was .xli. yere old when he began to raigne, and he raigned .xvii. yere in Ierusalem (ỹ citye which the Lord did chuse oute of all the tribes of Israell, to putte hys name there.) His mothers name was Naama an Ammonite. And Iuda wrought wickednesse in the sighte of the Lord, and angred him in mo thinges then their Fathers did, in theyr sinnes, whiche they sinned. For they also made them hill aultars, images & Idol groues on euery hie hil, and vn der euery thicke tree. And there was a stewes of male childzen in the land, and they did according to al the abhominations of the nations, whiche the Lorde caste oute before the childzen of Israell. And it fortuned, that in the fifte yere of king Rehoboam: Sisack
G king of Egipte came vp againste Ierusalem, and tooke away the tresures of the house of the Lorde, and the treasures of the kinges house, and spoiled all that was to be had. And he toke away the shieldes of gold, which Sa-
3 re. 10 d lomon hadde made. In whose steade king Rehoboam made brasen shields, and committed them vnto the handes of the keepinge of the captaines of the garde, whiche waited at the doore of the kynges house. And whan ỹ king went into the house of the Lord, they of the garde bare theim, and brought them againe into the Garde chambre. The rest of the wordes that concerne Rehoboam, and all that hee did, are they not wrytten in the booke of the Chronicles of the kinges of Iuda? And there was warre betwene Rehoboam and Ieroboam al their liues. And Rehoboam slepte with hys fathers, and was buried beside hys fathers in the citye of Dauid. Hys mothers name was Naama an Ammonite. And Abiam his sonne raygned in his stead.

¶ The .xv. Chapter.

IN the .xviii. yeare of kinge
A Ieroboam, the sonne of Na- 1 pa. 13 1
bat, reigned Abiam ouer Iuda. Three yeare raigned he in Ierusalem, and his mothers name was Maacha, the daughter of Abisalom. And hee walcked in all the sinnes of his father, which he had doone before hym, and his hearte was not perfecte with the Lord his God, as the harte 3. Re. 3 1
of Dauid hys father. Neuertheles for Dauids sake did the Lord his god geue him a lighte in Ierusalem, that he sette vp his sonne after him, and to stablishe Ierusalem: because Dauid did that whyche was righte in the sighte of the Lorde, and tourned from nothing that he commaunded him all the dayes of his life, saue only in the 2. re. 11 1
matter of Urias the Hethit. And ther
B was warre betwene Abiam and Ieroboam as longe as they lyued. The rest of the wordes that concerne Abiam, and all that hee dyd, are they not wrytten in the booke of the Chronicles of the Kynges of Iuda? And there was warre betweene Abiam and Ieroboam. And Abiam slepte with his Fathers, and they buried him in the Citye of Dauid. And Asa his sonne raigned in his steade. In the twentye yere of Ieroboam kyng 2. pa. 14
of Israell, raigned Asa ouer Iuda, one and fortye yeare raygned hee in Ierusalem, and hys mothers name

was

was Maacha, the daughter of Abi-
salom. And Asa did that semed righte
in the eies of the Lorde, as did Dauid
his father. And he tooke awaye the
3.m. 22.g whore keepers oute of the lande, and
C put away all the abhominable Idols
1.pa.15.d that his father had made. And he put
downe Maacha his mother, from
bearinge rule, because she had made i-
mages in groues. And Asa destroyed
her Images, and burnte them by the
brooke Cedron. But the hil aultares
were not put downe. Neuertheless
Asas hearte was perfecte with the
Lord all his daies. He brought in the
holye vessels of his father, (and that
he had dedicate) vnto the house of the
Lorde: golde and siluer, and Jewelles.
And there was warre betweene Asa,
and Baasa kinge of Israell all theyr
dayes. And Baasa kinge of Israell
1.m.16.a went vp against Juda, and built Ra-
ma, so that he would let none go oute
D or in, to Asa king of Juda. Then Asa
toke all the siluer and gold, that was
lefte in the treasures of the house of
the Lorde, and the Treasures of the
kinges house, and deliuered them vn-
to the handes of his seruauntes, and
Asa sent them to Benhadad the sone
2.m.20.a of Tabrimon, the Sonne of Hezion
kinge of Syria, (that dwelte at Da-
masco,) sayinge: there is a bonde be-
twene me and thee, betweene my fa-
ther and thy father. And beholde, I
haue sent vnto thee a present of siluer
and golde, that thou come and breake
the bond that thou haste with Baasa
kinge of Israell, that he maye departe
from me. So Benhadad harkned vn-
to kinge Asa, and sente the captaines of
the hostes (which he had) against the
E cities of Israel, and smote Hion, and
Dan, and Abell, Beth Maacah, and
all the Region of Cenereth, with all
the lande of Nephthali. And when
Baasa heard therof, he left buildinge
of Rama, and dwelt in Thirza. The
kinge Asa made a Proclamation thro-
wout all Juda, that none (hould be
excused. And so they tooke the stones
of Ramah and the timber (wherwith
Baasa hadde builded,) and kinge Asa
builte with them the hill of Ben Ja-
min at Mizpa. The remnaunte of all
the wordes that concerne Asa, and all
his might, and all that he did, and the
cities which he builded, are they not
wrytten in the booke of the Chroni-
cles of the kinges of Juda? Neuer-
theless in his olde age, he was disea-
sed in his feete. And Asa slepte with
his Fathers, and was buried beside
his fathers in the citye of Dauid his F
father. And Jehosaphat hys Sonne 1.pa.17.a
raigned in his steade. And Nadab the Mat.1.b
sonne of Jeroboam began to raigne
vpon Israel, the seconde yeare of Asa
king of Juda, and raigned vppon Is-
racll two yere. And he did euel in the
sight of the Lord, walking in ye waye
of his father, and in his sinne, wher-
with he made Israel sinne. And Ba-
asa the sonne of Ahia (which was of
ye house of Issachar) conspired against
him, and Baasa smote him at Gibbe-
thon, which is a city of ye Philistins:
for Nadab and all Israell laide syege
to Gibbethon. Euen in the third yere
of Asa king of Juda, did Baasa slaye
him, and raigned in his steade. And 3.re.14.a.1
it fortuned that whan he was kinge, G
he smote all the house of Jeroboam, & lefte him naught that breathed, vn-
till he had put him cleane oute, accor-
dinge vnto the sayinge of the Lorde,
which he spake by his seruaunt Ahia
the Selonite: because of the sinnes of
Jeroboam, wherwith he sinned, and
made Israel sinne, whan he with hys
prouocation angred the Lorde God of
Israell. The rest of the woordes that
concerne Nadab, and all that he dyd,
are they not wrytten in the booke of
the Chronicles of the kings of Isra-
ell? And there was warre betweene
Asa and Baasa, kinge of Israel, all
theyr daies. So in the thirde yeare of
Asa kinge of Juda, began Baasa the
sonne of Ahia to raigne ouer al Isra-
ell in Thirza. xxiiii. yeare. And he did
that which is euil in the sighte of the
Lord, walking in the waye of Jero-
boam, and in his sinne, whiche made
Israell to sinne.

¶ The. xvi. Chapter.

Then

A When the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasa, saying: forasmuch as I exalted thee oute of the duste, and made thee captayne ouer my people Israell, and thou hast walked in the way of Jeroboam, and haste made my people Israell to synne, to anger me with their syns: Behold, I wyl root outthe posteritie of Baasa, and the posteritie of his house, & wil make his house lyke the house of Jeroboam the sonne of
2 Re. 14c and. 21. f. Nabat. • That man of Baasa which dyeth in the citie, him shal the dogges eate: and that man of hym which dyeth in the fieldes, shall the foules of
B the ayre eate. The reste of the wordes that concerne Baasa, and what he dyd, and his power, are they not wrytten in the booke of chronicles of the kynges of Israel? And so Baasa slept with his fathers, and was buryed in Thirza. And Ela his sonne raygned in hys steade. And by the hande of the prophet Jehu the sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, and agaynste all the wickednesse that he dyd in the syghte of the Lorde (in angrynge hym with the worke of hys owne handes) that he shoulde be like the house of Jeroboam, and because he kylled hym, (that is to saye Jehu the sonne of Hanani the prophete.) The. xxvi. yeare of Asa kynge of Juda, beganne Ela the sonne of Baasa to raygne ouer Israell in Thirza, two yeare. And hys seruaunte Zimri (whiche was captayne of halfe hys charettes conspired agaynste hym, as he was in Thirza drinking: and was dronken in the house of Arza steward of hys house in Thirza. And Zimri came and smote him, and kylled hym in the. xxvii. yeare of Asa kyng of Ju-
C da, and raygned in hys steade. And it
Exo. 21b foretuned that whē he was kyng • and
1. Re. 2 d sat on his seate, he slue all the house of Baasa, not leauynge thereof, one to pysse agaynste the wall: Yee, he slue hys kynsfolkes and frendes also. And thus dyd Zimri destroy all the house of Baasa, accordynge to the worde of the Lorde, whiche he spake agaynste Baasa by the hand of Jehu, the prophete, for all the synnes of Baasa and synnes of Ela hys sonne, which they synned, and made Israell to synne, and angred the Lorde God of Israell with theyr vanityes. The reste of the woordes that concerne Ela, and all that he dyd, are they not wryten in all the booke of the Chronicles of the kynges of Israell? In the seuen and twentye yeare of Asa kynge of Juda, dyd Zimri raygne seuen dayes in Thirza, and the people was then in the hoofte besiegynge Gibbethon, a cytye of the Philistines. And the D people in the hoofte hearde one saye: Zimri hath conspired, and slayne the kynge: wherefore, all they of Israell made Amri (the captayne of the host) kynge ouer Israell, that same daye euen in the hoofte. And Amri departed by from Gibbethon, and all Israell with hym, and they besieged Thirza. And when Zimri sawe that the Cytye muste nedes be taken, he wente into the palace of the kynges house, and brente hym selfe and the kinges house with fire, & so dyed, for his sinnes which he sinned, in doyng that which is euill in the sight of the Lorde, and in walking in the way of Jeroboam, and in his syns which he did, and in that he made Israel to syn. The rest of the wordes that concerne Zimri & the treason that he wrought, are they not wrytten in the booke of the Chronicles of the kynges of Israell? Then were the people of Is- E raell deuyded into two partes, for halfe the people folowed Thibni the sonne of Ginath, makyng hym king: and the other halfe folowed Amri. But the people that folowed Amri, preuayled agaynst the people that folowed Thibni the sonne of Ginath. And so Thibni dyed, and Amri raygned. In the. xxxi. yeare of Asa kynge of Juda, began Amri to raygne ouer Israell. xii. yeare. Syxe yeare raygned he in Thirza. He bought the hyll Schomron of one Schemar for two talentes

talentes of syluer, and buylte in the
hyll, and called the name of the Cytie
whiche hee buylte, after the name of
Schemar, whiche had bene owner of
F the hil Schōron. But Amri wrought
that whiche is euyll in the eyes of the
Lorde, and dydde worsse then all that
were before hym. For hee walked in
all the waye of Jeroboam, the sonne
of Nabat, and in hys syns, that made
Israell synne, to anger the Lord God
of Israell wyth theyr vanityes. The
rest of the wordes that concerne Am-
ri, and all that he dyd, and hys strēgth
that he shewed, are they not written
in the booke of the Chronicles of the
kynges of Israell? And so Amri slept
with hys fathers, and was buried in
Schomron, and Ahab hys son raygned
in hys steade. In the thirtie and
eyght yeare of Asa kyng of Juda be-
gan Ahab the sonne of Amri to reygn
ouer Israell, and the same Ahab the
sonne of Amri raygned ouer Israell
in Samaria twenty and two yeare.
And Ahab the sonne of Amri dyd e-
G uyll in the syghte of the Lorde, aboue
all that were before hym. For it se-
med vnto hym but a lyghte thynge to
walke in the sinnes of Jeroboam the
sonne of Nabat. He toke Jezabel al-
so the daughter of Ethbaall kynge of
4m. 10.d the Sidonytes to wyfe, and wente
and serued Baall, and worshypped
hym. And he reared vp an aultare for
Baall in the temple of Baall, which
he hadde builded in Schomron. And
Ahab made groues, and proceaded fur
ther in angringe the Lord God of Is-
raell, then all the kynges of Israell
that were before hym. In hys dayes,
Jos 6.d. did Hiel of Bethell builde Jericho.
And it coste hym Abyram hys eldest
sonne when he layde the foundation,
and hys youngest sonne Segub, whē
Jos.6.d. he set vp the gates, according vnto the
word of the Lorde, which he spake
by Josua the sonne of Nun.

¶ The.xvii. Chapter.

1 AND Elias ✠ Thesbite (which
3Re.18c was of the inhabiters of Gi-
lead) sayde vnto Ahab: As
truely as the Lord God of Israell ly-
ueth, before whom I stande, ther shall deu.11.b
be neyther dew nor rayne these yeres 2Re.8.b
but according to my worde. And the Jaco.5.b
woorde of the Lorde came vnto hym,
sayinge: get thee hence, and turne the
eastwarde, and hide thy selfe in the
brooke Cherith, that is it that lyeth
before Jordan: Thou shalte drynke
of the ryuer, and I haue commaunded
the rauens to fede thee there. And so
he wente and dydde according vnto
the woorde of the Lord: For he went
and dwelt by the broke Cherith, that
is before Jordane. And the rauens
broughte him breade and flesshe in the
mornynge, and lykewyse breade and
flesshe in the euenynge, and hee dranke
of the brooke. And it chaunced after a
while, that the broke dried vp, because B
there fell no rayne vpon the earth. ✠ Luke.4.c
And the woorde of the Lorde cam vn-
to hym, sayinge: Vp and get thee to
Zarphath, whiche is in Sidon, and
dwell there. Beholde I haue com-
maunded a wydowe there to sustaine
thee. So hee arose and went to Zar-
phath. And when he came to the gate
of the Citie, the wydowe was there
gatheryng stickes. And hee called to
her, and sayde: Fet me I praye thee a Judi.4.c
lyttle water in a vessell, that I maye
drynke. And as she was going to fet
it, he cryed after her, and sayde: bryng
me I praye thee, a morsell of bread al-
so in thyne hande. She sayd: As tru-
lye as the Lorde thy God lyueth, I
haue noo breade readye, but euen an
handfull of meale in a barell, and a li-
tle oyle in a cruse. And beholde I am
gatheryng of stickes for to go in, and C
dresse it for me and my sonne, that we
maye eate it, and dye. And Elia sayde
vnto her, feare not, come and doo as
thou hast sayde: but make me therof a
litle cake first of all, and, bryng it vn-
to me: and afterward make for the and
thy sonne. For thus saieth the Lorde
God of Israel: the meale in the barell
shal not be wasted nether shal the oile
in the cruyse be mynyshed, vntyll the
LORD haue sente rayne vpon the
earth. And she went, and did as Elia
sayde, And hee and shee and her house

did

dyd eate a good ſpace, and the meale
waſted not out of the barrell, nether
was the oyle ſpent oute of the cruſe,
accordyng to the worde of the Lorde,
which he ſpake by the hande of Elia.
And after theſe thinges, it happened,
that the ſõne of the wyfe of the houſe
fell ſicke. And his ſickeneſſe was ſo
ſore, that there was no breath lefte in
hym. And ſhe ſayde vnto Elia: what
haue I to do with thee, O thou man
of God? art thou come vnto me, to cal
my ſynne agayne to remẽbraunce, and
to ſlaye my ſonne? He ſayde vnto her:
D geue me thy ſonne. And he toke hym
out of her lappe, and caryed hym vp
into a loft, where he abode, and layde
him vpon his owne bed, and called
vnto the Lorde, and ſayd: O Lorde my
God, haſte thou punyſhed alſo thys
widowe (with whom I dwell as a
ſtranger) and haſte ſlayne her ſonne?
4 Reg. 4 f * And he ſtretched him ſelfe vpon the
Acts. 23 c chyld three tymes, and called vnto the
Lorde, and ſayd: O Lorde my God, let
thys chyldes ſoule come into hym a-
gayne. And the Lorde herde the voyce
of Elia, and the ſoule of the chyld cam
into him agayne, and he reuiued. And
Elia toke the boye, and brought hym
downe oute of the chamber into the
houſe, and deliuered him vnto his mo
ther, and Elia ſayd: behold, thy ſonne
liueth. And the woman ſayd vnto E-
lia: now I know that thou art a man
of God, and that the worde of the Lorde
in thy mouth is true.

¶ The. xviii. Chapter.

A After proceſſe of manye dayes
the worde of the Lorde came
to Elia in the third yere, ſay-
ing: Go ſhewe thy ſelfe vnto Ahab,
De. 22. b and * I will ſende rayne vppon the
Iames. 5 f earth. And Elia went to ſhewe hym
ſelfe vnto Ahab, and there was a gret
famyſhmente in Schomron. And A-
hab called Obadia, whiche was the
gouernour of his houſe: and Obadia
feared God greatly: For when Jeza-
bell deſtroyed the Prophetes of the
Lorde, he toke an hundred Prophetes
and hyd them, fyftye men in one caue,
and fyftye in another, and prouyded
breade and water for them. And Ahab
ſayd vnto Obadia: Go into the lande,
vnto al ẏ fountains of water, and vn-
to all ẏ brokes, if haply we may fynd
graſſe, to ſaue the horſes & the mules,
and that we deſtroye not ſome of the
beaſtes. And ſo they deuyded the lande
betwene them, to walke thorowe it.
Ahab went one way by hym ſelfe, and
Obadia went another waye by hym
ſelfe. And it chaunced that as Obadia B
was in the waye, Elia met him. And
Obadia knewe him, and fell on hys
face, and ſayd: arte not thou my Lorde
Elia? And he anſwered him: I am he.
Go and tell thy Lorde: behold, Elia is
here. He ſayde: what haue I ſynned,
that thou wouldeſt delyuer thy ſer-
uaunt into the hande of Ahab, to ſlay
me? As truely as the Lorde thy God
liueth, ther is no nacion or kingdome,
whether my Lorde hath not ſente, to
ſeke thee. And when they ſayd: he is
not there, he toke an oth of the kyng-
dome and nacion, when he found thee
not. And nowe thou ſayeſt: go and tel
thy lorde, that Elias is here. And as
ſone as I am gone from the, the ſpyrit
of the Lorde ſhall cary thee into ſome
place that I do not knowe, & ſo when C
I come and tell Ahab, and he can not
fynde thee, he ſhall ſlaye me. But I
thy ſeruaunt feare the Lorde from my
youth vp. Was it not tolde my Lord,
what I dyd, when Jezabell ſlue the
prophetes of the Lorde, howe I hydde
an hundred men of the Lordes pro-
phetes, fyfty men in one caue, and fyf-
tye in another, and prouided them of
breade and water? And nowe thou
ſayeſt: Go thou nowe and ſhewe thy
Lorde, Beholde, Elia is here, that he
may ſlay me? And Elia ſayd, as truly
as the Lorde of hoſtes liueth, before
whom I ſtande, I wyll ſhewe my
ſelfe vnto him this daye. So Obadia
wente to mete Ahab, and tolde hym.
And Ahab went to mete Elia. And it
fortuned, that when Ahab ſawe Elia
he ſayde vnto him: Arte thou he that
troubleth Iſraell? He anſwered: It
is not I that haue troubled Iſraell,
but

but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou haste folowed Baal. Nowe therefore sende and gather to me al Israel vnto mount Carmell, and the prophetes of Baall • fourr hundred and fifty, and the prophetes of the Idols groues four hundred, whiche eate of Iezabels table. So Ahab sent vnto al the children of Israell, and gathered the prophetes together vnto mounte Carmell. And Elia came vnto al the people and said: how long haite ye betwene two opinions? If the Lorde be God, folowe hym: but if Baall be he, then go after hym. And the people answered him not one worde. Then sayd Elia vnto the people againe, I onely remaine a prophete of the Lorde: but Baalles prophetes are four hundred and fifty. Let them therfore geue vs two oxen, and let theym chose the one and cutte him in peces, and laye hym on wood, and putte noo fyer vnder: and I wyll dresse the other oxe, and laye hym on woodde, and wyll put no fyer vnder. And call ye on the name of your God, and I wyll call on the name of the Lorde: and then the God that answereth by fyre, let him be God. • And all the people answered and sayde: it is well spoken. And Elia sayde vnto the prophetes of Baall: chose you an oxe, and dresse hym fyrst (for ye are many) and call on the name of your Goddes, but put no fyer vnder. And they toke the one oxe that he vydde geue theym, and they dressed it • and called on the name of Baal from morning to noon, sayinge, O Baall heare vs. But ther was noo voyce nor one to answere. And they lepte vpon the aulter that they had made. And at noone, it fortuned that Elia mocked theym, and sayde: crye loude, for he is a God: peraduenture he is talkynge or occupied (in folowynge vpon hys enemyes) or is in hys iourney, or happelye hee sleepeth, and muste bee awaked wyth youre cry. And they cryed lowde, and cut them selues, as theyr maner was, wyth knyues and launcers, tyll the blood folowed on them. And it chanced, that when mydday was paste, they prophesyed vntil the tyme of the euenyng sacrifyce, But ther was neyther voyce nor one to answere, nor anye that regarded theym. And Elia sayde vnto all the folke: come to mee. And all the people came to hym. And • he repaired the aultar of the Lorde, that was broken. • And Elia tooke twelue stones accordyng to the number of the twelue Tribes of the sons of Jacob (vnto whom the woorde of the Lorde came, saying. • Israell shal be thy name. And wyth the stones he made an aultere in the name of the Lorde. And he made a ditch round aboute the aulter, as broade as two forowes of the corne sylde. And he put the wood in order, and hewed the oxe in peces, and layed him on the wood, and sayde: fyll foure barels with water, and powre it on the burnte sacrifice and on the wood. And he saide: do so agayne. And they dyd so the second tyme. And he sayde agayne: doo it the thyrd tyme. And they dyd it the third time. And the water ran round about the aultar, and he fylled the pyt wyth water also. And it fortuned when the tyme came (wherin the burnte sacrifyce of the euening vsed to be offred) Elia the prophet cam and sayd: Lorde God of Abraham, Isahac, and of Israell, it shalbe knowen thys day, that thou art the God of Israell, and that I am thy seruaunte, and that I haue done all these thynges at thy commaundement. Heare me (O Lorde) hear me that this people may know, that thou art the Lorde God, and ỳ thou haste turned theyr hert again now at the laste. • And the fyre of the Lorde fel, and consumed the burntsacrifice, the wodde, the stones and the dust, and licked vp the water that was in the pyt. And when all the people sawe it, they fell on theyr faces, & said: The Lorde he is god, The Lorde he is God. And Elia said vnto them: Take the prophetes of Baal, and lette not one of them escape. And they tooke theym, and Elia brought them vnto the broke Kison,

and slue the there. And Elia said vnto Ahab: get thee vp, eate and drynke, for there is a sounde of muche rayne. And so Ahab went vp to eate, and to drynke, and Elia went vp to the top of Carmell. And he layde hymself flat vppon the earth, and put hys face betwene hys knees, and sayd to his seruaunt: go vp (I praye thee) and looke towarde the waye of the sea. And hee went vp and loked, and sayde: there is nothyng. And he sayd: goo again. vii. tymes. And it fortuned, that at the seuenth tyme he said: beholde, there ariseth a lyttle cloude of the Sea, lyke a mannes hand. He sayde: goo, and saye vnto Ahab. Make fast thy charet, and gette thee downe, that the rain stoppe thee not. And it came to passe, that in the meane whyle, the heauen was blacke wyth cloudes and wynde, and there was a greate rayne. And Ahab gate vp and came to Iezrael. And the hand of the Lord was on Elia, and he gyrded vp hys loynes, and ran before Ahab, til he came to Iezreel.

¶ The .xix. Chapter.

A And Ahab told Iezabell, all that Elia had doone, and how he had slayn all the Prophets wyth the sweard. Then Iezabel sent a messenger vnto Elia, sayinge: * so 3.re.2.b. and so lette the Goddes do to me, if I make not thy soule like one of theirs, by to morowe thys tyme. when hee sawe that, he arose and went for hys lyfe, and came to Beersleba in Juda, & lefte hys seruaunt there. But he hym selfe went a dayes iourney into the wylderneslle, and came and sate vnder a Juniper tree, and desyred for hys soule, that he myght dye, & sayd, * it is Jon.4.c. now inough (O Lord) take my soule, for I am not better then my fathers. And as he lay & slept vnder † Juniper tree: beholde, an angel touched him and sayde vnto hym: vp, and eate. And B whan he loked aboute hym: beholde, there was a loafle of bryoled breade, and a vessell of water at hys heade. And he dyd eat and drincke, and layde hym downe agayne to slepe. And the angell of the Lord came againe the seconde tyme, and touched hym, & sayde: vp, and eate, for thou haste yet a great iourneye. And hee arose, and dyde eate and drincke, and walcked in the strengthe of that meate * foxty dayes Ex.34.b and foxtye nyghtes, euen vnto Horeb Mat.4.d the mounte of God. Whan hee came thyther into a caue, he lodged therin, all nyghte. And beholde, the woorde of the Lorde came to hym, and sayde vnto hym: what doest thou here Elia? And he aunswered. I haue bene Ielous for the Lord god of Hoostes sake. For the chyldren of Israell haue forsaken thy couenaunt, * broken downe thy aultares, and slayne thy prophets Ro.11.d wyth the swearde, and I am onlye lefte, and they seeke my lyfe to take it awaye. And hee sayde: come oute and stande vppon the mounte, before the Lord. And beholde * the Lorde went by, and a mighty stronge wynde that rente the mountaynes, and brake the rockes before the Lord. But the Lord was not in the wynde. And after the wynde, came an earthquake. But the Lorde was not in the earthquake. And after the earthquake, came fyre: but the Lord was not in the fyre. And after the fyre, came a small still voyce. And when Elia hearde it, hee couered hys face wyth hys mantle, and went out, and stoode in the enterynge in of the caue. And beholde, there came a voyce vnto him, and sayed, what doest thou here Elia? And he answeared: I haue beene gelous for the Lorde God of Hoostes sake, because the childrē of Israell haue forsaken thy couenaunt, cast downe thyne aultares, and slaine thy Prophets wyth the swearde, and I only am lefte, and they seke my lyfe to take it awaye. And the Lorde sayde vnto hym: goo and turne thy waye vnto the wylderneslle vnto Damasco, † thou mayest annoynt * Hazael, kinge ouer Syria. And * Jehu the sonne of Nimsi, shalte thou annoynte kynge ouer Israell. And Eliśa the sonne of 4.re.ij. Saphat of Abel Mytholah shalt thou 4.re.3.d. annoynt to be Prophet in thy rowme. And it shal come to passe, that who so eschapeth the sweard of Hazaell, hym shall

shal Jehu slaye: and it anye skape the sweard of Jehu, hym shall Elisa put to death. And therto • I haue left me seuen thousande in Israell, of which
fo. 11. 8 neuer manne bowed hys knees vnto Baall, nor kysled him w his mouthe.
So he departed thence, and found Elisa the sonne of Saphat ploweynge, and hauynge twelue yocke of Oxen before hym, and he wyth the twelue. And Elia went by him, and caste hys mantell vppon hym. And he lefte the oxen, and ranne after Elia, and sayde:
• let me I praye thee, kysse my father
Luk. 9. 8 and my mother, and then I will folowe thee. He sayde vnto hym: goo backe againe, for what is it, that I haue doone to thee? And whan hee went backe agayn from him, he toke a couple of Oxen, and slew them, and dressed the flesh wyth the instrumēts of the Oxen, and gaue vnto the people, and they dyd eat. And then hee arose, and went after Elia, and ministred vnto hym.

¶ The .xx. Chapter.

A And Benhadad the kynge of Syria gathered all hys hoste together, hauing .xxii. kinges wyth him, and horses and charettes: and went vp and besieged Samaria, and warred agaynste it. And he sente messengers to Ahab kynge of Israell into the Citye, and sayde vnto hym: thus sayeth Benhadad: Thy syluer and thy golde is myne, and the fayrest of thy wyues, and of thy chyldren bee myne. And the kynge of Israel aunswered and sayde: My Lorde kynge accordinge to thy sayinge, I am thine and all that I haue. And whan the messengers came agayne, they sayde: thus sayeth Benhadad. For as much as I haue sent vnto thee, saying: thou shalte delyuer me thy syluer and thy golde, and thy wyues, and thy chyldren: I wyll therefore sende my seruauntes vnto thee to morowe thys
B tyme: and they shall serch thine house, and the houses of thy seruaunts. And what so euer is pleasaunte in thyne eyes: they shal take it in theyr hands, and bryng it away. Then the kyng of Israell sente for all the elders of the lande, and sayde: take heede, I praye you and se, how this felowe goeth about mischefe. For he sente vnto me, for my wiues, for my children, for my syluer & for my gold: and I denied him not. And all the elders & al the people said, harken not vnto hym, nor consēt. Wherfore he saide vnto the messēgers of Benhadad: tel my Lord the kynge, al that thou diddest send for to thy seruaunt at the fyrst time, that I wil do, but this thing I may not do. And the messengers departed, and broughtan swere agayne. And Benhadad sente vnto him agayne, and sayde: thus and thus do the Gods vnto me, if the dust of Samaria be inough for all the people that folow me, to take euerye man an handfull. And the kynge of Israel aunswered, and sayd: tell hym, let not him that putteth on hys harnesse bost hym self, as he that putteth it of. And it fortuned, that whan Bēhadad hard that tidynges, as hee was wyth the kinges drinking wythin the pauilyons, he sayde vnto his seruaunts, put on your harnesse. And they sette them selues in aray againste the citye. And
C behold, there came a Prophet vnto Ahab kyng of Israel, saying: thus saith the Lorde, hast thou sene al this great multytude? Beholde, I wyll delyuer it into thine hand thys daye, and thou shalt know, that I am the Lord. And Ahab sayde: By whome? hee sayde: thus sayeth the Lorde: Euen by the seruauntes of the gouernoures of the shyres. He saide againe: who shal order the battayle? And hee answeared: Thou. Then hee noumbred the seruants of the gouerners of the shires: and they wer two hundred and .xxii. And after them also, he noumbred all the people, all the children of Israell, euen seuen thousand. And they went out at noon: but Benhadad did drink tyll he was droncken in the Pauilyons, bothe hee and the kynges: euen xxii. kynges, that holpe him. And the seruauntes of the gouernoures of the shires went out first. And Bēhadad

sent out, and they shewed him, saying: There are men come out of Samaria. He said, whether they become out for peace, take them alive: or whether they be come oute to fight, take them yet a live. And so those younge men of the gouernoures of the shires came oute of the citye, and the hoste after them, and they slew euery one his enemye that came in his waye. And the Sirians fledde, and they of Israell followed after them. And Benhadad the kinge of Syria scaped on a horsse, with his horsemenne. And the king of Israell went oute, and smote the horsses and charettes, and wyth a greate slaughter slue he the Sirians. And there came a Prophette to the kinge of Israell, and saide vnto hym: goo forthe and play the man, be wyse and take heede what thou doest: for when the yeare is gonne aboute, the king of Syria will come vp againste thee. And the seruauntes of the kinge of Syria sayde vnto him. The Gods of the hilles are their Goddes, and therfore they had the better of vs: but lette vs fyghte againste them in the plain, & for what ye wil, we shal haue the better of them. And this doo: take the kinges away euerye man oute of his place, and putte Dukes in theyr rowmes. And do thou noumbre thee an hoste, like the host that thou hast loste, suche horses and suche charets, and we wil fight against them in the plaine, and thou shalt see vs gette the better of them. And he harkned vnto their voice, and did euen so: and it fortuned, that after the yere was goone aboute, Benhadad numbred the Sirians, and went vp to Ephek to fight againste Israell. And the chyldren of Israel wer numbred, and with theyr whole noumbre wente they agaynste them, and the children of Israell pytched before them, lyke two little flockes of kiddes: but the Sirians fylled the country. And there came a manne of God, and said vnto the king of Israell: thus sayeth the Lorde: Because the Sirians haue sayed: the Lorde is but God of the hilles, and not God of the valeis: therefore wyll I deliuer this great multitude into thyne hād, and ye shall knowe, that I am the Lorde. And they pitched one ouer against the other. vii. days, and it came to passe, that in the seuenthe daye, the battaile was ioyned. And the children of Israell slewe of the Sirians an hundred thousande foote men in one daye. But the rest fled to Ephek into the city. And there fell a wall vppon xxvii. thousande of the men that were left. And Benhadad fledde, and came into the citye, from chambre to chambre. And his seruauntes sayde vnto him: Beholde, we haue hard say, that the kinges of the house of Israell are mercifull kinges. We wyll therefore putte sacke cloth aboute oure loynes, and ropes aboute oure neckes, and go out to the kynge of Israel, if happely he will saue thy life. And so they girded sacke clothe aboute theyr loynes, and put roopes aboute theyr heades, and came to the kynge of Israell and said: Thy seruaunt Benhadad saith, I pray thee let me liue. He saide: is he yet a liue? he is my brother. And they tooke that worde for good lucke, and hastely caughte it out of hys mouth, and saide, yea thy brother Benhadad. He said, go, & bringe him hyther. And Benhadad came out vnto him, and he caused him to come vp into the charret. And he saide vnto him: the cityes which my father toke from thy father I will restore againe. And thou shalt make streates for thee in Damasco, as my father did in Samaria. And I wyll make an appoyntmente with thee, and sende thee awaye. And soo he made an appoyntemente wyth hym, and sent him awaye. And there was a certaine man of the children of the Prophettes, whyche sayde vnto his neighboure in the worde of the Lorde: smite me I praye thee. And the man would not smite him: Then said he vnto hym. Because thou haste not harkened vnto the voyce of the Lorde: beholde as soone as thou arte departed from me, a Lion shall slay thee. And it came to passe, that assone as he was

3. Reg. 13.

3.Re. 13.c was departed from him, * a Lyon
G found him, and slewe hym. Then hee
founde a nother man and sayde: smyte
me I praye thee. And the man smote
hym, so that in smiting hee wounded
hym. So the prophet went forth, and
wayted for the kinge by the way, and
put him selfe out of knowledge wyth
ashes, wherby he layed vpon hys face.
And when the kyng came by, he cryed
vnto the kynge, and sayde: thy ser-
uaunt went out in the myddes of the
battell. And beholde, there went away
a man, whom another man brought
vnto me, and saide: kepe thys manne.
And yf hee be missed or lost, thy lyfe
shall go for hys: or elsse, thou shalt pay
a talente of syluer. And as thy seruant
had here and there to do, he was gon.
And the king of Israel said vnto him:
euen so shal thy iudgement be as thou
hast defined it thy selfe. And he hasted
and tooke the ashes awaye from hys
face: and the kynge of Israell knewe
hym, that hee was of the Prophetes.
And he said vnto him: thus saieth the
Lorde: because thou hast let go a man
that is in my curse, thy lyfe shall goe
for hys lyfe, and thy people for hys
people. And the kyng of Israel went
to hys house, wayward, and in dys-
pleasure, and came to Samaria.

¶ The. xxi. Chapter.

A Fter these thinges, it chaun-
ced, that Naboth the Jezrahe
a lite had a vineyard in Jezra-
hel, hard by the palace of Ahab kinge
of Samaria. And Ahab spake vnto
1.Re.8 b Naboth, saying. * Giue me thy vine-
yard, that I may make me a gardē of
herbs therof, because it lieth so ny my
house: and I wyll geue thee for it a
better vyneyard then it is: or rather if
it plese the, I wil geue the, the worth
of it in money. And Naboth sayde to
Ahab: The Lord forbid that from me,
b that I should geue the inheritaunce
of my father vnto the. And Ahab cam
into his house heauy, and cast apaide
because of the worde which Naboth
the Jezrahelite had spoken to him, for
he had said: I will not geue thee, the
enheritaunce of my fathers. And hee
laid him downe vpō his bed, and turn-
ed away his face, (to the wall) and
wold eat no bread. But Jezabell hys
wyfe camme to hym, and sayde vnto
hym: why is thy spyryte so waiward
that thou eatest noo breade? And hee
said vnto her: For I spake vnto Na-
both the Jesraelyte: and sayde vnto c
hym: Geue me thy vyneyard for mo-
ney: or els yf it please thee, I wyll
geue thee another vyneyard for it.
And he answered: I wyll not geue
thee my vyneyarde. And Jezabell
hys wyfe sayd vnto hym: Doest thou
thus gouerne the kyngedome of Is-
raell? vp and eate bread, and set thyne
hearte at reste, I wyll geue thee, the
vyneyard of Naboth the Jesraelyte.
And so shee wrote a letter in Ahabs
name, and sealed it wyth hys seale,
and sente the letter vnto the elders,
and to the nobles that were in hys
citie dwellinge wyth Naboth. And
she wrote in the lettre, sayinge: pro-
claime a fast, and set Naboth on hye
amonge the people, and set twoe vn-
thryftes before hym, to beare (false)
wytnesse agaynste hym, sayinge: thou
diddest blaspheme God and the king.
And then cary him out, and stone him d
to deth. And the men of the citie: that
is to say, which dwelt in his citie: did
as Jezabell had sent vnto them, & as
it was written in the letter, whiche
she had sent vnto them. They procla-
imed fastyng, and set Naboth amonge
the chiefe of the people, and there came
in two men (the children of Beliall)
& sate before hym. And the two vn-
thriftie persones wytnessed agaynste
Naboth, in the presence of the people
saying: Naboth did blaspheme God &
the kyng. * And they caried him oute Acts. 7.
of the citie, & stoned him with stones
that he died. And then they sente to
Jezabel, saying: Naboth is stoned to
deathe. And it fortuned, when Je-
zabell hearde that Naboth was sto-
ned to deathe: She sayde to Ahab:
Vp, and take possession of the vyne-
yarde of Naboth, the Jezraelite,
which he denyed to geue thee for mo-
ney, for Naboth is not alyue, but

deade. And when Ahab hearde that Naboth was dead, he stode vp to goe downe to the vyneyearde of Naboth the Iezraelyte, and to take possession of it. And the worde of the Lord came vnto Elia the Thesbyte, sayinge: vp and go downe to mete Ahab kynge of Israell, which is in Samaria. For lo, he is gone downe to the vyneyard of Naboth: to take possession of it. And therefore shalte thou saye vnto hym, thus sayth the Lorde: hast thou killed, and gotten possessiō? And thou shalte speake vnto hym sayinge: thus
F 3.Re.22.f sayeth the Lorde in the place where dogges lycked the bloud of Naboth, shall dogges licke euen thy bloud also. And Ahab sayde vnto Elia: haste thou found me, O thou mine enemy? He aunswered: I haue found thee: for thou art euen solde to worke wyckednesse in the syght of the Lord. Beholde, I wyll bryngе euil vpon thee, and wyll make cleane riddance of thy
4Re.9.b. posteritie, and wyll • destroye from Ahab, euen hym that maketh water against the wal, and hym that is shut vp, and lefte behinde in Israell: and wyll make thyne house, like the house of Ieroboam the soonne of Nabat, and lyke the house of Baasa the son of Ahia, for the prouocation, wherewyth thou haste prouoked and made
G Israell to syn. And of Iezabel spake
Osee.1.b the Lorde, sayinge: • dogges shall eate
4 Re.9.b Iezabell in the possession of Iezra-
3 Re,14 c hell. • And hee that dyeth of Ahab in
15.g, and the towne, him shall dogges eat: and
16.8 he that dyeth in the felde, hym shall the foules of the ayre eate. But there was none lyke Ahab which did euen sell him selfe, to worke wyckednes in the sight of the Lord, and that because Iezabell hys wyfe prycked hym forward. He did exceading abhominably in folowynge foule Idolles, accor-
Nu.21.f dyng to all thynges: as did the Amorites • whom the Lorde caste out before the childrenne of Israell. And it
Ge.37.d. fortuned, that when Ahab hard those wordes, • he rent his clothes, and put sackecloth about hys flesh, and fasted and laye in sackecloth, and went bare fote. And the worde of the Lord came to Elia the Thesbite, sayinge: seest thou howe Ahab humbleth him selfe beefore mee? because hee submytteth hym selfe before me, I will not bryng that euil in his dayes: but in hys sons dayes wyll I bryng that euill vpon his house. And they contynued three yeare without warre betwene Siria and Israell.

¶ The .xxii. Chapter.

AND • in the thirde yeare dyd Iehosaphat the king of Iu- A
2 pa.18 da, come downe to the kynge of Israell. And the kinge of Israell sayde vnto his seruauntes, knowe ye not that Ramoth in Gilead is ours? and we sit styll, and take it not out of the hande of the kinge of Siria. And he sayde vnto Iehosaphat: wilt thou come with me to battaile against Ramoth in Gilead? And Iehosaphat sayde vnto the kynge of Israell: • I wil be as thou art and my people shal
4.re.13 bee as thyne and my horses as thyne. And Iehosaphat said vnto the kynge of Israell: • aske councell I pray the
1 Re.22 at the worde of the Lord to daye. And then the king of Israell gathered the
3 re.18 prophetes together vpon • a four hundred men, and sayde vnto theym: shall I go agaynst Ramoth in Gilead to battaile, or shal I lette it alone? And they said, go vp: for the Lord shall delyuer it into the handes of the kyng. And Iehosaphat sayde: is there here neuer a prophet of the Lord more, that we myghte enquire of him? And the kyng of Israell sayde vnto Iehosaphat, there is yet one manne (Michea B
the sonne of Iimla,) by whom wee maye aske counsayle of the Lorde: but I hate him: for he dothnot prophecie good vnto me, but euyll. And Iehosaphat sayd: let not the kyng say so. Thenne the kynge of Israell called a chamberlayne and sayde: fet Michea the son of Iimla hether atonce. And the king of Israel & Iehosaphat the king of Iuda sat either in his seat and their aparell on theym in a voyde

place,

place beſyde the entring in of ỹ gate of Samaria, and all the prophetes prophe-
ſied before them. And Zedekia the ſonne of Canaana made hornes of yron, and ſayde: Thus ſaith the Lorde: with theſe hornes ſhalte thou puſhe the Syrians, vntyll thou haue made
C an ende of them. And al the prophetes prophe ſyed euen ſo, ſaying: Go vp to Ramoth in Gilead, and proſper, for the Lord ſhal deliuer it into the kings hande. And the meſſenger that was gone to call Michea, ſpake vnto him, ſayinge: Beholde the wordes of the prophetes ſpeake good vnto the kyng with one mouth: let thy worde therfore (I praye thee) be lyke the worde of euerye one of them, to ſpeake that which is good. And Michea ſayd: as truely as the Lord liueth, whatſoeuer the Lorde ſayth vnto me, that wyll I ſpeake. And ſo he came to the kynge, and the kyng ſayd vnto him: Michea, ought we to go agaynſte Ramoth in Gilead to batayle, or to bee ſtyll? He
3 Par. 18 a.b.c. anſwered to hym. * Go and proſper, the Lord ſhall deliuer it into the hand of the kynge. And the kyng ſayd vnto him: So and ſo manye tymes do I charge thee, that thou tel me nothing, but that whiche is true, in the name of the Lorde. He ſayd: I ſawe al them of Iſraell ſcattered vppon the hylles, as ſhepe that haue not a ſhepeherde. And the Lorde ſayde: Theſe haue no maſter, let euery man retourne to his houſe in peace. And the kynge of Iſraell ſayde vnto Iehoſaphat: dyd I not tell thee, that he wouldе prophecye no good vnto me, but euyll? And
D he ſayde agayne: Heare thou therfore the woorde of the Lorde. I ſawe the Lorde ſyt on hys ſeate, and all the hoſt of heauen ſtoode aboute him on hys ryght hand and on hys lefte. And the
1 Reg. 18 b Lorde ſayd: * Who ſhall perſwade Ahab, that he maye go and fall at Ramoth in Gilead, and one ſaide on this maner, and another on that. And there came forth a certayne ſpyrite, and ſtode before the Lord, and ſayde: I wyll perſwade hym. And the Lorde ſayde vnto hym: wherwith? And he ſayd: I wyll go out, and be a falſe ſpyrite in the mouth of all hys Prophetes. He ſayde: thou ſhalte perſwade hym, and preuayle, go forth then, and do euen ſo. Nowe therfore behold, * the Lord Jer. 14. c
hath put a lyinge ſpyrite in the mouth of al theſe thy prophetes, and the Lord hath ſpoken euyll towarde thee. But Zedekia the ſonne of Canaana went to and ſmot Michea on the cheke, and ſaid: Which went the ſpyrit of the Lord from me, to ſpeake vnto thee? And Michea ſayd: behold, thou ſhalt ſe in that day, when thou ſhalt go from chambre to chambre to hyde thee. And the kyng of Iſrael ſayd: take Michea and cary him vnto Amon the gouernoure of the cytye, and vnto Joab the kyngs ſonne, and ſaye: thus ſayeth the king: Put this felowe in the preſon houſe, and fede hym with breed of affliction, and with water of trouble, vntyll I retourne in peace. And Michea ſayd: If thou retourne in peace, the Lorde hath not ſpoken by me. And he ſayde: herken ye people euerye one of you.
E And ſo the king of Iſraell and Iehoſaphat the kynge of Juda wente vp to Ramoth in Gilead. And the kyng of Iſraelle ſayde to Iehoſaphat: chaunge the, when thou goeſt to war, and put on thyne apparell. And the kynge of Iſrael chaunged him ſelfe, and wente to battell. But the kynge of Syria commaunded the two and thirtye captaynes (that had rule ouer his charettes) ſayinge: fight neyther with ſmall nor greate, ſaue onely agaynſte the kynge of Iſrael. And when the captaynes of the charettes ſawe Iehoſaphat, they ſayd: Surely it is the kynge of Iſrael, and they turned to fight agaynſt him. And Iehoſaphat cried. And ſo it came to paſſe, that when the captaynes of the charettes ſawe that he was not the kyng of Iſrael, they turned backe frō him. And a certayne man drewe a bowe ignorantely, and (by chaunce) ſmote ỹ kyng of Iſrael betweene the ribbes and his harneis. Wherfore he ſayd vnto the driuer of his charets: turne thy

hande, and carye me out of the hoste, for I am (sore) hurt. And the battell encreased that day, and the kyng stode styll in his charet agaynst the Sirians, and dyed at euen. And the blood ranne oute of the wounde into the middes of the charet. And there went a proclamation thorowe out the hoste aboute the goyng downe of the sonne saying: Euery manne to hys Citie, and to hys owne countreye. And so the kynge of Israell dyed, and they came to Samaria, and buryed hym
3.re.12.f there. And one washed the charet in the poole of Samaria, * and the dogges licked vp his bloode (and harlottes washed by the poole syde) accordyng vnto the woorde of the Lorde, which he spake. The rest of the wordes that concerne Ahab, and all that he dyd, and the Ivorie house whiche he made, and al the cities that he buylded, are they not written in the boke of the Chronicles of the Kynges of Israell? And so Ahab slepte wyth hys fathers, and Ahazia hys sonne reygned in hys steade.

2.pa.20. * Iehosaphat the sonne of Asa beganne to reygne vppon Iuda, in the fourthe yeare of Ahab kyng of Israell, and Iehosaphat was.xxv. yeare olde, whan he beganne to reigne, and reygned. xxv. yeare in Ierusalem. Hys mothers name was Azuba, the daughter of Silhi. And he walked in all the wayes of Asa hys father, and bowed not therfrom: but did that whiche was ryght in the eyes of the Lorde. Neuertheless, the hylle aultares were not taken out of the way,
G for the people offered and burnte incense yet in the hyll aulters. And Iehosaphat made peace with the kynge of Israell. * The rest of the wordes that concerne Iehosaphat, and the myghte that hee vsed, and howe he warred, are they not wrytten in the Boke of the Chronicles of the kynges of Iuda. And the remnaunt of the stewes of the males, whyche remayned in the days of hys father, he putte cleane oute of the lande. There was then no kynge made in Edom. And Iehosaphat made tenne shyppes in the sea, to come out thorow Tharsis to Ophir for golde, but they went not, for the shyppes brake at Ezion Gaber. Then sayd Ahazia, the sonne of Ahab vnto Iehosaphat, Lette my seruauntes goe with thy seruauntes in the shyps. But Iehosaphat wold not. And Iehosaphat dyd slepe with his fathers, and was buried with his father, in the Citie of Dauid hys father. And Iehoram his soonne reigned in his stede. Ahazia the sonne of Ahab, beganne to reygne ouer Israell in Samaria, the seuententh yeare of Iehosaphat king of Iuda, and reigned two yeares ouer Israell. But he dyd euyll in the sight of the Lord, and walked in the way of hys father, and in the waye of his mother, and in the way of Ieroboam the sonne of Nabath, whiche made Israel to syn. For he serued Baal, and worshipped hym, and prouoked the Lorde God of Israel vnto wrath accordyng vnto all that his father hadde doone. 2.Reg.1.

☞ The ende of the thirde Booke of the Kynges, after the reckenynge of the Latinistes, whyche the Hebrewes calle the fyrste Booke of the Kynges.

The fourth booke of the kynges, after the Latinistes, which boke and the thirde together is but one with the Hebrues.

The fyrste Chapter.

A AND Moab did wickedlye agaynst Israell after the death of Ahab. And Ahaziahel through a latres windowe of his vpper chamber that he had in Samaria. And whyle he was in hys sickenesse, he sent messengers and sayd vnto them: Go and enquire of Beelzebub the God of Ekrom whether I shall recouer of thys my disease. But the Aungell of the Lorde spake vnto Elia the Thesbite: Aryse, and go vp agaynst the messengers of the kynge of Samaria, and say vnto them: Is there not a God in Israell, that ye go to aske councell at Beelzebub the god of Ekrom? Wherfore, thus sayth the Lorde: thou shalte not com downe from the bed on which thou art gone vp, but shalte dye the
B death. And Elia departed. And when the messengers turned backe agayne vnto hym, he sayde vnto them: Why are ye nowe come agayne? They answered hym: there came a man vp agaynst vs, and sayde vnto vs: go and turne agayne vnto the kyng that sent you, and say vnto him: Thus saith the Lord: Is there not a God in Israell, that thou sendest to enquire of Beelzebub the God of Ekrom? Therfore thou shalt not come downe from the bed, on whiche thou art gone vp, but shalt dye the death. And he sayd vnto them: what maner of man was that which came vp in your way, and told you these wordes? And they answe-
Mat.3.b red him: it was an hearye man, and girde with a girdle of leather aboute hys loynes. And he sayde: it is Elia the Thesbite. Then the kynge sente vnto him a captayne ouer fyfty (with hys fifty men) whiche came to him, & behold, he sate on the toppe of an hill. And he spake vnto him: Thou man of God, the kynge hath sayde: come downe. Elia answered and sayde to the captayne ouer the fifty: If I be a C man of God, fire come downe from heauen, and consume thee and thy fifty. And there came fire of God, and Luke.39 consumed him and his fyfty. And the kyng went agayne, and sent him another captayne ouer fyfty with his fifty. And he aunswered and sayde vnto him: O man of God, thus hath the king sayd: make hast, and come down. Elia answered and sayde vnto them: if I be a man of God, fire come down from heauen, and consume thee and thy fyfty. And there came fire of God downe from heauen, and consumed him and his fifty. And the king went agayn, and sente the thirde captayne ouer fyftye with his fyfty men. And the third captaine ouer fifty went vp, and camme and fell on his knees before Elia, & besoughte him, and saide vnto him: O man of God, let my lyfe and the lyfe of the fyfty thy seruauntes be precious in thy sight. Behold, D there came fire downe from heauen, and burnt vp the two fore captaynes ouer fyfty with their fifties: therfore let my lyfe nowe be precious in thy syghte. And the Aungell of the Lorde sayd vnto Elia: go downe with him, and be not afrayde of him. And he arose and went downe with him vnto the kyng. And he sayd vnto him, thus sayth the Lorde: for as much as thou hast sent messengers to aske councell at Beelzebub the God of Ekrom, as though there had bene no God in Israell, whose worde thou myghteste seke after: therefore thou shalte not come down of the bed, on whichthou art gone vp, but shalt dye the death. And so he dyed according to the worde of the Lorde, which Elia had spoken. And Iehoram (his brother) beganne to raygne in hys steade, in the seconde yeare of Iehoram the sonne of Iehosaphat kinge of Iuda, because he had no sonne. The rest of the wordes that

cõcern Ahazia, what things he did, ar they not wrytten in the booke of the Chronicles of the kinges of Israell?

The.ii. Chapter.

A Gen.5.c. And it chaunced, that when the * Lord would take vp Elia into heauen by a whyrle winde, Elia went with Elisa from Gilgall. And Elia sayde vnto Elisa, tarye here I praye thee, for the Lorde hathe sente me to Bethel. Elisa sayde x.re.28 d vnto him: * as surely as the Lorde liueth, and as thy soule liueth, I will not leaue thee. And they came downe to Bethel, and the children of the prophets that were at Bethel, came vnto Elisa, and sayd vnto him: knowest thou not, howe that the Lorde will take away thy master from thy heade this daye? He sayde: I know it also, holde ye your peace. And Elia sayde vnto him: Elisa tarye here, I praye thee, for the Lord hath sent me to Jericho. He said: as surely as the Lorde B liueth, and as sure as thy soul liueth, I wil not leaue thee, and so they cam to Jericho. And the children of the Prophets that were at Jericho came to Elisa, and sayd vnto him: knowest thou not, that the Lorde will take away thy master from thy heade thys day? He aunswered: I knowe it also, hold ye your peace. And Elia said vnto him: tary I praye thee here, for the Lord hath sent me to Jordan. And he said as surely as the Lord liueth, & as thy soule liueth, I wil not leue thee. And so they two went together.

And fiftye menne of the sonnes of the prophets came and stode on the other syde a farre of, and they two stode by Jordan. And Elia toke hys mantell and wrapte it together, and smote the waters, and they were deuyded, parte the one waye, and parte the other, so that they two went ouer thorowe the dry land. And it fortuned, ℔ as sone as they wer ouer, Elia said vnto Elisa: aske what I shall doo for thee, per I be taken away from thee. And Elisa sayde: I praye thee let thy spirite bee doubled vpon me. And he saide: thou hast asked an hard thyng. Neuerthelesse, if thou see me whan I am taken away from thee, thou shalt haue it so: if thou doo not, it shall not be. And it fortuned, that as they went walking and talkinge: beholde, there appeared a charet of fyre, and horses of fire, and parted them both a sondre. * And Elia went vp thorow the whyrlewind into heauen. And Elisa saw, and cried: O my Father, O my Father: the charet of Israell, and the horsmenne therof, and he sawe him no more: and he tooke hys owne clothes, and rente them in two peeces. He tooke vp also the mantel of Elia that fell from him, and went backe agayne, and stode by Jordans side, and tooke the mantel of Elia (that fell from hym,) and smote the waters, (and they parted not a sunder,) and he sayde: where is the Lorde God of Elia, and he hym selfe? And when he hadde smitten the waters, they parted this waye and that way, and Elisa went ouer. And whã the children of the Prophets whiche were at Jericho saw hym from a far, they sayde: the spirite of Elia doothe rest on Elisa, and they came to meete hym, and fell to the grounde before hym, and saide vnto him: See, there be with thy seruauntes fiftye stronge men, lette them goo and seeke thy master: happelye the spirite of the Lorde hathe taken hym vp, and cast him vpon some mountain, or into some valey. And he sayde. Ye shall sende none. And whan they lay vppon him til he was ashamed, he sayde. Send. They sent therfore fifty men, which sought him three dayes and three nyghtes, but founde him not. And whan they came agayne to him, which taryed at Jericho, he sayde vnto them: dyd I not saye vnto you, that ye shoulde not go? And the men of the city said vnto Elisa, behold Syr, the dwellinge of this city is pleasaunt as thou thy selfe seest: but the water is naughte, & the ground barren. He said. Bring me a newe cruse, & put salt therin. And they brought it to him. And he went vnto ℔ spring of ℔ waters, & cast the salt in thither, and said: Thus saith ℔ lord.

I

I haue healed this water, there shall not come hence eyther dearthe or barennesse. So the waters wer healed vnto this day, accordinge to ỳ saying of Elizeus, whiche he spake. And he went vp from thence vnto Bethel. And as he was goinge vp the waye, there came litle childrē out of the city, & mocked him, and said vnto hym. Go vp thou bald heade, goo vp thou balde hed. And he turned back, and loked on them, and cursed them in the name of the Lord. And there came .ii. she Beares oute of that woode, and tare .xiiii. childzen of them. And hee wente from thence to mounte Carmell, and from thence he turned again to Samaria.

¶ The .iii. Chapter.

¶ IEhoram the sonne of Ahab began to raigne vpon Israell in Samaria the xviii. yeare of Iehosaphat kynge of Juda, and raigned twelue yeres. And he wroughte euell in the syght of the Lord: but not like his father and like his mother, for he put away the images of Baal, that hys father had made. Neuertheless, hee cleued vnto the sinnes of Jeroboam the sonne of Nabat (whiche made Israel to sinne) and departed not ther frō. And Mesa king of Moab was a lord of shepe, and rendered vnto the kinge of Israel an hundred theusand lābes, and an hundred thousande Rammes with the wol. But whan Ahab was dead, it fortuned that the king of Moab rebelled against the kinge of Israell. And kyng Iehoram went oute of Samaria the same season, & numbred all Israell, and went and sent to Iehosaphat the kyng of Juda, sayinge: ỳ king of Moab hath offended against me, wilt thou come with me agaynst Moab to battel? He answered: I wil come vp, for as I am, so arte thou: and as my people be, so are thy people, & thi horses as mine. And he said: what way shall we go vp? And he answered. The way thorow the wilderness ¶ of Edom. And so the kinge of Israell toke his iourney: and the king of Juda, and the king of Edom. And when they had compassed the way .vii. dais they hadde no water for the hoste, and for the cattell that followed them. And the kinge of Israell said: Alasse, the Lorde hathe called these thre kinges together, to deliuer them ouer into the hande of Moab. But Iehosaphat sayde: Is there not here a Prophet of the Lord, that we may inquire of the Lorde, by hym? And one of the kynge of Israels seruauntes answered and saide: heare is Elisa the sonne of Saphat, whiche powred water on the handes of Elia. And Iehosaphat sayde: Is not the worde of the Lorde wyth hym? And so the kynge of Israell, and Iehosaphat and the king of Edom wente downe to him. And Elisa sayde vnto the kinge of Israell. What haue I to do with thee? Gette thee to the Prophets of thy father, & to the Prophets of thy mother. And the king of Israel said vnto him. Oh naye. For the Lord hathe called these thre kynges together to delyuer them into the hande of Moab. And Elisa sayd: as sure as the Lorde of Hooستes lyueth (in whose syght I stande) and it wer not that I regard the presence of Iehosaphat the kynge of Juda, I woulde not looke towarde thee, nor yet see thee. But nowe bringe me a minstrell. And whan the mynstrell playde, the hand of the Lord came vpon hym. And hee sayd: Thus sayeth the Lord, Make thys playne grounde full of diches. For thus sayth ỳ Lord: ¶ ye shall see neyther winde nor raine, and yet the brooke shalbe fylled with water, that ye may dryncke, bothe ye, and your beastes, and your cattell. And thys is yet but a small thynge in the sighte of the Lorde, for as muche as he wil geue ouer the Moabites also into your hands. And ye shal smite euerye stronge Towne, and euerye goodlye Citye, and shall felle euerye pleasaunt tree, and stoppe euery well of water, and marre euerye good platte of grounde wyth stoanes. And in the morrynge, whan the meat offerynge was offered. It fortuned, that

3. kk. 22 a

that there came water by the way frō Edom, and the countrye was fylled with water. And when all the Moabites heard that the kinges wer come vp to fight against them, they gathered all together, from the youngest that was able to put on harnesse, and so vp warde, and stoode in the border of the lande. And they were vp early in the morning, and the Sunne shone vppon the water, that the Moabites sawe the water a farre of, as redde as bloude, and they sayde. This is the bloud of the slaughter: the Kyngs ar slayn, and one hath smitten another. Nowe therefore Moab, gette thee to the spoyle. And when they came to the hoste of Israell, the Israelites stoode vp and smote the Moabites, so that they stoode before them, but they followed vpon them, and smote Moab. And they ouerthrewe the Cities, and on euery good parcel of land, caste euery man his stone, and filled it, and they stopte all the welles of waters, and felde all the good trees. Only in the citye of bricke left they the stones therof, how be it they went aboute it
D with slinges, and smote it. And when the kinge of Moab sawe, that the battayle was sooze against him, he tooke wyth him seuen hundred menne that drewe the swearde to haue gone thorowe, euen vnto the kinge of Edom: but they coulde not. And then he toke his eldest sonne (that shoulde haue raigned in his stead) and offered hym for a burntofferinge vppon the wall. And there was greate indignation against Israel, and they departed from him, and returned to their owne land.

¶ The. iiii. Chapter.

A And there cried a certain woman of the wiues of the prophets vnto Elisa, saying: thy seruaunte my husbande is deade, and thou knowest, that thy seruaunte dyd feare the Lorde. And the creditor is come, to fette my two sonnes, to be his bondmen. Elisa sayde vnto her. Tell me what shall I doo for thee? what haste thou in thine house? She sayde, Thyne handemaide hathe nothinge at all in the house, saue a pytcher with oyle. He sayd vnto her: Go and borowe vessell for thee, of them that are wythoute, euen of all thy neighbours, emptie vessells, and that not a fewe. And when thou arte come in, thou shalt shutte the dooze after thee, and after thy sonnes, and poure oute in to all those vesselles, and sette a syde that whiche is full. And so the
B woman wente from hym, and shutte the dooze after her, and after her sonnes. And they brought to her, and she powred oute. And it came to passe, that when the vesselles were full, she sayde vnto her sonne: bringe me yet a vessell. And he saide vnto her: I haue no mo. And the oyle ceased. Then she came, and tolde the man of God. And he sayde: goo and sell the oyle, and pay them that thou arte in dette vnto, but liue thou and thy childrē of the rest.

And it fell on a daye, that Elisa came to Sunem, where was a greate woman, that tooke hym in, for to eate breade. And so it came to passe, that from that time foorthe (as ofte as hee came that waye) hee tourned in thyther to eate bread. And she sayde vnto her husbande. Behoulde, I perceyue, that thys is a holye man of God, that commeth so ofte by oure place. Lette vs make him a chambre (I pray thee) wyth walles, and let vs set him there a bedde, and a table, a stoole and a candlesticke, that he may turne in thither when he commeth to vs. And it fortuned on a daye, that he came thyther, C and turned into the chambre, and laye there in, and sayde to Gehezi hys seruant: call this Sunamite. And when he called her, she presented her self before him. And again he said vnto him: Tell her. Behold, thou hast ben careful for vs, and hast made all this prouision: what shal we now do for thee? Woldest ỹ be spoken for to the king or to the captaine of the hoste? She answered: I dwel amōg mine owne people. And he said againe, what is to be don for her? Gehezi answered, verely she hath no child, & her husbād is old.

And

And he saide: call her. And whan hee had called her, she stode in the dooze.
And he saide • by suche a time, and as soone as the frute can liue, thou shalte
Ge. 18.b embrace a sonne. And she said: oh naye
Ge. 9.b. my Lozde, thou man of God, doo not lie vnto thine handmaide. And the wife conceaued, and bare a sonne that same season that Elizeus had said vnto her: as sone as the fruit could haue life. And whē the childe was grown, it fell on a daye, that he wente oute to his father, and to the reapers. And he saide vnto his Father: my heade, my head. And he said to a lad: Carye him to his mother. And whan hee had ta-
D ken him, and brought him to his mother, he sate on her knees till noone, and then died. And she wente vp, and laid him on the bedde of the manne of God, and shutte the dooze about him, and went out, and called vnto her husbande and said: send with me (I pray thee) one of the younge men, and one of the Asses. For I will runne to the man of God, and come agayn. And he said: wherfoze wilt thou goo to him, seinge that to daye is neyther newe moone nor Saboth day. She answered: For health. Then she sadelied an Asse, and saide to hir seruaunte: leade away the Asse, and make her not to go slowly (because I ride vpon her) but whan I bid thee. ✠ And so she wente and came vnto the man of GOD, to moune Carmell. And it fortuned: that when the man of God sawe her farre of, he said to Gehezi his seruaunte.
Beholde, ponder is the Sunamite. Runne therfoze to mete her, and saye vnto her: Is all well with thee, and with thy husbande, and with the lad. And she answered. All is well. And when she came to the man of God vp to the hil, she caught him by the feete. But Gehezi wente to her, to thruste her away. And the man of God said: let her alone, for her soule is vexed within her, and the Lozde hath hid it from me, and hath not told it me. Then thee saide: did I desire a sonne of my Lozde: did I not require thee, that thou shouldeste not disceiue mee?
Then he saide to Gehezi: • gyde vp 4.re.9.a.
thy loyns, and take my staffe in thine hand, and go thy way. • If thou mete Luke.10.a
anye man salute him not. And if anye salute thee, answere him not againe. And lay my staffe vpon the face of the childe. And the mother of the chylde 1.re.28b.
sayd: • as sure as the Lozd liueth, and as thy soule liueth, I will not leaue thee. And he arose and followed her. Gehezi went before them, and layeth the staffe vpon the face of the childe. But there was nether voyce, noz any feeling. Wherefoze he went againe to meete him, and tolde him, saynge: the childe is not awaked. And when Elisa was come into the house: Beholde, the childe was deade, and layde vpon his bedde. He went in therfoze, and shut the dooze to the lad and him, and prayed vnto the Lozd. • And went vp and laye vpon the ladde, and putte F
his mouth on his mouth, and his eies 3.re.17.b
vpon his eies, and his handes vpon Act.10.c.
his handes, and whan he so lay vpon the childe, the flesh of the childe warmed warme. And he went againe, and walcked once vp and downe in the house, and then wente vp, and layde himselfe vppon him againe. And then the childe gasped. vii. times, and opened his eyes. And hee called Gehezi, and sayde: Call for this Sunamite. So he called her: whiche when shee was come in vnto him, he sayde vnto
her: • take thy sonne. Therefoze she Luk. 7.c.
went in, and fell at his fete, and bowed her selfe to the grounde, and tooke vp her sonne, and went oute. ✠ Elisa came againe to Gilgal, and ther was a dearthe in the land, and the childzen of the Prophetes dwelte with hym. And he saide vnto his seruaunt. Set a great pot on the fyre, and make pot- G.
tage for the childzen of the Prophets. And one wente oute into the fielde to gather herbes, and found (as it wer) a wilde vine, and gathered thercof wilde Coloquintidas his lappe full, and came, and shredde them into the potte of potage: for they knew it not. So they poured out for the menne to eate. And it fortuned, that when they tasted,

tasted of the pottage, they cryed oute, and sayde: O thou man of God, there is death in the pot: and they could not eate therof. But he sayd: bring meale. And he cast it into the pot, and sayde: fill for the people, that they may eate, and there was no more harme in the pot. There came a manne from Baal Salisa, and brought the man of God breade of the fyrste fruites, euen .xx. loaues of barly, and new corne which was yet in hys bagges. And he sayd: Geue vnto the people that they maye eate. And his minister answered: why shall I sette this before an hundreth men? Hee sayde agayne: geue it vnto the people that they mai eat. For thus
Joh. 6. a sayeth the Lorde: they shall eate, and ther shalbe left ouer. And so he did set it before them, and they did eate, & left ouer, according to ỹ word of the Lord.

The. v. Chapter.

NAaman, captaine of the hoste of the Kinge of Syria, was a greate man, and honorable in the sight of his master: because that by him the Lorde had geuen health vnto Syria. He was also a myghty manne and experte in war, but hee was a leper. And the Syrians had gone oute by companyes, and had brought oute of the countrey of Israel a litle maid, and she was wyth Naamans wyfe. And she sayde vnto her ladye: I wold to God my Lorde were wyth the prophet that is in Samaria: for he wold deliuer hym of his leprosie. And hee went in, and tolde his Lorde, saying: Thus and thus sayde the mayd, that is of the land of Israel, and the kyng of Syria, sayde: Comme and enter in, and I wyll send a letter vnto the kynge of Israell. And he came, and toke wyth hym tenne talentes of syluer, and .vi. thousand pieces of gold, and tenne chaunge of rayments, and brought the letter to the kyng of Israell conteynyng this tenour: Nowe when this letter is come vnto thee: Behold, I haue therwith sent Naaman my seruaunt to thee, that thou mayst rydde hym of hys leprosy: and it fortuned, that when the kynge of Israel: hadde redde the letter, he rent hys clothes, and sayd: • Am I God, Deu. 32
that I should slea, and make aiue? For he doth send to me, that I shold deliuer a manne frome his leprosye. wherfore consyder (I pray you) and see howe he seeketh a quarell against me, wherby when Elisa the man of God had herd, how that the kyng of Israell had rent his clothes, he sente to the kynge, saying: wherfore haste thou rent thy clothes? let hym come nowe to me, and he shall knowe, that there is a prophete in Israell. and so C
Naaman came with his horses, and with his charettes, and stoode at the doore of the house of Elisa. And Elisa sent a messenger vnto hym, saying: Go and washe thee in Iordane seuen tymes, and thy flesshe shal come again to thee, and thou shalt be clensed. But Naaman was wrothe, and wente awaye, and sayd: Behold, I thought wyth my selfe: he would surely come out, and stande and call on the name of the Lorde his GOD, and put his hande on the place, that he maye heale the leprosye. Are not Abana and Paraphar, Ryuers of Damasco, better than all the waters of Israell? If I washe me also in them, shal I not be clensed? And so he turned hym, & departed with displeasure. And his seruantes came, and cõmoned with him, and said: Father, If the prophet had byd thee doo some great thyng, oughtest thou not to haue doone it? Howe D
muche rather then, when he sayth to thee, washe, & be cleane? Then went he downe and washed hymself seuen tymes in Iordan, according to ỹ saying of the man of God, and his flesshe changed, lyke vnto the flesshe of a litle childe, • and he was clensed. And he Luke 4.
turned agayne to the man of God, he and all his company, and stode before him, and said: Behold, I know now, that there is no God in al the world, but in Israel. Now therfore, take a 3. Reg. 17
blessing of thy seruãt. But he saide: • as surely as ỹ lord liueth (before whõ E
I stãd) I wil receue none. And whẽ ỹ other wold haue cõstrained hym to receiue

receaue it, he wolde not. And Naaman sayd: (Euen as thou wilt, but I beseech thee) Shal there not be geuen to thy seruaunt as much of this earth as two mules may beare? For thy seruant wyl henseforth offer neither burnt sacrifyce nor offeryng vnto any other God, saue vnto the Lord. But herein the Lord be mercifull to thy seruaunt, that when my master goeth into the house of Rimmon, and doth worshyp there, and leaneth on my hand, and I also worshyp in the house of Rimmō, (when I do worshippe I say (in the house of Rimmon: the Lorde be mercyful vnto thy seruant, because of this thinge. Vnto whom he sayde: Go in peace. And when he was departed frō him, as it were a furlong of ground.

F Gehezi the seruaunt of Elisa the man of God, sayde: behold, my master hath spared Naaman this Syrian, that he wolde not receaue of his hande those thinges that he offered. As surely as the Lorde lyueth, I wyll runne after him, and take somewhat of him. And so Gehezi folowed Naaman. And when Naaman sawe him runnynge after him, he lyghte downe from the
4.Re.5 charet, to mete him, and sayd: ✱ Is all well? He answered: All is well. Behold, my master hath sent me, saying: Se, there be come to me euen nowe from mount Ephraim two yong men of the chyldren of the prophete: geue them I pray thee, one talent of syluer
G and two chaunge of garmentes. And Naamā sayd: With a good wil. Take two talentes, and he compelled him to bynde two talentes of syluer in two bagges, with two chaunge of garmentes, and layed them vpon two of his seruauntes, to beare them before him. And when he came into a secrete place, he toke them from their hande, and bestowed it in the house, and the men were let go, and they departed. But he went in, and stode before hys master. And Elisa sayde vnto hym: Whence commest thou Gehezi? He sayd: thy seruāt wēt no whether. But he sayd vnto him: Went not mine hert with thee, when the man turned a-

gaine from his charet to mete the. Is it now a time to receaue money, to receaue garmentes, oliue trees, vynes yardes, shepe and oxen, men seruantes and mayde seruauntes? The leprosye therfore of Naaman shall cleaue vnto thee, and vnto thy sede for euer. ✱ And he went out from his presence, a leper as white as snowe. 4Re.15a 2par.26a

¶ The. vi. Chapter.

THe chyldren of the prophetes sayde vnto Elisa: Behold, the place where wee dwell with thee, is to lytle for vs, we wyl therfore go vnto Iordan, and take thence euery man a beame and buylde vs a place to dwell in. And he answered: go. And one said: be content I praye thee, and come with thy seruauntes. And he answered: I will come, and so he went with them. And when they came to Iordan, they cut downe woode. But it fortuned, that as one was fellynge downe of a tree, the axe head fell into the water. And he cried, and said: Alas master, it was lente me. And the man of God sayde: where fell it? and he shewed him the place. And he cut downe a stycke, and caste it in thyther, and immediatly the yron did swim. Therfore said he: take it vp. And he stretched out his hande, and toke it vp. But the kyng of Syria warred agaynst Israell, and toke counceil with his seruauntes, & sayd: In ponder secrete place shalbe my remaynyng. And the man of God sente vnto the kyng of Israell, saying: Beware, that thou go not ouer to such a place, for there the Syrians are lurkyng. Therfore the kynge of Israell sent to the place which the man of god tolde him, and warned him of, and saued hym selfe frome it, not once or twyse. And the herte of the kynge of Syria was troubled for this thynge: and he called for hys seruauntes, and sayde vnto them: Wyll ye not shewe me, which of our men (betrayeth me) to the kyng of Israel? And one of his seruantes sayde: None my Lorde, O kyng. But Elisa the prophet, that is

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in Israell, telleth the kyng of Israel, yea, euen, the wordes that thou speakest in thy preuye chamber. He sayde: go, and spye where he is, that I may sende and fet him. And one tolde him, sayinge: Beholde, he is in Dothan. Therfore sente he thyther horses and charettes, and a myghty hoste. And they came by nyghte, and compassed the citie about. And when the seruant of the man of God rose vp early to go oute: Beholde, there was an hoste round aboute the towne with horses and charettes. And his seruaunt sayd
D vnto hym: Alas master, what shal we
2par.22a do? He answered. feare not, for they that be with vs, are mo then they that be with them. And Elisa prayed and sayde: Lorde (I beseech thee) open his eyes, that he may see. And the Lord opened the eyes of the yonge man. And beholde, the mountayne was full of horses, and charettes of fire rounde about Elisa. And when they came downe to hym, Elisa prayed vnto the Lorde, and sayde: Smyte this people
Gen.19c (I pray thee) with. blindnesse. And
Sap.11c he smote them with blyndnesse, according to the desire of Elisa. And sayde vnto them, this is not the way, neither is this the towne: folowe me, and I wyll bringe you to the man whom ye seke. But hee led them to Samaria. And it fortuned, that whē they were come to Samaria, Elisa sayde: Lorde, open their eyes that they
E may see. And the Lorde opened their eyes, and they sawe. And behold they were in the middes of Samaria. And the kyng of Israell saide vnto Elisa, when he sawe them: My father, shal I smyte them? And he answered: Thou shalte not smyte them. But smite those that thou hast taken with thyne owne sworde, and with thyne owne bowe. But rather sette breade and water before them, that they may eate and drynke, and go to their master. And he prepared a great refection for them. And when they had eaten and dronke, he sente them awaye and they went to their master. And so the soudiours of Syria came no more in-

to the lande of Israell. After this it
F chaunced, that Benhadad kynge of Syria gathered all his host and went vp, and besieged Samaria. But ther was a great dearth in Samaria: and beholde, they besieged it, vntyll an Asses heade (was sold) for foure score syluer pence, and the fourth parte of a Cab of doues donge, for fyue scles. And as the kynge of Israell was gonge vpon the wal, there cryed a woman vnto hym, saying: Helpe, my Lord O kyng. He sayd: If the Lord do not succoure thee: wherwith can I helpe thee: with the barne, or with the wine presse? And the kynge sayde vnto her: what wylte thou? She answered: ponder woman sayd vnto me: bringe thy sonne, that we maye eate hym to day, and we wil eate mine to morow.
Leu.26 • And so we dressed my sonne and dyd
Deu.28 eate hym. And I sayd to her the other
Thr.4 daye: bringe thy sonne that we maye eate hym, and she hath hyd her sonne. And it came to passe, that when the kyng hard the wordes of the woman, he rente his clothes, and went vp on the wall. And the people loked: and beholde, he had sackecloth vnder, vpon his flesshe. Then he said: • God do
3 Re.19 so and so to me, if the head of Elisa the sonne of Saphat shall stande on hym this day. But Elisa sat in his house and the elders sat by him, & the kinge sente a man before hym. But yer the messenger came to hym, he sayd to the
G elders: haue ye not sene howe that the sonne of this murtherer hath sente, to take away mine heade: be circumspect when the messenger cōmeth, and shut the dore, and holde him at the dore: is not the sounde of his masters fete behynd hym? Whyle he yet talked with them: Beholde, the messenger came downe vnto hym, and sayd: Beholde, this euyll is of the Lorde, and what more shall I loke for of the Lorde?

The.vii. Chapter.

THen Elisa sayd: heare ye the
H worde of the Lorde: thus sayth the Lorde • to morowe this tyme shall a bushell of fyne flowre be sold for a sicle, and two bus-

shels

shelles of barley for a sycle in the gate of Samaria. Then a certaine Lorde (on whose hand the king leaned) answered the man of God, and sayd: behold, yf the Lorde would make wyndowes in heauen, myght this saying come to passe? He sayd: Beholde, thou shalt see it with thyne eyes, but shalt not eate thereof. And there wer four leperous menne at the entryng in of the gate. And they sayde one to another: why syt we here vntyl we dye? If we saye, we wil enter into the citie: beholde, the dearth is in the citie, and we shall dye therein. And yf wee sit styll here, we dye also. Now therfore come, and let vs fal vpon the host of the Syrians: If they saue our liues we shal lyue: If they kyl vs, then are wee deade. And soo they arose in the nyght, to go to the hoost of the Syrians. And when they were comme to the vtmost parte of the host of Syria: Beholde, there was no manne there. For the Lorde had made the hooste of the Syrians to heare a noyse of charettes, and a noyse of horses, and the noyse of a greate hooste. In so muche that they sayde one to another: loe the kyng of Israel hath hyred against vs the kynges of the Hethites, and the kynges of the Egyptians, to come vpon vs. Wherfore they arose, and fled in the nyghte, and lefte theyr tentes theyr horses, and theyr Asses, and the felde which they had pytched euen as it was, and fled for theyr lyues. And when these lepers cam to the edge of the hooste, they went into a tent, and dyd eat, and drynke, and caryed thence siluer and golde, and raymente, and went and hyd it: came again, and entred into an other tente, and carried thence also, and went and hyd it. Then said one to another: Wee do not well thys day, forasmuch as it is a day to bringe good tidinges, and wee holde our peace. If wee tarye tyll the daye lyght, some mischefe wyll come vpon vs. Now therefore come, that wee may go and tell the kynges household. And so they came and called vnto the porter of the citie, and tolde them, saying: we came to the pauilions of the Syrians: and se, there was no manne there, neyther voyce of man, but horses and asses tyed, and the tentes wer as they were wont to be. And so the man called vnto the porters, and they tolde the kinges house within. And the kinge arose in the nyght, and sayd vnto hys seruauntes. I will shewe you nowe, what the Syrians haue done vnto vs. They knowe that wee be hungry, and therfore are they gone out of the pauilions, to hide them selues in the fyelde, sayinge: whan they come out of the citie, we shall catche them alyue, and get into the citie. And one of hys seruauntes answered and sayd: Let men take (I pray you) fiue of the horses that remaine, and ar left in the multitude. Beholde, they are euen as all the multitude of Israell, that are lefte in the citie: beholde (I saye) they are euen as all the multytude of the Israelytes that are consumed, and we wyll sende, and se. They toke therefore the horses of two charettes, and the kynge sente after the host of the Syrians, sayinge: goe, and se. And they went after them, euen vnto Iordan: and lo, al the way was ful of clothes and vessels which the Syrians had cast from them in their hast. And the messengers retourned, and tolde the kyng. And the people went out and spoyled the tentes of the Syrians. And soo it came to passe, that a bushell of fyne floure was solde for a sicle, and two bushelles of barley for a sicle, according to the worde of the Lorde. And the kinge appointed that lord on whose hand he leaned, to be at the gate. And the people trode vpon him in the gate, and he dyed according to the word of the man of God which he sayd, when the kyng came downe to him. And so cam the thyng to passe that the man of God hadde spoken to the kynge, sayinge: Two bushels of barley for a sicle, and a bushell of fyne floure for another: shalbe to morowe this tyme in the gate of Samaria.

Wherunto that lorde answered the man of God, and sayde: Yee and if the

Exo. 5. a
Esa. 13. a
4 Re. 7. a
4. Re. 7. a

Lorde made wyndowes in heauen, myght it come to passe. And he sayde: Behold, thou shalte see it wyth thine eyes, and shalte not eate thereof. And euen soo chaunsed it vnto him: for the people troade vppon hym in the gate, and he dyed.

¶ The. viii. Chapter.

A Then spake Elisa vnto the woman (whose sonne he had
4Re.4.n. restored to lyfe againe) saynge: vp and go thou & thine house, and sotourne whersoeuer thou canste: for the Lorde hath called for a dearth, and the same shall come vppon the lande seuen yeares: and the woman arose, and did after the saying of the man of God, and went both she, and her household, and sotourned in the land of the Philistines vii. yeres. And at the seuen yeares end, it fortuned, that the woman came againe out of the lande of the Phylystynes, and went out to call vppon the kynge for her house and for her lande. And the king talked wyth Gehezi the seruant of the manne of God: saying, tel me I
B pray thee, all the great deedes that Elisa hath done. He told the king how he had restored a dead manne to lyfe a gain: but in the mene time, the womã (whose son he had raised vp againe) cryed to the kinge for her house, & for her land. And Gehezi sayd: My lorde O king this is the woman, and this is her sonne whom Elisa raysed vp a gayn. And whē the king asked ẏ wo mã, she told him. And so ẏ king deliue red her a chamberlaine, saying: restore
C thou vnto her all ẏare hers, & all the
3Re.19c fruites of the fielde, sence the day that she left the land, vnto thys tyme. And * Elisa came to Damascon: And Bē hadad the kinge of Siria was sicke. And one tolde hym saying: The man
3Re.14a of God is come hither. And the king sayd vnto Hazaeli: * take a present in thine hand, and go mete the manne of God, that thou mayest aske the Lorde by hym, whether I shall recouer of thys dysease, and so Hazaeli wente to mete him, and toke the present wyth hym, and of euery good thing of Damasco, euen as much as foure camels coulde beare, and came and presented hym selfe before him, and sayde: Thy sonne Benhadad king of Siria hath
D sente me to thee: saying, shall I recouer of thys dysease? And Elisa sayde vnto him: go and saye vnto hym: thou shalt recouer, howbeit the Lord hath shewed me, that hee shall surelye dye. And he loked aside, and was ashamed and the man of God wept. And Hazael said: why wepeth my lorde? He answered: for I knowe the cuyll thynges that thou shalt do vnto the chyldren of Israell: for theyr strong cities shalt thou set on fyre, and theyr yonge men shalt thou slay wyth the sweard, and shalte dashe oute the braynes of theyr sucking children, and all to tear theyr wemen with child. But Hazaell sayde: what is thy seruaunt a dog, that I shoulde do thys great thynge? And Elisa answered: the Lorde hath shewed me, that thou shalt be king of Siria. And so he departed from Elisa, and came to hys master, which said to him. what said Elisa to thee? Hee answered: he told me, that thou shuldest recouer. And on the morow it fortuned, that he toke a thicke cloth, and dipte it in water, and spred it on hys face, and he dyed: and Hazaell reigned in hys stede. The fifte yere of Jehorā the sonne of Ahab kyng of Israel, Jehosaphat beyng also kynge of Juda, Jehoram the sonne of Jehosaphat kynge of Juda, beganne to reygne
2par.21 * xxxii. yere old was he, when he begā to reigne, and he reigned. viii. yere in Jerusalē. And he walked in ẏ waies of the Kinges of Israel, as they that wer of the house of Ahab: for ẏ daughter of Ahab was his wife, and hee did euil in the sight of the Lord. And
2Re.7d the Lord wold not destroy Juda, and that because of Dauid his seruant, as E he promised him to geue him alway a
2Re.8a light amonge his children. * In those 3m.23.b daies Edom did wickedly when hee 2par.21b was vnder ẏ hand of Juda. For they made thē a king of their owne. So Jehoram went to Zair, he and all hys charettes wyth hym. And hee rose

vp

by nyghte, and smote the Edomytes, whiche compalled him in, with the captaines of his Charrettes, and the people fled into their tentes. But Edom rebelled, so that her wolde not be vnder the hand of Juda vnto thys daye. And then Lobnah began to bee disobedient euen that same time. The rest of the wordes that concerne Joram and all that hee did, are they not wrytten in the boke of the chronicles of the kinges of Juda? And Jozam rested with his fathers, and was buried beside his fathers in the citye of
2.M.22.g Dauid. And ✠ Ahaziahu his Sonne raigned in his stead. In the.xii.yeare of Jozam the sonne of Ahab kinge of Israel, did Ahaziahu the soune of Iehozam king of Juda begin to raigne. Two and twenty yere old was Ahaziahu when he beganne to raigne, and he raigned one yeare in Jerusalem, & his mothers name was Athaliahu, the daughter of Omri kinge of Israell.
G But he walcked in the waye of the house of Ahab, and did euill in ✠ sight of the Lorde, euen as did the house of Ahab. For hee was the sonne in lawe of the house of Ahab. And hee wente with Jozam the Sonne of Ahab to
4.M.9.c. warre against Hazael king of Siria, in Ramoth Gilead, and the Sirians wounded Jozam. And ✠ king Jozam went back againe to be healed in Jesrahel, of the woundes which the Sirians hadde geuen him at Ramoth, when he fought against Hazael king of Siria. And Ahaziahu the sonne of Iehozam king of Juda went downe to see Jozam the sonne of Ahab in Jesrael, because he was sicke there.

¶ The.ix. Chapter.

I
4.M.4.e. AND Elia the Prophet called one of the children of the prophetes, and saide vnto hym: ✠ gyrde vp thy loynes, and take thys boxe of oyle in thine hande, and gette thee to Ramoth in Gilead. And whē thou commest thither, looke where is Jehu the sonne of Iehosaphat, the sonne of Nimsi, and goo to hym, and make him a rise vp from amonge hys brethren, and carye him to a secreate chambre. Then take the boxe of oyle, and powre it on hys heade, and saye: thus sayeth the Lord: I haue anoynted thee to be kynge ouer Israel. And then open the doze, and flye wythout any taryinge. And so the seruaunte of the prophet gate him to Ramoth Gilead, and when he came in, behold, the captaines of the hoste were syttinge together. And he sayde: I haue an errand to thee, O captaine. And Jehu sayde: vnto whiche of all vs? He said: to thee, O captaine. And he arose and
B went into the house. And he poured the oyle on hys heade, and sayde vnto him: thus sayeth the Lorde God of
3.re.19.f Israel: ✠ I haue annoynted thee to be kynge ouer the people of the Lorde, euen ouer Israell. Thou shalt smite the house of Ahab thy maister, that I may auenge the bloud of my seruāts the Prophets, and the bloud of all the seruauntes of the Lorde, of the hande of Jezabell, for the whole house of
3.re.21.f Ahab shalbe destroyed, and ✠ I will destroye from Ahab, euen hym that maketh water against the wall, and him that is prisoned and forsaken in Israel: and I will make the house of Ahab like the house of Jeroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahia. And as for Jezabell ✠ the dogges shall eate her
4.re.19.f in the fielde of Jezraell, and there shalbe none to burye her. And he opened the doze and fledde. Jehu came
C oute to the seruanntes of hys Lorde, and one sayde vnto him, is all well? Wherefore came this madde fellowe to thee? And hee sayde vnto them: ye knowe what manner of manne it is, and what hys communication is. They sayde vnto hym agayne: it is not so, tell vs. He sayd: thus and thus spake he to me, sayinge: Thus sayeth the Lorde: I haue annoynted thee to bee kynge ouer Israell. Then they beside the horologie hasted, and tooke euerye manne hys garmente, and put it vnder hym, and blewe wyth trompettes, sayinge: Jehu is kynge. And so, Jehu the Sonne of Iehosaphat the sonne of Nimsi conspyred

againſt Joram. Joram kept Ramoth Gilead, he and all Iſrael becauſe of
4.Re.8 g Hazael kyng of Syria: and * king Joram returned to be healed in Jeſrael of the woundes whiche the Syrians had geuē hym, when he fought with Hazael kynge of Syria. And Jehu
D ſaid: If it be your myndes, then let no man depart and ſcape out of the citye, to go and tell in Jezrahel. So Jehu gat vp into a charette, and wente to Jezrahel, wher Joram lay, and Ahaziahu king of Juda was come down thither to ſe Joram. And the watchman that ſtode on the towre in Jezrahel, ſpyed the companye of Jehu as he came, and ſayd: I ſee a company. And Jehoram ſayd: take an horſeman, and ſende to mete them, that he maye aſke whether it be peace, and ſo ther went one on horſbacke to mete him, & ſayd: thus ſayth the kyng: Is it peace? and Jehu ſaid, what haſt thou to do with peace? turne the behynd me. And the watchman told, ſayinge: the meſſenger came to them, but he commeth not
E agayne. Then he ſent out another on horſebacke, which came to them, and ſayde: thus ſayeth the kynge? Is it peace? Jehu anſwered: what haſte thou to do with peace? turne thee behynd mee. And the watchman tolde, ſaying: He came to them alſo, and cōmeth not agayne, and the dryuyng is lyke the dryuynge of Jehu the ſonne of Nimſi: for he dryueth the charet as he were madde. And Jehoram ſayde: make redy. And the charet was made ready. And Jehoram kynge of Iſrahell, and Ahaziahu kynge of Juda went out eyther of them in hys charet agaynſt Jehu, and met him in the furlonge of Naboth the Jezraelite. And it fortuned, that when Jehoram ſaw Jehu, he ſayde: Is it peace Jehu? He anſwered: what peace ſhould ther be, ſo longe as the whordoms of thy mother Jezabel, and her witchcraftes are ſo great? And Jehoram turned hys handes, and fled, and ſayd to Ahaziahu: there is falſhed O Ahaziahu. And Jehu toke a bowe in hys handes, and ſmote Jehoram be-
twene the armes, and the arowe went thorowe hys hert. And he fell downe flat in his charet. Then ſayd Jehu to Bidkar a captayne, take him and caſt
F him in the plat of the ground of Naboth the Jeſraelite. For I remember that when I and thou rode together in a charet after Ahab his father, the Lord layed thys heauy burthen vpon him. I haue ſene yeſterday the blood of Naboth, and the blood of his ſons, ſayd the Lord, and I wyl quite it thee in this ground ſayth the Lord. Now therfore take him, and caſt him in the plat of ground, according to the word of the Lord. But when Ahaziahu the kyng of Juda ſaw this, he fled by the waye of the garden houſe, and Jehu folowed after him, and ſayd: Smyte him alſo in the charet: (& they ſmote him) in his charet, at the goyng vp to Gur by Jibetham, and he fled to Magiddo and there died. And his ſeruantes caryed him in a charet to Jeruſalem, and buryed him there in hys ſepulchre, with hys fathers in the citie of Dauid. And in the .xi. yere of Joram the ſonne of Ahab, began Ahaziahu to raygne ouer Juda. And when G
Jehu was come to Jezrahell, Jezabel herde of it, and ſtartched her face, and tyred her head, and loked out at a wyndow. And as Jehu entred at ỹ gate, ſhe ſayd: had Zimri peace which ſlue his maſter? And he lyfte vp hys eyes to the wyndowe, and ſayd: who is of my ſyde, who? And there loked out to hym two or three chamberlaynes. And he ſayd: Throw her down: So they threwe her downe, and her blood daſhed towarde the wall, and towarde the horſes, and he trode her vnder fote. And when he was come in, he dyd eate and drynke, and ſayde: Go and byſyte, I pray you, ponder curſed creature, and bury her: for ſhe 3.Re.16
is a kynges daughter. And ſo when they came to burye her, they found no more of her then the ſkul, and the fete and the palmes of her handes. Wherfore they came agayn, and tolde hym. And he ſayde: this is the worde of the Lord, which he ſpake by the hande of

his

his seruaunt Elia the Thesbite, sai-
3 Re. 21 f yng: • in the fyelde of Jezrahel, shal dogges eate the flesh of Jezabel. And so the carkas of Jezabell was euen as donge vpon the earth, in the fyelde of Jezrahell: soo that no man myghte saye: This was Jezabell.

¶ The. x. Chapter.

A Jehu 8 g Ahab had • lxx. sonnes in Samaria. And Jehu wrote letters, & sente to Samaria vnto the rulers of Jezraell, to the elders, and to them that broughte vp Ahabs children, saying: nowe whan this letter commeth to you, yee that haue with you youre masters sonnes, yee haue with you, both charettes and horses: a stronge citie haue ye also: and harnes: loke which of youre masters sonnes is best and most meete, and set him on his fathers seate, and fight for your lordes house. But they wer exceedingly afrayd, and sayd: se, two kinges were not able to stand before him howe shall we then be able to stand? And he that was gouerner of Ahabs house, and hee that ruled the citie, the elders also, and the tutoures sente to Jehu, saying: we are thy seruauntes: and wyll do al that thou shalt bid vs: we will make no man kyng therfore, do thou what semeth good in thyne eyes. Then hee wrote another letter to them saynge: Yf yee bee myne, and wyll herken vnto my voyce, the take the heades of the men that are youre masters sonnes, and comme to mee to Jezrahell by to morowe thys tyme. And the kynges sonnes were. lxx. persons, and they were with the greate men of the citie, which brought them vp. And whē the letter cam to them, they toke the kinges children, and slu theym, euen. lxx. personnes, and layed theyr heades in baskettes, and sente them to hym to Jezrahell. And there came a messenger, and tolde hym, saying: they haue brought the heades of the kynges sonnes. And he sayde, let them laye them on two heapes in the entryng in of the gate, vntyll the morning. And whan it was day, he went out, and stode, and said to all the folke: ye be righteous. Behold, I conspired C against my master, and slue him. But who slue all these? Learne here, that there shall fal vnto the earth nothing of the worde of the Lorde, whiche he spake concerning the house of Ahab. For the Lorde hath brought to passe the thynges that he spake by the hand of hys seruaunt • Elia. And so Jehu 3 Re. 21 f slue all that remayned of the house of Ahab, in Jezrahell: and all that were great with hym, and hys kinsfolkes, and his priestes, so that he let nothing of hym remain. And he arose, and departed, and came to Samaria. And whanne Jehu was in the way to the house where the shepherdes did shere theyr shepe, he met with the brethren of Ahaziahu kyng of Juda, and said, what are ye? They answered: the brethren of Ahaziahu are wee, and goe downe to salute the childrenne of the king and of the quene. And he sayde: take thē alyue. Whom when they had takē them alyue, they slue thē at the well, whiche was beside the house where the shepe are shoren, euen two and fortie menne, neyther lefte he any of them. And when he was departed D thence, he mette with Jehonadab, the Jer. 25. a son of Rechab comyng againste him. And he blessed him and said to him, is thine hert right, as mine hert is true with thine. And Jehonadab answered: yea that it is, (yf it be saieth hee) then geue me thyne hand. And when he had giuē him his hand he toke him vp to him into the charette, and sayde: come with me, and se the zeale that I haue for the Lord: and soo they made hym ryde in his charet. And when he cam̄e to Samaria, he slewe all that 2 Re. 16; remayned vnto Ahab, in Samaria, tyll he hadde wyped him oute, according to the saynge of the Lorde, whiche hee spake to Elia. And Jehu gathered all the people together, and said vnto them: • Ahab serued Baal a litle: But Jehu shal serue him more Nowe therefore call vnto me all the E prophetes of Baal, all suche as serue hym, and al hys priestes, and let none be lacking. For I haue a great sacry-

fice to Baal, and therfore whosoeuer is myssed, he shal not liue. But Jehu dyd it for subtiltye, to the intent that he myghte destroye the seruauntes of Baal. And Jehu said: Proclaime an holy conuocacion for Baal, and Jehu sente vnto all Israel. And all the seruauntes of Baall camme, that there was not a manne lefte behynde, that cam not. And they cam into the house of Baal, & the house of Baal was ful from one ende to another. And he sayd vnto hym that was the keper of the vestrye: bryng forth garmentes for all the seruauntes of Baal. And he brought them out garments. And when Jehu wente with Jehonadab the sone of Rechab into the house of Baall, he sayde vnto the seruauntes of Baal: search, and loke, that there bee here with you, none of the seruauntes of the Lorde, but the seruauntes of Baal onely. And when they went in to offer sacrifyce, and burnteofferynge: Jehu appoynted foure score men without, and sayd: If any of the men, whom I haue brought vnder your hande escape, he that letteth him go, shall dye for hym. And it fortuned, that assone as he had made an ende of offerynge the burntesacrifyce, Jehu sayde to the men of warre, and to the captaynes: Go in, and slay them, lette none come out. And they smote them with the edge of the swoard. And the men of warre, and the captaynes caste them out, and went vnto the citye of the temple of Baal, and set the ymages oute of the temple of Baall, and burnt them. And they brake the image of Baal, and brake the house of Baal, and made a draft house of it vnto this daye. And so Jehu destroyed Baall out of Israell. But from the synnes of Jeroboam the sonne of Nabat, whiche made Israell to synne: Jehu departed not, neyther from folowyng of them (neyther forsoke he) the golden calues that were in Bethel and in Dan. And the Lord saide vnto Jehu, because thou hast done ryght wel, in bryngyng to passe the thynge that is ryght in myne eyes, and hast done vnto the house of Ahab accordynge to al thinges that are in myne hert, therfore shal thy children vnto the fourth generacion syt on the seate of Israell. 4 Kt. 15
But Jehu cared not for this, to walk in the lawe of the Lorde God of Israell with all hys herte: for he departed not from the sinnes of Jeroboam, whiche made Israell to synne. In 6
those dayes the Lorde beganne to cut 3. Kt. 1.
Israel, shorte: * And Hazaell smote them in all the coastes of Israel, from Jordan eastewarde, euen all the land of Gilea, the Gadithes, the Rubenites, and them that were of Manasses, from Aroer vnto the ryuer of Arnon, euen Gilead and Basan. The reste of the wordes that concerne Jehu, and all that he dyd, and all hys power, are they not wrytten in the boke of the Chronicles of the kynges of Israell? And Jehu slept with his fathers, and they buryed hym in Samaria: and Jehoahaz his sonne reigned in hys steade. And the tyme that Jehu reygned vpon Israell in Samaria, is. xxviii. yeres.

The. xi. Chapter.

AND Athalia the mother of Ahaziahu when she saw that her sonne was dead, she arose, and destroyed al the kinges sede. But Jehosaba the daughter of kynge Joram, and sister of Ahaziahu, toke Joas the sonne of Ahaziahu, and stale hym from among the kynges sonnes that were slayne, and hys nource with him, out of a sleping chamber, and hid hym from Athalia, that he was not slayne. And he was with her hyd in the house of the Lorde sixe yere. And Athalia dyd reigne ouer the land. And the. vii. yere Jehoiada sent and fette the rulers ouer .C. hundreds, with the captaynes and them of the garde, and toke them to him into the house of the Lorde, and made a bonde with them, and toke an oth of them in the house of the Lord, and shewed them the kings sonne. And commaunded them saying: Thys is it that ye muste do, one thyrde parte of you, whose dewtye is to come on the Sabboth daye, shall kepe

B kepe the watch of the kynges house.
And another third parte shal kepe the
gate of Sur: and another third parte
shall kepe the gate which is behynde
them of the garde: and so shall ye kepe
the watch of the house of Messiah, and
two partes of you, that is, all that go
out on the Sabboth day, shal kepe ỹ
watch of the house of the Lord about
the kynge, and ye shall compasse the
kynge rounde aboute, and euery man
shall haue his weapon in his hande.
And whosoeuer commeth within the
ranges, let hym be slayne. And se that
ye bee wyth the Kyng, as he gooeth
oute and in. And the captaynes ouer
2.par.23a the hundredes dyd accordynge to all
thynges that ✠ Iehoiada the Priest
commaunded: and they toke euery man
hys men, that were to come in on the
Sabboth day, with them that should
go out on the Sabboth, and came to
Iehoiada the priest. And to the cap-
taynes ouer hundredes, dyd the priest
geue kyng Dauids speares and shyl-
des, that were in the temple. And
they of the garde stode, and euery man
had hys weapon in his hande rounde
about the king, from the right corner
of the temple to the left, along by the
C alter and the temple. And he brought
De.17.d out the kings son, and put the crowne
vpon him: and deliuered him ✠ the wit
2.pa.23d nes, and made him kyng, and annoyn-
ted hym. And they clapt theyr handes,
and sayde: God saue the kynge. ✠ And
when Athalia heard the noyse of the
runnyng of the people, she came to the
people into the temple of the Lorde.
And when she loked, behold, the king
stode by a pyllar as the maner was, & the
syngers, and the trompets by the
kynge, and all the people of the lande
reioyced, and blewe with trompettes.
And Athalia rent her clothes, & cryed:
Treason, treason. But Iehoiada the
priest commaunded the captaynes of
the hundredes that had the rule of the
hoste, and saide vnto them: Haue her
oute without the temple, that shee
may be within the ranges, and yf any
folowe her, kyl him with the sword:
for the priest had sayde: she maye not
be slayne in the house of the Lorde.
And they layd handes on her, till she
came into the way, by the which the
horses went into the kynges palace: D
and there was she slayne. ✠ And Ie- 2.pa.23e
hoiada made a bond betweene the lord
and the king, and the people, that they
should be the Lordes people, and also
betweene the kynge and the people.
And all the people of the lande went
into the house of Baal, and destroyde
it, his aultars also, and his images
brake they downe lustily, and slewe
Mathan the priest of Baal before the
aulters. And the priest set watche o-
uer the house of the Lorde, and tooke
the rulers ouer hundreds, the captai-
nes, and them of the garde, and all the
people of the lande. And they brought
the Kynge frome the howse of the
Lorde: and came by the waye of the
gate of them of the garde to the kyn-
ges palace. And he satte hym downe
on the Seate of the kynges. And all
the people of the lãde reioyced, and the
citie was in quiete. And they slewe
Athalia with the swearde, besyde the
kynges palace. Seuen yere olde was
Iehoas, when he began to reigne.

¶ The. xii. Chapter.

AND he began to reigne in the A
vii. yeare of Iehu. xl. yeare
reigned he in Ierusalem: and
hys mothers name was Zebiah, of
Beersheba. And he dydde that whiche
was good in the syght of the Lorde,
as long as Iehoiada the priest enfor-
med hym. But the hyll aultars was
not taken away, for the people offred
and burnt incense, yet vpon the hyll
aultares. And Iehoas sayde to the
Priestes: all the syluer of the dedi-
cate thynges that be brought vnto the
house of the Lorde in currant money,
that is to say, the moneye that euery
man is set at, and all the money that
euery man with a willyng heart ge-
neth and bringeth into the house of ỹ
Lord, let the priestes take it to thẽ eue
ry man of his aquaintance, to repaire
the broken places of the house, where

so euer any decay is founde. And so it came to passe, that vnto the .xxiii. yere of kinge Iehoas, the Priestes hadde mended nothynge, that was decayed in the temple. Then kynge Iehoas B called for Iehoiada the bishop, and ỹ priestes, and sayde vnto them: Whye repayre ye not the broke places of the temple? Now therfore, see that ye receyue no more mony of your acquaintaunce, except ye deliuer it to repayre the temple wythall. And the priestes consented to receiue no more mony of the people: except to repair the decayed places of the temple. But Iehoiada the priest tooke a chest, and bored a whole in the lid of it, and set it beside the altare on the righte side, as euerye man commeth into the Temple of the Lorde. And the priestes that kept the vessels, put there in all the mony that was brought into the house of the Lord. And it fortuned, that whē they sawe there was muche money in the chest, the kynges scribe and the hye 4.re.22.a priest came vp, and told the mony that C was found in the house of the Lorde, and put it into a bag. And they gaue the monye sealed, into the handes of them that executed the woorke, and that had the ouer syghte of the house of the Lord: and they brought it oute to the carpenters and builders (that wrought vpon the house of the Lord) and to masons, and hewers of stone: And they bought timbre and fre stone to repayre the decaye in the house of the Lord, and to all that went oute to mende the temple: how be it ther was not made for the house of the Lorde, bolles of syluer, instrumentes of musicke, basens, trompetties or anye vessellcs of golde: or vessellcs of siluer, of the money that was brought into the house of the Lorde: But they gaue that to the woorke men, and repayred therwith the house of the Lord. Moreouer, they reckened not with the men into whose handes they deliuered the money to be bestowed on woorkemen: for they did theyr businesse faithfully. Howbe it, trespasse mony, and sinne mony was not brought into ỹ house of the Lorde, for it was the priestes. Then came Hazaell kinge of Siria vp, and foughte agaynste Geth, and tooke it, and Hazael set his face to goe vp to Ierusalem. And Iehoas kyng D of Juda toke all the halowed things that Iehosaphat, Iehoram and Haziahu his fathers kinges of Juda had dedicate, and that he hymselfe had dedicated, & all the golde that was fownd in the Treasures of the house of the Lorde, and in the kinges house, and sente it to Hazael kinge of Siria, and so he departed from Ierusalem. The remnaunte of the woordes that concerne Iehoas, and all that hee dydde, are they not wrytten in the booke of the Chronicles of the kinges of Juda? And hys owne seruauntes arose, and wrought treason, and slewe Iehoas in the house of Millo, whan he came downe to Silla. Iehozabar the sonne of Semeath & Iehozabad, the sonne of Semer his seruaunts, smote him, and he died. And they buried him with his fathers in the Citye of Dauid. And Amaziahu his sonne raigned in his stede.

¶ The .xiii. Chapter.

IN the .xxiii. yere of Ioas the sone of Ihaziahu kynge of Juda, Ie- A hoahaz the sonne of Iehu, began to raigne ouer Israell in Samaria xvii. yere. And he wrought ỹ whiche was euel in the syghte of the Lorde, and folowed the sinnes of Ieroboam the sonne of Nabat, which made Israell to sinne, and departed not therfrom. And the Lord was angry with Israell, and deliuered them into the hand of Hazael king of Siria, and into the hande of Benhadad the sonne of Hazael all theyr dates. And Iehoahaz besoughte the Lorde: and the B Lord herd him. For he consydered the trouble of Israell wherby ỹ kinge of Siria troubled them. And the Lorde gaue Israell a deliuerer, so that they wēt out frō vnder the subiection of ỹ Sirians. And the children of Israell dwelt in theyr tentes as before time.

Neuer-

Neuertheleſſe they departed not frō the ſynnes of the houſe of Ieroboam, whiche made Iſraell ſinne, but walked in them. And there remayned an Idols groue ſtil alſo in Samaria.

Nether did he leaue of the people to Iehoahaz, but fifty horſmen, ten charets, and ten thouſand footemen: for
4.Re.8.b. the king of Syria deſtroyed them, and made them lyke threſhed duſte. The reſt of the woordes that concerne Iehoahaz, and all that hee dyd, and hys power, are they not wrytten in the boke of the Chronicles of the kinges of Iſraell? And Iehoahaz ſlept wyth hys fathers, and they buried hym in Samaria, and Ioas his ſonne raigned in his ſteade. In the.xxxvii. yeare of Ioas king of Iuda, began Iehoas the ſonne of Iehoahaz to raigne ouer Iſrahell in Samaria. xvi. yeare, and did that which is euell in the ſight of the Lorde, and departed not from all the ſinnes of Ieroboam the ſonne of
C Nabat, (that made Iſrael to ſin,) for he walcked therein. The remnaunte of the woordes that concerne Ioas, and all that hee dyd, and hys power wherwith he fought againſte Amaziahu king of Iuda, are they not wrytten in the Chronicle boke of the kynges of Iſrael? And Ioas ſlepte with his fathers, and Ieroboam ſate vpon hys ſeate. And Ioas was buryed in Samaria amonge the kynges of Iſraell. When Eliſa was fallen ſicke of hys ſickneſſe (wherof he dyed) Ioas the king of Iſraell came downe vnto him, and wepte before him: and ſayde: O my father, my father, the charet of Iſraell, and the horſmen of the ſame. Eliſa ſayde vnto him: take bowe and arowes. And he toke vnto him bowe
4.Re.13.c. and arrowes. And he ſaid to the king
D of Iſraell: put thyne hande vpon the bowe, and he put hys hande vppon it. And Eliſa put hys handes vpon the kinges handes, and ſaid: open a wyndowe Eaſtward, and whan he hadde opened it, Eliſa ſayde: ſhote, & he ſhot. And he ſayde: the arowe of healthe of the Lorde: and the arowe of healthe againſt Syria: for thou ſhalt ſmite Syria in Aphek, tyll thou haue made an end of them. And he ſaid, take the arowes, and he toke them. And he ſaid vnto the kynge of Iſraell: ſmyte the grounde, and he ſmote it thryſe, & ceaſed. And the man of God was angrye wyth him, and ſaide: thou ſhouldeſt haue ſmitten .v. or .vi. tymes (or .vii. times,) and then thou haddeſt ſmytten Syria, till thou haddeſt made an end of them, where nowe thou ſhalte ſmite Syria but thryſe. And ſo Eliſa dyed, and they buried him, and the ſouldiers of the Moabites came into the land, the ſame yeare. And it chaunced as ſome of them were buryinge a man, and ſpied the ſouldyers, they caſt the man into the ſepulchre of Eliſa. And whan the man was rolled downe, and touched the body of Eliſa, he reuiued, and ſtode vpon hys feete. But Ec. 48.8
Hazaell vexed Iſraell, al the dayes of Iehoahaz. And the Lorde had mercye on them, and pitied them, and hadde reſpect vnto them, becauſe of hys appoyntment made wyth Abraham, Iſahac and Iacob, and woulde not deſtroy them, nether caſt he them from hym as yet. So Hazaell, the kynge of Syria died, and Benhadad his ſonne raigned in his ſtead. And Iehoas the ſonne of Iehoahaz went agayne, and tooke oute of the hande of Benhadad the ſonne of Hazaell, the cities which he had taken away out of the hand of Iehoazah his father, in warre: for .iii. times did Ioas beate him, and reſtored the cityes vnto Iſrael agayne.

¶ The .xiiii. Chapter.

THe ſeconde yere of Ioas, ſonne of Iohoahaz kinge of Iſraell, raigned Amaziahu, the ſonne
of Ioas kyng of Iuda: he was .xxv. 2.pa.25.a
yeare olde, whan he began to raigne, and raigned .xxix. yeare in Ieruſalem, and his mothers name was Iehoadan, of Ieruſalem. And hee dyd that whyche is good in the ſyghte of the Lorde, yet not like Dauid his father: but did, accordinge to all thinges, as Ioas his father dyd.

Nether

B Nether were the hill aultares taken awaye: For as yet the people dyd sacrifice and burnte incense on the hyll
4.re.12.d aultares. And assone as the kingdome was setteled in his hande • it came to passe, that he slue his seruantes whiche had killed the kinge hys father.
But the childzen of those murtherers he slewe not, accozding vnto it that is wzytten in the booke of the lawe of
Deu.4.b Moses: wherin the Lozd commaunded, saying: • lette not the fathers dye
2.pa.25.a for the childzen, noz let the childzen be
Ie.31.c. slayne for the fathers: But let euerye
Eze.18.e manne be put to deathe for his owne
2.pa.25.c sinne. He slewe of Edom in the salte valey, • ten thousande, and tooke the castel on the rocke in the same battell,
C and called the name of it Joktheel vn to this daye. Then Amaziahu sente messengers to Jehoas the sonne of Jehoahaz sonne of Jehu kyng of Is-
Jud.9.c. rael, saying: come, let vs se eche other.
4.Es.4.b And Jehoas the king of Israel sente to Amaziahu kinge of Juda, sayinge: • did not a thistle that is in Libanon, sende to a Cedze tree that is in Libanon, saying: gene thy daughter to my sonne to wife: And the wylde beaste that was in Libanon, went and trode dowyne the thistel. Thou hast smitten Edom, thine harte hathe made thee pzoud: Enioy this giozy, and tarye at home. Why dost thou pzouoke to mischefe, that thou shouldest bee ouerthzowen, and Juda with thee? But Amaziahu wolde not heare. And Jehoas the king of Israel went vp, & he and Amaziahu kynge of Juda sawe eche other at Bethsames whych is in Juda. And Juda was putte to the
D swozde before Israell, and they fledde euerye man to theyz tentes. And Jehoas king of Israell tooke Amaziahu kynge of Juda, the sonne of Jehoas, the sonne of Ahaziahu, at Bethsames and came to Jerusalem, and brake dowyne the wall of Jerusalem from ỳ gate of Ephzaim to the cozner gate, foure hundzed cubites. And hee tooke all the golde and syluer, and all the vesselles that wer found in the house of the Lozde, and in the treasures of the kinges house, and the childzē toke he to be hys wardes, and returned to Samaria againe. The rest of the acts of Jehoas whiche he did, and his power, and how he fought wyth Amaziahu kynge of Juda, are they not wzytten in the Chzonycle boke of the kynges of Israel? And Jehoas slepte wyth his fathers, and was buryed at Samaria amonge the kynges of Israell: and Jeroboam his sonne raygned in hys stead. Amaziahu the sonne E
of Joas king of Juda, lyued after the deathe of Jehoas sonne of Jehoahaz king of Israel. xv. yeare. And the rēnaunte of the wozdes that concerne Amaziahu, are they not wzytten in the boke of the Chzonicles of the kinges of Juda? But thei cōspired a treson againste hym in Jerusalem: and when he fledde to Lachis, they sente after him to Lachis, and slewe hym there. And they bzought him on hozses, and he was buryed at Jerusalem with hys fathers in the citye of Da-
uid? And all the people of Juda toke 2.pa.26.b
Azaria, whiche was. xvi. yeare olde, and made hym kynge foz hys father 4.re.16.b
Amaziahu. He buylte • Elath, and bzoughte it againe to Juda, after that the king was laid to rest with his fathers. In the. xv. yeare of Amaziahu F
the Sonne of Joas kynge of Juda, was Jeroboam the Sonne of Joas made kynge ouer Israell in Samaria, and raigned. xli. yeare, and wzoughte that whyche was cupll in the syghte of the Lozde. Neyther turned he away from all the synnes of Jeroboam the sōne of Nabat, which made Israel to sinne. He restozed the coaste of Israell from the enterynge of Hemath vnto the sea of the wylderneste, accozdynge to the wozde of the Lozde God of Israell, whyche he spake by
the hande of hys seruaunte • Jonas Jon.1.a
the sonne of Amithay the Pzophette, which was of Geth hepher. Foz the lozd sawe howe ỳ the affliction of Israel was exceding bitter, in so muche ỳ the pzisoned and the fozsaken were at an end. And ther was none to help Israel, • And the Lozd saide not, that he 4.re.13.d
would

woulde put oute the name of Israell from vnder heauen, but he helped thē by the hande of Jeroboam the sonne of Joas. The rest of the wordes that concerne Jeroboam, and all that hee did, and his strength, which he executed in the warres, and howe he restored Damasco, and Hemath to Juda in Israel, are they not written in the booke of the Chronicles of the Kynges of Israell? And Jeroboam slept with his fathers, euen with the kinges of Israel, and Zacharia his sonne reigned in hys steade.

The. xv. Chapter.

In the twentie and seuen yere of Jeroboam king of Israell, beganne Azaria sonne of Amazia Kynge of Juda to reygne. 2.par.15.a Syxtene yeare olde was he when he was made king, and he reygned two and fyftie yeare in Jerusalem, and his mothers name was Jecholeiahu of Jerusalem. And he did that which was ryght in the syghte of the Lorde, accordynge to all thynges as dyd hys father Amaziahu: saue that the hil alters were not put away, for the people offred, and burned incense still on 4.reg.14.a the hylaultarcs. And the Lorde smote the kyng, and he was a leper vnto the day of hys death, and dwelt in a seuerall house at libertie, and Jotham the kynges sonne gouerned the pallace and iudged the people of the land. The rest of the wordes that concerne Azaria and all that he didde, are they not written in the boke of the Chronicles of the kinges of Juda? And so Azaria slepte wyth his fathers, and they buryed hym with his fathers in the Citie of Dauid, and Jotham hys sonne reygned in hys steade. In the xxxviii. yere of Azaria kinge of Juda did Zacharia the sonne of Jeroboam reygne vpon Israell in Samaria. vi. monethes: and wrought that whiche was euill in the syghte of the Lorde as did his fathers: and tourned not awaye from the sinnes of Jeroboam the sonne of Nabat, which made Israell to sinne. And Sallum the son of Jabes conspyred against him, and smote him in the syght of the people, and kylled hym, and reygned in his steade. The reste of the woordes that concerne Zacharia, beholde, they are wrytten in the booke of the Chronicles of the kynges of Israel. These be also the wordes of the Lord: whiche he spake vnto Jehu, sayinge: thy sonnes shall sitte on the seate of Israell in the fourth generation after the. And it came so to passe. Sallum the sonne of Jabes beganne to raygne in the. xxxix. yere of Azaria king of Juda: and hee raigned a monthe in Samaria. For Menahem the sonne of Gadi wente vp from Thirza, & came to Samaria, and smote Sallum the sonne of Jabes in Samaria, and slue hym, and raigned in hys steade. The rest of the wordes that concern Sallum, and the treason whyche hee conspired, beholde, they are wrytten in the booke of the chronicles of the kinges of Israel. The same time Menahem destroyed Thipsah, and all that were therein, and the coastes thereof from Therzahi. And (because they opened not to hym) hee smoote it, and rypt vp all theyr wemen with childe. The. xxxix. yeare of Azaria kinge of Juda began Menahem, the sonne of Gadi to raygne vppon Israel. x. yere in Samaria. And he dyd euell in the syghte of the Lorde, and tourned not awaye all hys dayes from the synne of Jeroboam the sonne of Nabat, whyche made Israell to synne. And Phul the kynge of Assiria came vpon the lande. And Menahem gaue Phul a. M. talentes of syluer that his hāde myght be with hym, and stablishe the kyngdome in his hande. And Menahem made a proclamation for the money in Israell, that all menne of substaunce shoulde geue the kyng of Assiria fifty sicles of siluer a peece. And so the kinge of Assiria turned backe again, and taried not there in the land. The rest of the woordes that concern Menahem, and all that hee dyd, are they not wrytten in the booke of the chronicles of the kings of Israel? and Menahem slepte with hys Fathers,

and

and Pekahia his sonne dyd in hys stede succede hym in the kingdome. In the fiftieth yeare of Azaria kyng of Juda, began Pekahia the sonne of Menahem to raigne ouer Israell in Samaria two yere, and dyd that which was euyll in the syght of the Lorde: and left not of from the sinnes of Jeroboam the sonne of Nabat, whyche made Israell synne. But Pekah the sonne of Remaliahu, whyche was a captayne of hys, conspired agaynste hym, and smote hym in Samaria, euen in the palace of the kynges house F wyth Argob and Aria: and with him were fyfty men of the Gileadites: & he kylled hym, and raygned in his roome. The rest of the woordes that concerne Pekahia, and al that he did: behold, they are written in the booke of the Chronicles of the Kynges of Israell. In the. ix. yeare of Azaria kyng of Juda, began Pekah the son of Remaliahu, to raigne ouer Israel in Samaria. xx. yere, and dyd euyl in the sight of the Lord, and turned not away from the synnes of Jeroboam the sonne of Nabat, that made Israel syn. In the dayes of Pekah kyng of Israel, came Thiglath Peleser kyng of Assiria, and toke Iton, Abel, Beth maacha, Janoah, Kedes, Hazor, Gilead, Galile, & all the land of Nephthali, and caryed thē away to Assiria. And Hosea the sonne of Ela conspi- G red treason against Pekah the sonne of Remaliahu, and smote hym, and slew him: and reigned in his stede in the xx. yeare of Jotham the sonne of Aziahu. The rest of the woordes that concerne Pekah, and all that he dyd, behold, they are written in the boke of the chronicles of the kinges of Israel. The second yeare of Pekah the sonne of Remaliahu king of Israel, beganne Jotham, the sonne of Aziahu king of Juda to reigne. Fiue and twentie yeare olde was he, when he began to reigne: and he raigned xvi. tene yeare in Jerusalem. Hys mothers name was Jerusa, the daughter of Zadok. And he dyd that which is ryghte in the syght of the Lorde: euen accordynge to all as dyd his father Aziahu, so dyd he. But the hyll aulters were not put away: for the people offered, and burnt incense stvll in the hyll aulters: he built the hither doore of the house of the Lorde. The rest of the woordes that concerne Jotham, and all that he dydde, are they not written in the boke of the Chronicles of the kynges of Juda. In those dayes the Lorde began to sende into Juda Rezin, the kyng of Syria, and Pekah the sonne of Remaliahu. And Jotham slept with his fathers, and was buryed with his fathers in the citie of Dauid his father, & Ihaz his sonne raygned in hys steade.

¶ The. xvi. Chapter.

The. xvi. yere of Pekah the son of Remaliahu king of Israel, Ihaz the son of Jotham king of Juda, began to raygne. Twentye yere olde was he, when he was made kynge, and raygned sixtene yeare in Jerusalem, and dyd not that whyche was right in the eyes of the Lord his God, lyke Dauid hys father: But walked in the waye of the kynges of Israel: yea, and made his sonne to go thorowe the fyre, after the abhominations of the Heythen, whome the LORDE caste out before the chylderne of Israell. And he offered, and burnt incense in the hyll aulters, and on the hylles, and vnder euerye thycke tree. Then Rezin kynge of Syria, and Pekah sonne of Remaliahu kyng of Israel came vp to Jerusalem, to fyghte. And they fought agaynst Ihaz, but coulde not ouercome hym. At the same tyme Rezin king of Syria, brought Elath agayn to Syria, and ryd the Jewes thence, And the Syrians came to Elath, and dwelte therein vnto thys daye. So Ihaz sente messengers to Thiglath Peleser kyng of Assiria, saying: I am thy seruant and thy sonne, come vp and deliuer me out of the hād of the kinge of Syria, and out of the hande of the kyng of Israel, whiche rise

2. pa. 28.

deu. 18.b
4. re. 21

Esa. 7.a
b

4. re. 14.f

3. re.

rile vp agaynste me. And Ahaz tooke the syluer & the gold, that was founde in the house of the Lorde, and in the treasures of the kynges house, and sent a reward to the kyng of Assiria.
Esai. 8. b . And the kynge of Assiria consented vnto hym. For the kynge of Assiria went vp against Damasco. And whē he had taken it, he caried awaye the people to Kyr, and slue Rezin. And kyng Ahaz went to Damasco, to mete Thiglath Pileser kynge of Assiria. And when kyng Ahaz saw an auitar
C that was at Damasco, he sent to Uria the priest, the patern of the auitar and the fashion of it, and all the worke manshyp therof. And Uria the priest made an auitar in all pointes like to the paterne which kynge Ahaz hadde sente from Damasco: euen so dydde Uria the priest make it, agaynst kyng Ahaz came from Damasco. And so, when the kyng was come from Damasco, he sawe the auiter, and ỹ king went to it, and offered thereon. And he burnt his burntofferyng, and hys meate offring, and powred his drinkofferyng: and sprinkeled the blood of his peaceoffrynges, beside the auitar that was by the brasen auiter, which was before the Lord, and set it without the temple betweene the auitare, and the temple of the Lord, and put it on the northside of the auitare. And kyng Ahaz commaunded Uria, the priest, and sayd: Upon the great auiter sette on fyre in the morninge, the burnteoffrynge, and in the euen, the
D meatofferyng, and the kynges burnte sacrifice and his meat offeryng, with the burnt offryng of all the people of the lande, and their meatoffryng, and their drynkoffrynges: and poure therby, all the blood of the sacrifice offerynges. But the brasen auitar wyll I come and see. And Uria the priestе dyd accordyng to all thynge as kynge
3.K. 7. d Ahaz commaunded hym. And kyng Ahaz brake the sydes of the bottoms and toke the lauer from of them, and tooke downe the lauatorie from of ỹ brasen oxen that were vnder it, and putte it vpon a pauement of stones.

And the vayle for the Sabboth (that they had made in the house) and the kynges entrie without tourned he to the house of the Lord for (feare of) the kyng of Assiria. The rest of the wordes that concerne Ahaz, what he did, are they not writen in the boke of the chronicle of the kings of Juda? And Ahaz slept with his fathers, and was buried with his fathers in the Citie of Dauid: and Hezekia hys soonne raygned in hys steede.

The .xvii. Chapter.

A
In the .xii. yeare of Ahaz kynge of Juda, began Hosea the sonne of Ela to reigne in Samaria vpon Israel .ix. yere, & dyd that which was euyll in the syght of the Lorde, but not as the kynges of Israel, that were before hym. And Salmanasar kyng of Assiria came vp agaynst him, and Hosea became his seruaunte, and gaue hym presentes. And the kyng of Assiria found treason in Hosea: for he hadde sent messangers to Sua kyng of Egypt, and brought no present vnto the kyng of Assiria frome yeare to yeare: and therfore the king of Assiria
3.re. 18. toke hym, & put hym in prison. And then the kyng of Assiria came vp thorowe out all the lande, and gat vp agaynst Samaria, and besieged it thre yeare. In the nynthe yeare of Hosea,
3. Es. 13 the kyng of Assiria toke Samaria, and caryed Israell awaye vnto Assiria, and put them in Hala, in Habor, by the riuer of Goza, and in the cities of the Medes. For it came to passe, that the chyldren of Israel synned agaynst the Lorde theyr God, whyche had brought them out of the lande of Egypte, frome vnder the hande of Pharao kynge of Egypt, and feared other goddes, and they walked in the ceremonies of the Heathen, whome the Lorde cast out before the children of Israel, and in the ceremonies whiche the kynges of Israell, had made. And the chyldren of Israell wente aboute to hyde those things that were not well, from the Lorde theyr God. And they buylte the hyle auiters in all theyr cities, bothe in the towres,

where

where they kepte watche, and also in the stronge townes. And they made them ymages and groues in euerye hye hyll, and vnder euery thicke tree. And there they burnte incense in all the hyll aulters as dyd the heathen, (whom the Lorde caryed awaye before them) and wrought wicked thynges to anger the Lorde withall: for they serued moste vyle ydoles, wherof the Lorde hadde sayde vnto them: • Ye shall do no suche thyng. And the Lorde testifyed in Israell and in Juda by all the prophetes, and by all the sears sayinge: • Turne from youre wycked wayes, and keepe my commaundementes and my statutes, accordynge to all the lawe whiche I commaũded your fathers, and which I sente to you by my seruauntes the prophetes. Notwithstandynge, they wouldе not heare, • but rather hardened theyr neckes lyke to the stubburnesse of their fathers that dyd not beleue in the Lorde their God. For they refused his statutes, and his appointment that he made with their fathers, and the wytnesses (wherewith hee witnessed vnto them:) and they folowed vanitye, and became vayne, and wente after the heathen that were
C round about them: concerning whom the Lorde had charged them, that they shuld not do lyke them. But they lefte the commaundementes of the Lorde their God, and made them y-
3 Re. 12 f mages of metal, • euen two calues: & made ydoll groues, and worshypped all the hooste of heauen, and serued
Deu. 18. Baal. • And they sacrificed theyr sonnes and their daughters in fire, and vsed witchcrafte and enchauntmentes, euen sellyng themselues to worke wickednesse in the syght of the Lord, and to anger him. And the Lorde was exceadyng wroth with Israell, and
3 Re. 12. d put them out of hys sight, • that there was lefte but the trybe of Juda only. Neuertheles, Juda also kept not the commaundementes of the Lord their God, but walked in the ceremonyes
D of Israell, which they made. And the Lorde caste vp all the seede of Israel, and vexed them, and delyuered them into the handes of spoylers, vntyll he had caste them out of his syght. For Israell deuided themselues from the house of Dauyd, and made them a kynge, euen Jeroboam the sonne of Nabat. And Jeroboam drew Israel away, (that they shoulde not folowe the Lorde) and made them syn a great synne. For the chyldren of Israell walked in all the synnes of Jeroboam which he dyd, and departed not there from, vntyll the Lorde put Israell awaye oute of hys syght, as he had sayde by all hys seruauntes the prophetes. And so was Israell caried away out of their owne lande, to Assiria, euen vnto thys daye. And the kynge of Assiria broughte men from Babilon, from Cutha, from Aua, frõ Hanath, and from Sepharuaim, and put them in the cityes of Samaria, in stede of the chyldren of Israell. And they possessed Samaria, and dwelt in the cities therof. And it fortuned, that at the begynnynge of their dwellyng there, they feared not the lord. And ỹ E Lorde sent lyons among them, which slue them. Wherfore, men sayde to the kyng of Assiria: The nations which thou hast translated, and put in the cities of Samaria, know not the lawe of the God of the lande, therefore he hath sente Lyons vpon them: and behold they slay thẽ, because they know not the maner of worshipping of the God of the lãd. Then the kyng of Assiria commanded saying: Carye thither one or twayne of the Priestes, whom ye brought thẽce, and let them go, and dwell ther, and teach them the fashion howe to serue the God of the countrey. And then one of the priestes whiche they had caryed thence came, and dwelte in Bethell, and taughte theym howe they shoulde feare the Lorde. Howebeit euery nation made theym Goddes of their owne, and put them in the houses of the hil aulters, whyche the Samarians hadde made, euery nacio in their cities wher F in they dwelt. The men of Babilon made Socoth, Benoth: and the men

of

of Cutha, made Nergal: and the men of Hemath made Asima. The Auites made Nibhaz and Charthak. And the Sepharnites burnt their childrē in ỹ fyre for Adramelech, and Anamelech, the Gods of Sepharuaim. And so they feared the Lord, & made them Priestes of the hyll aulters, whiche sacrificed for thē in the houses of the hyll aulters. And so they feared ỹ lord and serued theyr owen Gods after the maner of the people, whome they caried thense. And vnto this daye they doo after the olde maner: and neyther feare God, neither doo after their ordinācēs and customes, & after the lawe and commaundement which the lord
G commaunded the chyldren of Jacob,
Ge.32.e • whome he called Israell. And the
Lorde made an appoyntemente with
Jud.6.b them, & charged them, saying: • Feare
Je.30.a none other Gods, nor bowe your selues to them, nor serue them, nor sacrifice to them: but fear the Lord which brought you out of the land of Egipt with great power and a stretched out arme: him feare, and to him bowe, and to him doo sacrifice. The statutes, ordinaunces, lawe, and commandement which he wrote for you, se that ye be diligent to doo for euermore, and fear nat any other godddes. And the appoyntment that I haue made with you, see ye forget not, and feare none other goddes: but the Lorde youre God ye shall feare, and he shall deliuer you out of the handes of all your enemies. Howbeit, they did not herken, but dyd after their olde custome. And so these nations feared the lord, and serued theyr images also, lyke as dyd theyr chyldren, and theyr childrēs childzen. Euen as dyd theyr fathers, so do they vnto this day.

¶ The .xviii. Chapter.

IN the third yere of Hosea sonne of Ela kynge of Israhel, it came to passe, that Hezekia, the soonne
4.re.29a of Thaz kynge of Juda dyd reygne.
• Twentie and fiue yere old was he, whan he began to reigne, and reigned xxix. yere in Jerusalem. His mothers name also was Abi, the daughter of Zacharia, and he dyd that whiche is right in the sight of the Lorde, accordyng to all as dyd Dauid his father.
Deu.7.A
4.re.23.b
• Nu.21.B
• He put awaye the hyll aulters, and brake the ymages, and cut downe the groues, and all to brake the • brasen serpent that Moyses had made. For vnto those dais the childzen of Israell dyd burn sacrifice to it, and he called it Nehustan. He trusted in the Lorde God of Israell, so that after hym was none lyke hym amonge all the kynges of Juda, neyther were there any suche beefore hym. For he claue to the Lorde, and departed not from hym, but kepte his commandementes, which the Lorde commaunded Moyses: And the Lorde was with hym: so that he prospered in all thynges whyche he toke in hand. And he rebelled agaynst the kyng of Assiria, and serued him not. He smote the Philistines euen vnto Aza, and ỹ C
4.re.27.a costes therof, both casteis where they kepte watches, and stronge cities. • And in the fourth yere of kyng Hezekia, which was ỹ seuēth yere of Hosea, sonne of Ela kyng of Israell) it fortuned, that Salmanazar kyng of Assiria came vp agaynst Samaria, and besieged it. And after thre yeres they toke it euen in the syxte yeare of Hezekia: that is to say, the nynth yere of Hosea kynge of Israel. And Samaria was wonne. And the kyng of Assiria, dyd cary away Israell vnto Assira, and put them in Halah, and in Habor by the ryuer of Gozan, and in the cities of the Medes: because they would not hearken vnto the voice of the Lord their God: but transgressed his appointment, and all that Moses the seruaunt of the Lord [illegible] the earth [illegible] only art ỹ Lord God. And Isai the son of Amoz sente to Hezekia, saying: thus saith the lord God of Israell: that which thou hast prayed me concerninge Sennacherib king of Assiria, I haue herd it. This is therfore the worde that the Lorde hath sayde of hym: The byrgyn euen the daughter of Sion hath despysed

where they kepte watche, and also in the stronge townes. And they made them ymages and groues in euerye hye hyll, and vnder euery thicke tree. And there they burnte incense in all the hyll aulters as dyd the heathen, (whom the Lorde caryed awaye before them) and wroght wicked thynges to anger the Lorde withall: for they serued moste vyle ydoles, whereof the Lorde hadde sayde vnto them: • Ye shall do no suche thyng. And the Lorde testifyed in Israell and in Juda by all the prophetes, and by all the sears sayinge: • Turne from youre wycked wayes, and keepe my commaundementes and my statutes, accordynge to all the lawe whiche I commaũded your fathers, and which I sente to you by my seruauntes the prophetes. Notwithstandynge, they wouldе not heare, • but rather hardened theyr neckes lyke to the stubburnesse of their fathers that dyd not beleue in the Lorde their God. For they refused his statutes, and his appointment that he made with their fathers, and the wytnesses (wherewith hee witnessed vnto them:) and they folowed vanitye, and became vayne, and wente after the heathen that were round about them: concerning whom the Lorde had charged them, that they shuld not do lyke them. But they lefte the commaundementes of the Lorde their God, and made them ymages of medal, • euen two calues: & made ydoll groues, and worshypped all the hooste of heauen, and serued Baal. • And they sacrificed theyr sonnes and their daughters in fire, and vsed witchcrafte and enchauntmentes, euen sellyng themselues to worke wickednesse in the syght of the Lord, and to anger him. And the Lorde was exceadyng wroth with Israell, and put them out of hys sight, • that there was lefte but the trybe of Juda only. Neuertheles, Juda also kept not the commaundementes of the Lord their God, but walked in the ceremonyes of Israell, which they made. And the Lorde caste vp all the seede of Israel, and vexed them, and deliuered them into the handes of spoylers, vntyll he had caste them out of his syghte. For Israell deuided them selues from the house of Dauyd, and made them a kynge, euen Jeroboam the sonne of Nabat. And Jeroboam drew Israel away, (that they shoulde not folowe the Lorde) and made them syn a great synne. For the chyldren of Israell walked in all the synnes of Jeroboam which he dyd, and departed not there from, vntyll the Lorde put Israell awaye oute of hys syghte, as he had sayde by all hys seruauntes the prophetes. And so was Israell caried away out of their owne lande, to Assiria, euen vnto thys daye. And the kynge of Assiria broughte men from Babilon, from Cutha, from Aua, frõ Hanath, and from Sepharuaim, and put them in the cityes of Samaria, in stede of the chyldren of Israell. And they possessed Samaria, and dwelt in the cities therof. And it fortuned, that at the begynnynge of their dwellyng there, they feared not the lord. And ỹ Lorde sent lyons among them, which slue them. Wherfore, men sayde to the kyng of Assiria: The nacions which thou hast translated, and put in the cities of Samaria, know not the lawe of the God of the lande, therefore he hath sente Lyons vpon them: and behold they slay thẽ, because they know not the maner of worshipping of the God of the lãd. Then the kyng of Assiria commanded saying: Carye thither one or twayne of the Priestes, whom ye brought thẽce, and let them go, and dwell ther, and teach them the fashion howe to serue the God of the countrey. And then one of the priestes whiche they had caryed thence came, and dwelte in Bethell, and taughte theym howe they shoulde feare the Lorde. Howebeit euery nacion made theym Goddes of their owne, and put them in the houses of the hil aulters, whyche the Samarians hadde made, euery naciõ in their cities wher in they dwelt. The men of Babilon made Socoth, Benoth: and the men of

of Cutha, made Nergal: and the men of Hemath made Asima. The Auites made Nibhaz and Tharthak. And the Sepharnites burnt their childzē in ẏ fyre for Adramelech, and Anamelech, the Gods of Sepharuaim. And so they feared the Lozd, & made them Priestes of the hyll aulters, whiche sacrificed for thē in the houses of the hyll aulters. And so they feared ẏ lozd and serued theyr own Gods after the maner of the people, whome they caried thense. And vnto this daye they doo after the olde maner: and neyther feare God, neither doo after their ordinaces and customes, & after the law and commaundement which the lozd
Ge. 32. c commaunded the chyldzen of Jacob, • whome he called Israell. And the Lozde made an appoyntemente with
Jud. 6. b them, & charged them, saying: • Feare
Jer. 30. a none other Gods, noz bowe your selues to them, noz serue them, noz sacrifice to them: but fear the Lozd which brought you out of the land of Egipt with great power and a stretched out arme: him feare, and to him bowe, and to him doo sacrifice. The statutes, ordinaunces, lawe, and commandement which he wrote for you, se that ye be diligent to doo for euermoze, and fear nat any other godddes. And the appoyntmente that I haue made with you, see ye forget not, and feare none other goddes: but the Lozde youre God ye shall feare, and he shall deliuer you out of the handes of all your enemies. Howbeit, they did not herken, but dyd after their olde custome. And so these nations feared the lozd, and serued theyr images also, lyke as dyd theyr chyldzen, and theyr childzēs childzen. Euen as dyd theyr fathers, so do they vnto this day.

¶ The .xviii. Chapter.

IN the third yere of Hosea sonne of Ela kynge of Israhel, it came to passe, that Hezekia, the soonne
2 Pa. 29 a of Ahaz kynge of Juda dyd reygne. • Twentie and fiue yere old was he, whan he began to reigne, and reigned xxix. yere in Jerusalem. His mothers name also was Abi, the daughter of Zacharia, and he dyd that whiche is right in the syght of the Lozde, accozdyng to all as dyd Dauid his father.
Deu. 7. a 4. re. 23 b • He put awaye the hyll aulters, and
• Nu. 21 b brake the ymages, and cut downe the groues, and all to brake the • brasen serpent that Moyses had made. For vnto those dais the chyldzen of Israell dyd burn sacrifice to it, and he called it Nehustan. He trusted in the Lozde God of Israell, so that after hym was none lyke hym amonge all the kynges of Juda, neyther were there any suche beefore hym. For he claue to the Lozde, and departed not from hym, but kepte his commandementes, which the Lozde commaunded Moyses: And the Lozde was with hym: so that he prospered in all thynges whyche he toke in hand. And he rebelled agaynst the kyng of Assiria, and serued him not. He smote the Philistines euen vnto Aza, and ẏ C
4. re. 27 a costes therof, both castels where they kepte watches, and stronge cities. • And in the fourth yere of kyng Hezekia, which was ẏ seuēth yere of Hosea, sonne of Ela kyng of Israell) it foztuned, that Salmanazar kyng of Assiria came by agaynst Samaria, and besieged it. And after thze yeres they toke it euen in the syxte yeare of Hezekia: that is to say, the nynth yere of Hosea kynge of Israel. And Samaria was wonne. And the kyng of Assiria, dyd cary away Israell vnto Assira, and put them in Halah, and in Haboz by the ryuer of Gozan, and in the cities of the Medes: because they would not hearken vnto the voice of the Lozd their God: but transgressed his appointment, and all that Moses the seruaunt of the L[illegible]

that wil I beare. And the king of Assiria appoynted vnto Hezekia kynge of Juda thre hundred talentes of syluer, and thirty talentes of gold. * And
4.re.11 d D Hezekia gaue him all the syluer that was found in the house of the Lorde, and in the treasures of the Kynges house. At the same season did Hezekia rent the doores of the Temple of the Lord, and the pillers (which the sayd Hezekia king of Juda had couered ouer) and gaue theym to the kynge of Siria. And the king of Assiria sente Tharthã and Rabsaris and Rabsake from Lachis to king Hezekia wyth a great hoste againste Jerusalem. And they went vp, and came to Jerusalẽ, and gat them vppe, and stoode by the conduit of the vpper poole, whiche is in the way of the fullers fielde. And whan they hadde called to the kynge,
Mat. 1.b there came out to them. * Eliakim the sonne of Elkia which was steward of houshold, and Sobna the Scribe, and Joah the sonne of Asaphe, the recorder. And Rabsake said vnto them: Tell ye Hezekia I praye you: thus sayeth the great king, euen the king of Assiria: what confidence is thys that thou haste? Doute thou speake such a light worde in dede? By councell and power, I will be ready to make war.
E On whome then doest thou truste,
Esa.36 a that thou rebellest against me? * doest
Ezc.29 a thou trust in the staffe of thys broken rede of Egipt, on which if a mã lean,
2.pa.32 c it wil go into hys hand, and pearse it. Euen so is Pharao king of Egypte, vnto all that trust on him. * If ye say vnto me, we truste in the Lorde oure God: Is not that hee, whose hill aultares, and hys other aulters, Hezekia hath put downe, and hath said to Ju[illegible] Jerusalem, ye shall worshippe [illegible] here in J[illegible]alẽ.

menne? Moreouer, am I come now wythout the biddinge of the Lorde to this place, to destroy it? the Lorde sayd to me: goo vp to this land, and destroy it. And Eliakim the sonne of Helkia F and Sobna, and Joab said vnto Rabsake: speake (I praye thee) to thy seruaunts in the Sirians language, for we vnderstand it: and talke not with vs in the Jewes tounge, in the eares of this people that are on the wall. And Rabsake sayde vnto them: hathe my master sente me to thy master & to thee, to speake these wordes? Hath he not sent me because of the men whych sytte on the wall, that they maye eate theyr owne donge, and drincke theyr owne pisse wyth you? And so Rabsake stode, and cried with a loud voice in the Jewes language, and spake, saying: heare the sayinge of the greate king of Assiria. Thus sayth the king: let not Hezekia begyle you, for he shal not be able to deliuer you out of mine hande: neyther let Hezekia make you to trust in the Lorde, saying: the Lord shall surely deliuer vs, and this citye shall not be geuen ouer into the hand of the king of Assiria. Harke not vnto Hezekia: for thus sayeth the kynge of Assiria. Deale kindlye wyth me, & come oute to me. And then eate euerye man of his owen vine, and of his owen fygge tree, and drincke euerye man of the water of hys owne well, tyll I come, and fet you to as good a land as youres is: a land of corne and wine, a land of bread and vineyardes, a lande of oyle, of Oliue trees, and of honye: that ye may liue, and not die. And harken not vnto Hezekia, for he begileth you, saying: the Lord shall deliuer vs. * Hathe euery one of the Gods of the Esa.10 b
nacions deliuered his land, out of the Esa.36
hand of the king of Assiria? where is 4.re.32
the God of Hamath, and of Arphad? and where is the God of Sepharnaim, Hena and Jua? did they deliuer Samaria out of myne hand? & what God is among al the gods of the nacõs that hath deliuered his lande out of myne hand. Shal the Lord deliuer Jerusalem oute of mine hande? But they

But they that wer of the people held theyr peace, and aunswered hym not a woorde: for the kinge had commaunded, sayinge: answere him not. Then Eliakim which was the stewarde of the housholde, and Sobna the scrybe, and Joah the sonne of Asaph the recorder, came to Hezekia wyth theyr clothes rent, and tolde him the woordes of Rabsake.

¶ The. xix. Chapter.

I

Esa. 37 a

SO it cam̃e to passe, that when kynge Hezekia heard it, he rente hys clothes and put on sacke, and came into the house of the Lord, and sent Eliachim which was the stewarde of his housholde, and Sobna the scribe, and the elders of the Prestes clothed in sacke, to Isay the prophete the sonne of Amoz: And thei said vnto him, thus sayth Hezekia: This day is a day of tribulation, and of rebuke and blasphempe. For the childzen are come to the byrth, & ther is no strēgth to bee deliuered. Peraduenture the Lorde thy God wyll heare all the woordes of Rabsake, whom the king of Assiria hys master hath sent, to rail on the lyuynge God, and to rebuke him wyth woordes, which the Lorde thy God hath heard: And lift thou vp

B thy prayer for the remnaunt that are left. So the seruauntes of kynge Hezekia came to Isay. And Isay sayde vnto them: So shall ye saye to youre master: Thus sayth the Lord: be not afrayde of the woordes whiche thou haste hearde, with whiche the yonge men of the kinge of Assiria haue rayled on me. Beholde, I wyll put hym

Esa. 36. c in another mind, and he shal heare tidinges, and so retourne to his owne lande: And I wyll bringe to passe. that he shall fal vppon the swearde, Ier. 32 d euen in hys owne land. And Rabsake went backe againe, and found the king of Assiria fightyng against Libna: for he had heard, how that he was departed from Lachis. And when he heard men say of Thirhaka kyng of the blacke Moores: Beholde, hee is come oute to fyghte againste thee, he departed, and sente messengers vnto Hezekia, sayinge: Thus speake to Hezekia kyng of Juda, saying: Lette not thy GOD dysceaue thee, in whom thou trustest, saying: Jerusalem shall not bee deliuered into the hand of the kyng of Assiria. Behold thou hast heard, what the kynges of Assiria haue done to all landes, howe C they haue vtterly destroyed thē. And shalte thou (alone) escape? Haue the Gods of the heathen deliuered them, which mine aunsetries haue destroyed? As Gozan, and Haran, Rezeph, and the childzen of Eden which wer in Bithasar? where is the kynge of Hamath, and the kinge of Arphad, the king of the citie of Sepharuaim, and of Hena and Jua? So Hezekia receiueth the letter of the hand of the messengers, and red it: And Hezekia went vp into the house of the Lorde, and layde it abroade before the Lorde. And Hezekia prayed before the Lord. and sayde: O Lorde God of Israell, whyche dwellest betweene the Cherubs, thou art God alone ouer all the kyngedomes of the earth, thou haste made heauen and earth: Lorde, bowe downe thyne eare, and heare: Open Lorde thyne eyes) I beseche the, and se: and heare the woordes of Sennacherib whiche hath sente this man to rayle on the liuing God. Of a trueth Lorde, the kinges of Assiria haue destroyed nations and theyr landes, and haue set fyre on theyr gods. For they were no Gods, but the worke of the handes of man: euen of woodde and D stone. And they destroyed thē. Nowe therefore, O Lorde oure God, I beseche thee, saue thou vs out of his hand that all the Kingedomes of the earth may know, that thou only art the Lord God. And Isai the son of Amoz sente to Hezekia, saying: thus saith the lord God of Israell: that which thou hast prayed me concerninge Sennacherib king of Assiria, I haue herd it. This is therfore the worde that the Lorde hath sayde of hym: The byrgyn euen the daughter of Sion hath despysed

thee, & laughed the to scorne (O thou kyng of Assiria) the daughter of Ierusalem hath shaken her head at thee.
mat.23,d . Whom hast thou rayled on, & whom
zacha.2.d hast thou blasphemed? Agaynst whō
Acts.9.a hast thou exalted thy voyce, and lyfted vp thyne eyes so hye? Euen agaynst the holy of Israell. By the hande of thy messengers thou haste rayled on the Lord and sayd: With the multitude of my charettes, I am come vp to the toppes of the mountaines, euen along by the sides of Libanon, and I wyll
E cut downe the hye Cedar trees, and the lusty fir trees therof: and I wyll go into the lodgyng of his nest, & into the wood of his playn. I haue digged and dronke stronge waters, and with the step of my goyng wil I dry all the water pooles that are besieged. Haste thou not herd, how I haue ordeyned such a thyng a great whyle a go, and haue prepared it from the beginning? And shall I not nowe bryng it forth, that it maye destroye, and to brynge ‡ stronge Cityes into wast heapes of stones? And the enhabitoures of them shalbe of litle power, and faint herted,
Psal.37a and confounded, and • shalbe lyke the grasse of the field, or grene herbe, or as the haye on the toppes of the houses, or as the corne that is vnrype, & smitten with blastyng. I know thy dwelyng, thy commynge out, and thy goyng in, (and thy waye) and thy furye
F agaynste me. And because thou rageste agaynst me, and thynkste thy selfe so blessed: this is come vppe vnto myne eares, and I will put my hoke in thy nostrels, and my byt in thy lippes, and wyl bryng the backe agayne, the same waye thou camest. And thys shalbe a signe vnto the (O Hezekia.) Ye shal eate this yere of such thinges as growe of them selues, and the next yere such as come vp of those that vpd growe of theyr owne accorde. And the thirde yere sowe ye and reape, plant vineyardes, and eate the frutes therof. And it that is escaped and lefte of the daughter of Juda, shall yet agayne take rotynge downe warde, and beare frute
G vpwarde. For out of Ierusalem shal go a remnaunt, and a number that shal escape out of mount Sion: the zele of the Lord of hoostes shall brynge thys thyng to passe. Wherfore, thus sayeth the Lorde, concernynge the kynge of Assiria: he shall not come to this citie, nor shoote an arrowe into it, nor come before it with shylde, nor caste banckes against it: but shal go backe agayne the waye he came, and shall not come into this citye, sayth the Lorde. For I wyll defend this citye, to saue it, for myne owne sake, and for Dauid my seruantes sake. And so it came to passe, that the selfe same night, the angell of the Lorde went out, and smote in the hooste of the Assirians an hundred, foure score and fyue thousande. And when the remnaunte were vp early in the morenyng: they sawe, they Tob.1.d were all dead coarses. • And so Sennacherib kyng of Assiria auoyded and departed, and went againe, & dwelt at Ninive. And it fortuned, that as he was in a temple worshippyng Nisroch his god, Adramelech and Sarasar his owne sonnes smote him with the sweard. And they escaped into the land of Armenia, and Asarhaddon his sonne raygned in his steade.

¶ The .xx. Chapter.

I 2par.32.f Esa.38a

About that time • was Hezekia sicke vnto the death. And the prophet Isay the sonne of Amoz came to him, and said vnto him: Thus sayth the Lord: put thine housholde in an order, for thou shalte dye, and not lyue. And Hezekia turned his face to the wall, and prayed vnto the Lord, saying: I beseech the nowe, O Lord: remember how I haue walked before thee in the trueth, and with a perfect hert, & haue done that whiche is good in thy syghte, and Hezekia wept sore. And it fortuned that afore Isay was gone out into the middle of the court, the worde of the Lord came to hym, sayinge: Turne agayne, and tell Hezekia the captaine of my people: Thus saith the Lorde God of Dauid thy father: I haue herde thy prayer, and sene thy teares. And beholde, I
B wyll heale thee, so that on the thirde

day

daye thou shalte go vp into the house of the Lorde. And I wyll adde vnto thy dayes yet fyftene yeare, and wyll delyuer thee and thys citye out of the hande of the kyng of Assiria, and will defende thys Cytye for myne owne sake, and for Dauyd my seruauntes sake. And Isay sayde: Take a lompe of fygges. And they toke and layed it on the sore, and he recouered. And Hezekia sayde vnto Isay: What shall be the sygne, that the Lorde wyll heale me, and that I shall go vppe into the house of the Lorde the thirde day? Isay answered: thys sygne shalte thou haue of the Lorde, that the Lorde will
Eccl.48c do that he hath spoken. • Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia answered: it is a lyght thynge for the shadow to go downe ten degrees. (nether is ỹ my desyre) but if the shadow now go backeward ten degrees, it is no lyght thynge. And Isay the
Eccl.48c prophete called vnto the Lorde, • and he brought the shadowe ten degrees C backeward, by whyche it had gone
Esa.38a downe in the dyall of Ahaz. • The same season Berodach Baladan the sonne of Baladan kyng of Babilon sent letters and a present vnto Hezekia, for he had heard howe that Hezekia was sick. And Hezekia was glad of them, and shewed them al his treasure house, syluer, golde, odoures, precious oyntement, all the house of hys armory, and all that was found in his treasures: ther was nothynge in hys house, and in al his realme, that Hezekia shewed them not. And Isay the prophet came vnto king Hezekia, and sayd vnto him: What said these men, & from whence came they to thee? And Hezekia sayd: they be come from a far countrey, euen from Babylon. And he sayde agayne: What haue they sene in thy house? Hezekia answered: all the thynges that are in my house, haue they sene: there is nothynge among my treasures, that I haue not shewed thē. And Isay sayd vnto Hezekia: heare the worde of ỹ Lorde: Behold the dayes come, that al that is in thy house, and what soeuer thy fathers haue layde vp in store vnto this daye, • shalbe caried into Babylon, and nothyng shalbe left, sayth the Lorde. And of thy sonnes (that shall procede oute of the, and whiche thou shalt beget) shall they take awaye, and they shall bee chamberlayns in the palace of the kyng of Babylon. And Hezekia said vnto Isaye: Welcome be the worde of the Lorde, whyche thou haste spoken: And he sayde: Shall there not be peace and truthe in my dayes? The remnant of the wordes that concerne Hezekia, and all his power, and how he made a poole, and a conduite, and brought water into the citie, are they not written in the boke of the Chronicles of the kynges of Juda? • and Hezekia slepte wyth hys fathers, • and Manasse hys sonne reygned in hys stede.

4.re.14&
and. 25. b
Jer. 20. b

2. pa. 32
Mat. 1. a

C The. xxi. Chapter.

A

Manasse • was. xy. yeare olde when he began to reign, and reigned. lv. yeare in Jerusalem: hys mothers name also was Hephziba. And he dyd euyll in the syghte of the Lorde, euen after the abhomynations of the Heathen, whom the Lorde caste out before the childzen of Israell. For he went and buylt vp the hill aulters, • which Hezekia his father had destroied. And he reared vp aultars for Baal, and made Idolgroues (as did Ahab king of Israel) & worshipped al the host of heauen, & serued them. And he buylte aulters in the house of the Lord, of which the Lord said: • In Jerusalem wil I put my name. And he buylt aulters for all the hooste of heauen, euen in two courtes of the house of the Lord. • And he offered his sons in fyre, and gaue hede vnto wytchcraft & sorcerie, and mainteyned workers with spirites, and tellers of fortunes, & brought muche wyckednesse in the syghte of the Lord to anger hym. And he putte an ymage of a grone) that hee hadde made euen in the Temple, of whyche the LORDE hadde sayde

2. pa. 32 a
Deu. 18.

4.re, 18. a

2. Re. 7 a
3. re. 9. b

Leu. 20 d
deu. 18. b
4.re, 16 a

to Dauid & to Salomō his sonne • in
3 Reg. 9a this house and in Jerusalem (which
I haue chosen out of all trybes of Is-
rael) wil I put my name for euer. Ne-
ther wyll I make the fete of Israell
moue any more out of the land, which
I gaue their fathers: so that they wyl
obserue and do all that I haue com-
maunded them: and accordynge to all
the lawe that my seruaunte Moyses
commaunded them. But they herke-
ned not: and Manasse led them out of
the waye, to do more wickedlye then
did the heathen people, whō the Lord
destroyed before the chyldren of Is-
rael. And the Lorde spake by his ser-
uauntes the prophetes, sayinge: Be-
cause Manasse kynge of Juda hath
done such abhominacions, and hath
wrought more wickedly then all that
the Amorites (whiche were before
him) dyd: and hath made Juda synne
also with hys ydoles. Therfore thus
Jer. 19.a sayth the Lorde God of Israel. • Be-
C holde, I wyll brynge such euyll vpon
Jerusalē and Juda, that who so hea-
reth of it, both his eares shall tyngle.
And I wyll stretch ouer Jerusalem
the squarynge lyne of Samaria, and
the plōmet of the house of Ahab. And
I wyll wype oute Jerusalem, as a
man wiperh a dysh, and when he hath
wiped it, tourneth it vpsyde downe.
And I wyll leaue the remnaunte of
myne enheritaunce, and delyuer them
into the hande of their enemyes, and
they shalbe robbed and spoyled of all
their aduersaryes: euen because they
haue done euyll in my syghte, and
haue angred me, sence the tyme their
fathers came out of Egypt vnto this
daye. And Manasse shedde innocent
blood exceadyngly much, tyl he reple-
nyshed Jerusalem from corner to cor-
ner, beside hys synne wherewith he
made Juda to synne, and to do euyll
D in the syght of the Lorde. The reste of
the wordes that concerne Manasse,
and all that he dyd, and his synne that
he synned, are they not wrytten in the
booke of the chronicles of the kynges
of Juda? And Manasse slepte with
hys fathers, and was buryed in hys
owne house, euen in the garden of Vz-
za: and Amon his sōne reygned in his
steade • Amon was .xxii. yeare olde 2par. 33b
when he beganne to reygne, and he
reygned two yere in Jerusalem. His
mothers name also was Mesulemeth
the daughter of Harum of Jotha. And
he dyd euyll in the sighte of the Lorde
(as hys father Manasse dyd,) and
walked in all the waye that hys fa-
ther walked in: and serued the ydoles
that hys father serued, and worshyp-
ped them. And he forsoke the Lorde
God of hys fathers, and walked not
in the waye of the Lorde. And the ser-
uauntes of Amon conspired agaynste
hym, and slue the kynge in hys owne
house. And the people of the land slue
all them that had conspired agaynste
kynge Amon, and the people made
Josia hys sonne kynge, in hys steade.
The rest of the wordes that concerne
Amon, what thinges he dyd, are they
not wrytten in the Booke of Chro-
nycles of the kynges of Juda? And
they buryed him in hys sepulchre, in
the garden of Vza: and Josia hys son
reygned in his steade.

¶ The .xxii. Chapter.

IOsia was • eyght yeare olde A
when he began to reygne, and 2par. 34a
he reygned .xxxi. yeare in Je-
rusalem. His mothers name also was
Jedida the daughter of Adaia of Boz-
cath. He dyd that which is ryghte in
the syght of the Lorde, and walked in
all the wayes of Dauid hys father,
and bowed neyther to the right hand,
or to the lefte. • And it came to passe, 2. pa. 34b
that in the .xviii. yere of the reygne of
kynge Josia, the kynge sent Saphan
the sonne of Azalia the sonne of Me-
sulam the scrybe, to the house of the
Lorde, saying: • Go vp to Helkia the 4 Re. 12b
hye Priestе, that he maye summe the
syluer, whiche is broughte into the
house of the Lorde, which the kepers
of the porch haue gathered of the peo-
ple, and lette them delyuer it into the
hande of them that do the worke, and
that haue the ouersyghte of the house
of the Lorde: And let them geue it to
them

them that wozke in the house of the
Lozde (to repayze the decayed places
of the temple, euen vnto carpenters
and masons, and wozkers vppon the
walles, and foz to bye timber, and free
stone to repayze the temple. Howbe-
it, let no rekening be made with them
of the money that is delyuered into
their handes, foz their vse is to deale
2par.34c faythfullye. • And Helkia the hye
priest sayde vnto Saphan the scrybe:
I haue founde the booke of the lawe
in the house of the Lozde, and Helkia
gaue the booke to Saphan, and he
redde in it. And Saphan the scrybe
came to the kynge, and broughte hym
woozde agayne, and sayde: Thy ser-
uauntes haue bestowed the money
(that was founde in the temple) and
haue delyuered it vnto them that do
the woozke, and that haue the ouer-
syghte of the house of the Lozde. And
C Saphan the scrybe shewed the kyng,
saying: Helkia the Priest hath dely-
uered me a booke. And Saphan red
in it before the kynge. And it foztu-
ned, that when the kynge had harde
the wozdes of the booke of the lawe,
he rente hys clothes. And the kynge
commaunded Helkia the Priest, and
Ahikam the sonne of Saphan, and
Achboz the sonne of Michaia, and
Saphan the scrybe, and Asahia a ser-
Jer.21.a uaunt of the kynges, sayinge: • Go
ye and enquire of the Lozde foz mee,
and foz the people, and foz all Juda,
concernynge the wozdes of this boke
that is founde. Foz greate is the
wzath of the Lozde that is kyndled a-
gaynste vs, because ourc fathers haue
not herkened vnto the woozdes of
thys booke, to do accozdynge vnto all
that, whiche is wzytten therein foz
vs. So Helkia the hye Priest, and
Ahikam, Achboz, and Saphan, and
Asahia wente vnto Hulda the pro-
phetysse, the wyfe of Sullam the son
of Thikua the sonne of Harham kee-
per of the wardzope: whiche prophe-
tisse dweit in Jerusalem in the house
of the doctrine, and they commoned
D with her. And shee answered them:
Thus sayeth the Lozde God of Is-
rael: Tell the man that sente you to
me: thus sayeth the Lozde: Beholde,
I wyll bzynge euyll vpon this place,
and on the inhabitoures thereof: (e-
uen all the wozdes of the boke which
the kynge of Juda hath red) because
they haue fozsaken me, and haue burnt
incense vnto other goddes, to anger
me with all the wozkes of their han-
des. My wzathe also shalbe kyndled
agaynste thys place, and shall not be
quenched. But to the kynge of Juda
(which sente you to aske councell of
the Lozd,) so shall ye saye: thus sayeth
the Lozde God of Israell, as tou-
chynge the wozdes whiche ye haue
harde: Because thyne herte did melt,
and because thou haste humbled thy
selfe before me, the Lozde, when thou
hardest what I spake agaynste thys
place, and agaynste the enhabitoures
of the same (howe that they should be
destroied and accursed:) and hath rent
thy clothes and wepte before mee: of
that also haue I harde, sayeth the
Lozde. Beholde therefoze, I wyll re-
ceyue thee vnto thy fathers, and thou
shalte be put into thy graue in peace,
and thyne eyes shall not see all the e-
uyll, whiche I wyll bzynge vppon
this place. And they brought the king
woozde agayne.

¶ The.xxiii. Chapter.

AND then • the king sente, and
gathered vnto him all the el-
ders of Juda and of Jerusa-
lem. And the kynge wente vppe into
the house of the Lozde, with all the
men of Juda, and all the enhabitours
of Jerusalem, with the Priestes and
Prophetes, and all the people bothe
small and greate. And he red in the
eares of them • all the wozdes of the
booke of the couenaunt, whiche was
founde in the house of the Lozde. And
the king stode by a piller • and made a
couenaunt before the Lozde, that they
shold walk after the Lozd, & kepe his
commandements, his witnesses, and
his statutes with all their herte, and

2par.34f
2Esd.8a
Jos.24,f

all their soule, & make good the wordes of the sayde appoyntmente that were wrytten in the forsayde booke. And all the people consented to the appoyntmente. And the kynge commaunded Helkia the hye Priest, and the inferiour Priestes and the kepers of the ornamentes, to bringe out of the temple of the Lorde, all the vessels that were made for Baall, for the ydole groues, and for all the hooste of heauen. And he burnt them without Jerusalem in the fieldes of Cedron, and caryed the asshes of theym into Bethel. And he put downe the ministers of Baal, whom the kynges of Juda had founded to burne incense in
4.re.23.a the * hill aulters and cities of Juda, that were rounde aboute Jerusalem, and also them that burnte incense vnto Baall, to the sunne, to the moone, to the planettes, and to all the hoste of heuen. And he brought out the ydols groue from the temple of the Lorde without Jerusalem vnto the brooke Cedron, & burnte it there at the broke Cedron, and stampt it to pouder, and cast the duste therof vpon the graues of the childzen of the people. And he brake downe the celles of the male stues that were by the house of the Lorde, where the women woue hangyngs for the ydoles groue. And hee C brought all the priestes oute of the cityes of Juda, and defyled the hyl aulters, where the priestes had burnt incense, euen from Geba to Beersleba, and destroied the aulters of the gates, that were in the enterynge in of the gate of Josia, the gouerner of the citye whiche were (as a man goeth in) on the left hand of the gate of the citie. Neuertheles the priestes of the hill aulters came not vp to the * aultare of the Lord in Jerusalem, saue only they dyd eate of the swete breade amonge their brethren. And he defiled * To-
Jere.7.b pheth which is in the valey of the childzen of Hinnom, no man should offer his sonne or hys daughter in fire to Moloch: he putte downe the horses that the kynge of Juda had geuen to the Sunne at the entrynge in of the house of the Lorde, by the chamber of Nathanmelech, the chamberlayne which was ruler of the suburbes, and burnt the charettes of the sunne with fire. And the aulters that were on the toppe of the parlour of Ahaz (whiche the kynges of Juda had made) and the * aulters whiche Manasse hadde 4 re.21.a
made in the two courtes of the house of the Lorde, dyd the kynge breake downe, and ranne thence, and cast the duste of them into the broke Cedron. And the hylaulters that were before Jerusalem on the ryght hande of the mounte Oliuet * (whiche Salomon 2.re.11.b
the kynge of Israell had buylded for Astaroth the Idoll of the Zidonnes, and for Chamos the Idol of the Moabites, and for Milchom the abhominable Idoll of the childzen of Ammon) those the kynge defyled: and brake the ymages, and cut downe the Idoll groues, and fylled their places with the bones of men. Moreouer
* the aulter that was at Bethel, the 3.re.13.a
hylaulter made by Jeroboam the son of Nabat (which made Israel sinne) bothe the aulter and also the hyll, he brake downe, and burnt the hylaulter and stampt it to pouder, and burnt the ydole groue. And as Josia turned D
hym selfe, he spyed the graues that were in the mount, and sent and fette the bones out of the graues, & burnte them vpon the aulter, to polute it, accordynge to the woorde of the Lorde that the man of GOD proclaymed, * whyche tolde the same woordes. 3.re.13.a
Then he sayde: What graue stone is yonder that I see? And the menne of the Cytye tolde hym: It is the sepulchre of the man of God, which came from Juda, and tolde the selfe same thynges that thou haste done to the aulter of Bethel. And he sayd: let him be: see that no man moue hys bones. And soo hys bones were saued, with the bones of a Prophete that came out of Samaria. And all the houses of the hylaulters in the cityes of Samaria, which ỹ kynge of Israel had made, to angre (the Lorde) withall: those Josia put oute of the waye, and

dyd

did to them accordinge to all the actes that he had doone in Bethell. And he sacrifised all the Priestes of the hyll aulters that were ther euen vpon the aulters, and burnt mennes bones vpon them, and returned to Jerusalem. And the kynge commaunded all the people, sayinge: • keepe the feaste of
2 Par. 35 a passeouer vnto the Lorde your God,
2 Esd. 1. a • as it is wrytten in the boke of thys
De. 16. a couenaunt. • There was no Passeo-
3 Esd. 1. c uer holden like that, from the dayes of the iudges that iudged Israell, and in all the dayes of the kynges of Israell, and of the kynges of Juda. In the .xviij. yere of king Josia was this passeouer holden vnto the Lorde in Jerusalem. And there to workers with spyrites, and southsayers, Images, ydols, and all the abhominatiõs that were spied in the lande of Juda, and in Jerusalem, those did Josia put out of the way, to performe the wordes of the lawe, which were wrytten in the booke, that Helkia the priest founde in the house of the Lord: Lyke vnto him, was there no kynge before hym, that turned to the Lord with all hys hearte, wyth all hys soule, and all hys myght, accordyng to all the lawe
F of Moses, nether after him arose ther any suche as he. Notwithstandynge the Lord turned not from the fearcenesse of his great wrathe (wherwyth he was angry agaynst Juda) because of all the prouocations that Manasse had prouoked him wythall. And the
4 Rg. 24 a Lord said: I I wil put Juda also, out of my sight, as I haue done away Israel, and wil cast of this city Jerusalem, whiche I haue chosen, and the house of which I saide: my name shal be there. The rest of the wordes that concerne Josia and all that he did, are
2 Pa. 25 d they not wrytten in the booke of the chronicles of the kynges of Juda?

• In his dayes Pharao Necho kyng of Egipt went vp against the king of Assiria to the riuer of Euphrates. And king Josia went against hym, and was slaine of him at Magiddo, when he had seene him. And hys seruauntes caryed hym deade from Magiddo, and brought hym to Jerusalem, and buryed hym in his owne sepulchre. And the people of the lande tooke Jehoahaz the sonne of Josia, & annoynted him, and made him kynge in hys fathers steade. Jehoahaz was xxiii. yeare olde when hee beganne to raygne, and raigned thre monthes in Jerusalem. His mothers name also was Hamiel, ỹ daughter of Jeremia of Libna. And he did euil in the sight of the Lorde, accordyng to all thinges, as his fathers hadde done. And Pha- G
rao Necho put him in bonds at Ribba in the lande of Hamath, that hee shoulde not raigne in Jerusalem, and put the land to a tribute of an hundred talentes of siluer, and a talent of gold. And Pharao Necho made Eliakim the sonne of Josia king in the roume of Josia his father, and tourned hys name to Jehoakim, and toke Jhoahaz awaye, whyche when hee came to Egipt, dyed there. And Jehoakim gaue the syluer and the gold to Pharao: and taxed the lande, to geue the money accordinge to the requeste of Pharao: requiring of euery man, (according to theyr habilitye) syluer and golde: euen of the people of the lande, to geue vnto Pharao Necho. Jehoakim was xxv. yeare olde when he began to raign, and he raigned a. xi. yere in Jerusalem. His mothers name also was Zebuda the daughter of Pedaia of Ruma. And hee did that whiche was euyll in the syghte of the Lorde, accordyng to al things as his fathers hadde done.

¶ The .xxiiij. Chapter.

IN his dayes came Nabuchodonosor kinge of Babilon vppe, and Jehoakim became his seruaunte
A thre yeare, and then turned, and rebelled against him. And the Lorde sente vpon him men of war from amõg the Caldeis, frõ amõg the Siriãs, out of ỹ moabites, and from the childzen of Ammon, and sent them against Juda,

to destroye it, accordyng to the saying of the Lorde, whiche he spake by his seruauntes the prophetes. Onely, at the byddyng of the Lord happened it so to Juda, to putte them oute of hys sight, for the synnes of Manasse, accordyng to all that he did: and for the innocent blood that he shed, and filled
B Jerusalem with innocent blood: and the Lorde wolde not be reconciled. The rest of the wordes that concerne Jehoakim, and all that he dydde, are they not written in the Booke of the Chronicles of the kynges of Juda?
Mat.1.b And so Jehoakim slepte with his fa-
Jer.22.f thers: and • Jehoachin his sonne reigned in his steade. And the kynge of Egypt came no more out of his land: for the kyng of Babylon had take frō the ryuer of Egypte, vnto the ryuer of Euphrates, all that pertayned to the kyng of Egypt. Jehoachin was xviij. yere old, and reigned in Hierusalē three monthes. His mothers name also was Nehusta, the daughter of Elnathā of Jerusalem. And he dyd that which was euil in the sight of ỹ Lorde, accordyng to all as his father
Dan.1.a had done. • In that tyme cam the seruauntes of Nabuchadnezar kynge of Babylon vp against Jerusalem, and the Citie was besieged. And Nabuchadnezar, the kyng of Babylon cam
C against the Citie: and his seruauntes
Ezek.2.a dyd besiege it. • And Jehoachin the kyng of Juda came out to the kynge of Babylon, he and his mother, hys seruauntes, his lordes, and his chāberlaines. And the king of Babylon
4.Re.20 tooke hym in the eighte yeare of hys
Esa.39.b reigne. • And he caried oute thense all the treasures of the house of ỹ Lord, and the treasures of the kynges house: & brake all the vessels of gold, which Salomon kyng of Israell had made in the temple of the Lord, as the lord hadde sayde. And he caryed away all Jerusalem, and all the Lordes, and all the stronge men of warre, euen ten thousande into captiuitie: and all craftes men, and keepers, none remai-
D nynge saue the poore[st] common peo-
Deut.28.b ple of the lande. • And he caried away Jehoachin to Babylon, and the kynges mother, and the kynges wyues, his chamberlayns, and them that wer mightie in the land: those caried he away into captiuitie from Jerusalem to Babylon. And all the actiue men of warr, euē.vii. thousand: & craftsmen and potters, a thousand. All that wer strong and apt for warre, did the king of Babylon bryng to Babylon captiue. • And the kyng of Babylon made Mathania his fathers brother, kyng in his steede, and chaunged his name to zedekia. • Zedekia was. xxi. yeare olde when he began to reigne, and he reigned eleuen yeare in Jerusalem. His mothers name also was Hamital, the daughter of Jeremia of Libna. And he dyd euyll in the syghte of the Lorde, accordyng to all as Jehoachim had don. For the wrath of the Lorde was moued agaynste Jerusalem and Juda, vntill he caste theym oute of his syghte. And Zedekia rebelled agaynst the kyng of Babylon.

Jer.24

2.pa.36. Jer.37

¶ The.xxv. Chapter.

AND it fortuned, • that in the
A ninth yeare of his reigne, the
Jer.39 and,52.a tenth day of the tenth month: Nabuchadnezar kynge of Babylon came, he & all his host agaynst Jerusalē: & pitched agaynst it, and made engins agaynst it on euery side. And the citie was besieged vnto the eleuenthe yere of kyng zedekia. • And the ninth
Ezr.3.d and.44. day of the moneth, there was so great honger in the citie, that there was no breade for the people of the land. And the citie was broken vp: and all the men of armes fledde by nyght away, thorow a gate which is betwene two walles, by the kynges gardeyne: the Chaldees lyeng about the citie. And
B the kyng wente the way toward the plain. And the souldiors of the Chaldees folowed after the king, and toke hym in the playne of Jericho, and all hys armye were scattered away from hym, and (lefte hym.) So they toke the kyng, and broughte hym to Nabuchadnezar, the kynge of Babylon

to Ribla, where they reasoned with hym. And they slue the sonnes of Zedekia before his eyes: and he put oute the eyes of Zedekia, and fettered hym with two chaynes, and caryed hym
C to Babilon. And ỹ seuēth day of the fyfth moneth, which is the nyntenth yere of kynge Nabuchadnezer kynge of Babilon, came Nabusaradan a seruaunte of the kynge of Babilon, and chiefe captayne of the men of warre, vnto Jerusalem: and burnt the house of the Lorde, and the kynges house, and all the houses of Jerusalem, and al ỹ great houses burnt he with fire. And all the soudiources of the Chaldees that were with the chiefe captaynes of the menne of warre, broke downe the wals of Jerusalem round about. But the rest of the people that were lefte in the cytye, and them that were fled to the kynge of Babilon, with the remnaunte of the commen people, dyd Nabusaradan the chyefe captayne of the men of warre, carye away: but the captayne of the souldyoures lefte of the poore of the lande, to
D dresse the vines, and to til the ground.
2.Re.7b Jer.52.c 1par.18b • And the pyllers of brasse that were in the house of the Lorde, and the sockettes, and the brasen lauatorye that was in the house of the Lorde dyd the Chaldees breake, and caryed all the brasse of theym to Babilon. And the pottes, shoueles, dressynge knyues, spones, and all the besselles of brasse that they ministred in, toke they awaye. And the fier pannes, and basens, and suche thynges as were of golde, and of syluer, them toke the chief captain away, euen two pillers, one lauatory, and the sockettes which Salomon had made for the house of the Lorde. The brasse of all these besselles was withoute wayght. The heyghth of the one pyller was .xviii. cubites, and the heade thereof was brasse, and three cubites hye, and vpon the head was there a wrethen worke, and pomgranates round about, all of
E brasse. And of the same fashiō was the second pyller with a wrethen worke. And the chiefe captayne of the men of warre toke Sarala the chiefe preste, and Zephoniah the hyest Preste saue one, and the three keepers of the holye thinges. And out of the citie he toke a chamberlayne, that hadde the oversyght of the men of warre, and .v. mē of them that were euer in the kynges presence, whiche were founde in the citie: and hym that was scrybe to the captaine of the hoste, which brought out the people of the lande to warre, and three skore mē of the people of the lande, that were founde in the Citie. And Nabusaradan the chiefe captain of the men of warre tooke these, and brought them to the kynge of Babylon to Ribla. And the kynge of Babylon smote theym, and slue theym at
F Ribla in the hand of Hanath. And so Juda was caried away out of theyr land. Howbeit, there remained people in the lande of Juda, whom Nabuchadnezar kyng of Babylon lefte, and made Gedalia, the sonne of Ahikam, the sonne of Saphan, ruler ouer them. And al the captains of the souldiors, and other men hearde, that the kinge of Babilon had made Gedalia gouerner: and there came to Gedalia Mazphah: Ismael the son of Nethania, Johannan the soonne of Karra, Sarala the son of Thanhumeth, the Netophatite, and Jezaania, the son of Maachati, and their men. And Gedalia sware to them, & to the mē whō they had with thē, & said vnto them: Feare not ye, because ye are the seruantes of the Chaldees: dwell in the
G land, and serue the king of Babylon and ye shalbe wel. But it chanced in the seuenth moneth, that Ismael the son of Nathania, the son of Elisama, of the kynges bloud, came, & ten men with him, and smote Gedalia, that he dyed: and so did he the Jewes and the Chaldees, ỹ wer with him at Mizpa. And al the people, bothe small and great, and the captains of warr arose, and came to Egypt: for they were afrayde of the Chaldees. Notwithstandyng yet in the seuen and thirtye yeare after Jehoachin kyng of Juda was caried away the seuen and twen-

tyes:

tye day of the tweluth moneth, Euilmerodach kyng of Babilon, the same yeare that he beganne to raygne, dyd lyfte vp the heade of Jehoachim kyng of Juda out of the prison, and spake kyndlye to him, and set his seat aboue the seat of the kinges that were with hym in Babilon: and chaunged hys prison garmentes. And he dyd euer eate breade before hym, all the dayes of hys lyfe. His portion was a continuall portion that was assigned him of the kyng, euery day a certaine as longe as he lyued.

¶ The ende of the fourth booke of the Kynges.

☞ The firste booke of the Chronicles called in Latin, Verba dierum: or after the Grekes, Paralipomenon: whiche the Hebrues call Dibre Haiamin, and recken both the bokes but for one.

¶ The fyrste Chapter.

A Gen, 5.a Dam • Seth, Enos Kenan, Malaleel, Jareth, Henoch, Methusalah, Lameth, Noah, Sem, Ham, and Japheth.

Gen.10e • The sõnes of Japheth, Gomer, Magog, Madai, Jauan, and Thubal, Meshech, and Thiras. The sonnes of Gomer, Aschenaz, Diphath & Thogarma. And the sonnes of Jauan, Elisa, and Tharsisa Citim, and Dodanim. The sonnes of Ham, Chus, and Mizraim, Phur, and Chanaan. The sonnes of Chus, Saba, and Hauila, Sabbetha, and Rhama and Sabtheca. And the sons of Rahma, Seba, and Dedan. And Chus begatte Nimrod and he began to be myghtye vppon the earth. Mizraim begat Ludim, and Anamim, Lahabim, and Napththuim, Phathrusim, and Casluim, of which came the Philistines and the Caphthorites. Canaan begat Zidon hys eldest sõne, and Heth, Jebusi, also and Amorie, and Giagasi, Heui, Araki, and Sini, and Aruadi, Zamari and Hemathi. The sonnes of Sem, Elam and Assur, Arphacsad, Lud and Aram, and Uz, Hul, and Gether, and Mosech. Arphacsad begat Selah, and Selah begatte Eber. And vnto Eber were borne two sonnes, the name of the one was Peleg, because that in hys dayes the lande was deuided. And his brothers name was Joktan. Joktan begatte Almodad, and Saleph, Hatzermaneth and Jerah, Haboram also and Usal, and Dikla, Ebal and Abimaell, and Seba, and Ophir, Hauila and Jobab. All these were the sonnes of Joktan, • Sem Arphacsad, Selah, Eber, Peleg, Rehu, Serug, Nahor, Therah, Abram otherwyse called Abraham. The sonnes of Abraham, Isahac and Ismael. And these are theyr generacions: Ge.11.b Ge.25.b • The eldest sonne of Ismaell was Nabaioth, then Kedar, Abdeel, and Mibsam, Misma, and Dumah, Massa, Hadad, and Thema, Jetur, Naphis and Kedma. These are the sons of Ismael. The chyldren of Ketura Abrahams concubine: she bare Zimram, JokSan, Medan, Madian, Isbok, and Suah. The chyldrē of JokSan, Seba and Dedan. (The children of Dedan, Assurim and Latussim, and Laomin.) The chyldren of Madian, Epha and Ephar, Henoch, Abida and Eldaa. • All these are the chyldren of Ketura. And so Abraham begat Isahac. The sonnes of Isahac, Esau and Israell. The sonnes of Esau, • Eliphaz, Rehuel, Jehus, Jaelam, and Korah. The children of Eliphaz, the man Omer, Zephi, and Gathan, Kenas, Thimna and Amalek. The chyldrē of Rehuel: Nahath, zerah, Samma-

Ge.25.b Ge.36.b

ma, and Mila. * The ſonnes of Seir:
Gt.36.d. Lotan, Sobali, zibeon, and Ana, Diſon, Ezer, and Diſan. The chyldren of Lotā: Hozi, and Homan: and Thimna was Lotans ſyſter. The children of Sobali: Alian, Manahath, Ebali, Hephi, and Onam. The ſoonnes of Zibeon: Aia, and Ana. And the ſonnes of Ana: Diſon. The ſoonnes of Diſon: Hamran, Eſban, Jithran, and Cheran. The ſonnes of Ezer: Bilhan, Zaeuan and zakan. The ſonnes of Diſan: Uz, and Aran. * Theſe ar
Gen.36.e D the kinges that reygned in the lande of Edom, before anye kynge reygned ouer the children of Iſraell: Bela the ſoonne of Beor, and the name of hys citie was Dinhoba. And Bela dyed, and Jobab the ſonne of zerah of Bozra reygned in his ſteade. And when Jobab was alſo deade, Huſam of the lande of the Themanytes reygned in hys ſteade. And whan Huſam was deade, Hadad the ſon of Bedad which ſmote Midian in the fielde of Moab, reigned in his ſtead: and the name of hys Citie was Auith. So Hadad dyed, and Samla of Maſreka reygned in hys ſteade. And Samla dyed, and Saul of Rehoboth by the ryuer ſyde, reigned in his ſteade. And whan Saul was deade, Baalhanan the ſon of Achbor reigned in hys ſteade. And Baalhanan dyed, and Hadad reigned in hys ſteade, and the name of hys citie was Phai, and his wyues name was Mehetabeel, the daughter of Matred the daughter of Meſaphab. Hadad dyed alſo, and ther wer dukes in Edom: Duke Thimna, Duke Aliah, and Duke Jetheth, Duke Aholibama, Duke Ela, Duke Pinon Duke: Kenaz, Duke Themam, duke Mibſar, Duke Magdiell, and Duke Iram. Theſe are the Dukes of Edom.

¶ The .ij. Chapter.

THeſe are the ſonnes of Iſrael: Ruben, Simeon, Leui, Juda, Iſachar, and Zabulon, Dan, Joſeph, Beniamin, Nephthali, Gad,
Gt.38.a and Aſſer. * The ſonnes of Juda: Er Onan, and Sela. Theſe three were borne vnto hym of Bath Sua the Cananiteſſe. And Er the eldeſt ſonne of Juda was euill in the ſyght of the Lorde, and he ſlue hym. And * Thamar his daughter in lawe bare hym Pharez, and Zara: and ſo all the ſons of Juda wer fyue. * The ſonnes of Pharez, Hezron & Hamul. The ſons of Zarah, Zimri, Ethan, Hemā, Chalchoi, and Dara: whiche were fiue in all. And the ſonnes of Charmi, * Achan that troubled Iſrael, tranſgreſſyng in the thyng that was damned. The ſonnes of Ethan, Azaria. The ſons alſo of Hezron that were borne vnto hym: Jerhemeel, Ram, and Chelubai. * And Ram begat Aminadab: and Aminadab begate Nahſon, a lorde of the chyldren of Juda. And Nahſon begate Salma, and Salma begat Boaz: Booz begate Obed: and Obed begate Iſai. * And Iſai begat his eldeſt ſonne Eliab: and Aminadab the ſecond, and Simaa the thyrde, Nathanael the fourthe, and Radai the fyfte, Ozem the ſyxte, and Dauid the ſeuenthe. Whoſe ſyſters were Zeruia, and Abigail. The ſonnes of Zeruia, Abiſai, Joab, and Azahel, thre. And Abigail bare Amaza: * the father of whyche Amaza was Jether an Iſmachite. And Caleb the ſonne of Hezron begat Aſuba, of his wyfe Aſuba, and Jerihoth, whoſe ſoonnes are theſe: Jeſer, Sobab, and Ardon. And whan Aſuba was dead, Caleb toke Ephzata, whyche bare hym Hur. * And Hur begatte Uri, and Uri begat Bezaleel. Afterwarde came Hezron to the daughter of Machir the father of Gilead, and toke her when he was thre ſcore yere olde. And ſhe bare hym Segub: and Segub begat Jair, whiche had thre and twentie cities in the land of Gilead. And he ouercam Geſſur & Aram & toke the townes of Jair from them, whiche dwelte in them: and Kenath, and the townes therof: euen thre ſcore townes. All theſe were the ſons of Machir, the father of Gilead. And after that Hezron was dead at Caleb in

Mat.1.a

Ruth.4.

Joſu.7.a

Mat.1.b B

1.re.16.b C

2.re.17.c

Ex.31.a

Ephra-

par.4.a. Ephrata, Abia Ebroms wyfe, bare
D hym Hur, father of Thekoa. And
the ſonnes of Jerhameell, the eldeſt
ſon of Hezron were: Ram the eldeſt,
Buna, Oren, Ozem, and Ahia. And
Jerhameel had yet another wife na-
med Atara, which was the mother of
Onam. And the ſonnes of Ram the
eldeſt ſonne of Jerhameell wer: Ma-
az, Jamin, and Ekar. The ſonnes of
Onam wer: Sammai, & Jada. The
E ſonnes of Sammai: Nadab and Abi
ſur. And the wife of Abiſur was cal-
led Abihail, and ſhe bare him Ahban
and Molid. The ſonnes of Nadab:
Seled and Appaim. And Seled dyed
without childzen. The ſonne of Ap-
paim: Jeſei. And the ſonne of Jeſei:
Sheſan. And the ſonne of Sheſan: Ah-
lai. And the ſonnes of Jada the bro-
ther of Samai: Jether and Jonathā.
And Jether dyed withoute childzen.
The ſons of Jonatham: Peleth and
Zaza. Theſe were the ſonnes of Jer-
hameell. Sheſan hadde no ſonnes, but
daughters. And Sheſan had a ſeruant
that was an Egiptiā named Jarha:
to whom hee gaue hys daughter to
wyfe: and ſhee bare him Athai. And
Athai begatte Nathan. And Nathan
begat zabad. And zabad begat Aphlal.
And Aphlal begat Obed. Obed be-
gat Jehu. And Jehu begat Azaria.
Azaria begat Helez. And Helez begat
Elaſa: Elaſa begatte Siſamai. And
Siſamai begatte Shallum. Shallum
begatte Jecamia: Jecamia begatte
F Eliſamah. The ſonnes of Caleb the
brother of Jerhameel: Maſa hys el-
1.re.25.d deſt ſonne, whiche was the father of
Ziph. And the ſonnes of Mareſa the
father of Hebron. The ſonnes of He-
bron: Corah, and Tapuah, Rekem,
and Sama. Sama begat Rahem the
father of Jerkoam. And Rekem be-
gat Sammai. The ſon of Sammai
was Maon. And Maon was the fa-
ther of Bethzur. And Epha a concu-
bine of Calebs bare Haran, and Mo-
ſa, and Gazez. Haran begatte Gazez.
The ſonnes of Jahdai wer: Regem,
Jothan, Gheſan, Pellet, Epha, and
Saaph. And Maacha was Calebs
concubin, of whom he begat Shemer
and Thirhana. And ſhe bare alſo Sa
G aph the father of Madmanna, and
Seua the father of Machbena, and Ioſ.15.b
the father of Gibea. And Achſa was Iudi.1.a
Calebs daughter. Theſe were the
ſons of Caleb, the ſonne of Hur, the
eldeſt ſonne of Ephrata: Shobali the
father of Kariath Jearim. Salma
father of Bethlehem, and Hareph the
father of Beth Gader, and Shobali
the father of Kiriath Jearim had ſon
nes: and he ſaw the halfe of the coun-
trey of the manſions. The kinredes
of Kiriath Jearim are theſe, the Ji-
thrites, the Happuthites, the Haſſu-
mathites, and the Hamiſraites. And
of them came the zarathites, and the
Eſthaulytes. The ſonne of Salma:
the Bethlehemites & Nethophatites
the glozye of the houſe of Joab, and
halfe the country of the manſions gat
the zaraites. The kinredes of the
wziters dwelte at Jabes, the Thi-
rathites, Shimeathites, Suchā-
thites, which are the Kenytes, that Iudi.1.d
cam of Hemath the father of the hous
of Rechab.

H

The.iii. Chapter.

I

These were the ſonnes of Da- 2.Re.3.a
uid which were bozne vnto
him in Hebzon, the eldeſt,
Ammon of Ahinoam the Iz-
raelitelle. The ſeconde Daniell of A-
bigail the Carmelitelle. The thyzde
Abſalom the ſonne of Maacha daugh
ter of Thalmai kinge of Gelur. The
fourth Adonia the ſonne of Haggith.
The fyfte Sephatia of Abital. The
ſixte Jethream by Egla hys wyfe.
Theſe ſyxe were bozne vnto hym in
Ebzon, and there hee reygned ſeuen
yeare and ſixe monethes. And in Je-
ruſalem he reygned thyzty and three
J yere. And theſe wer bozne vnto him 2.Re.5.i
in Jeruſalem: Shimeia, Sobab, Na-
than and Salomon. iiii. of Bathſua
the doughter of Ammiell, Ibhar al-
ſo and Eliſama, Elipalet, Noga,
Nepheg, and Japhia, Eliſama, E-
liada, and Eliphelet, nine in nomber.
Theſe are all the ſonnes of Dauid,
beſide

beſyde the ſonnes of the concubynes, and Thamar was their ſiſter. Salomons ſonne was Rehoboam, whoſe ſonne was Abia: and Aſa was hys ſon, and Ieholaphat his ſonne: whoſe ſonne was Iozam: and hys ſon was C Ahezia: and Ioas was his ſonne. Amazia his ſonne, Azariah hys ſonne, and Iotham his ſonne. Ahaz was hys ſonne, Hezekia his ſonne, & Manaſſe his ſonne. And Amon was hys ſonne, and Joſia was his ſonne.

And the ſonnes of Joſiah were: the eldeſt ſonne Johanan, the ſecond Iehoakim, the thirde Zedekia, and the fourthe Sallum. The ſonnes of Iehoakim were, Ieconiah his ſonne, and Zedekiah hys ſonne. The ſonne of Ieconia, Aſſir, and Schealthiel his D ſonne. Malchiram alſo and Phedaia, Senazer, Iecamia, Hoſama and Nedabia. The ſonnes of Pedaia were: Zorobabel and Simehi. The ſonnes of Zorobabel, Meſulam, Hanania, & Selumith their ſiſter, and Haſubah, Ohel, Berechia, Haſadia, and Jubſabheſed fiue in numbre. The ſonnes of Hanania: Pelatia, & Jeſaia, whoſe ſonne was Rephaah, and hys ſonne Arnan, and his ſonne was Obadia, & his ſonne Sechania. The ſonnes of Sechaniah was Semaiah. And the ſonnes of Semaia were Hatus, Igeal, Bariah Maariah and Saphat, & Sela, ſixe. And the ſonnes of Maariah, wer Elioenai, Hezezia, and Azricam, thre. And the ſonnes of Elioenai were Hodaiah, Eliaſib, Pelelia, Akub, Johanam, Delaiia, and Anaui, ſeuen.

¶ The .iiii. Chapter.

THe ſonnes of Juda: Pharez. A Hezrom, Carmi, Hur and Soball. And Raia the ſonne of Gen.38.g Soball begate Iahath. And Iahath mn.46.b begat Ahumai and Lahad: and theſe are the kinredes of the Zorathites. And of theſe came the father of Etham, Jezraell, Jiſma and Idbas, & the name of their ſiſter was Hazlelpeni. Penuel was the father of Gedor. And Eſer the father of Huſa. And theſe are the ſonnes of Hur the eldeſt ſonne of Ephrata the father of B Bethlehem. And Aſhur the father of Thekoa had two wiues: Helcah and Naara. And Naara bare hym Ahuſam, Hepher, Themni and Hahaſtari. Theſe wer the ſonnes of Naarah. And the ſonnes of Helcah were Zareth, Jezoar and Ethnan. And Coz begat Anub and Zobeba, and the kynred of Aharhell the ſonne of Harum. And Jabes was more honourable then his brethren. And his mother called his name Jabes, ſaying: becauſe I bare hym with ſorowe. And Jabes called on the God of Iſrael, ſaying: If thou wylte bleſſe me in dede, and enlarge my coaſtes, and ſhalte let thine hand be with me, and wilt kepe me from euil, that it hurte me not? And God graunted hym hys deſire. C Chelub the brother of Suah begatte Mehir, which was the father of Eſhon. And Eſthon begatte Bethrapa and Paſeha, Thehinna the father of the citye of Nahas: theſe are the men of Recha. The Sonnes of Kenas: Othniel and Saraia. And ỹ ſonnes of Othniel wer Hathath. And Meonothi begat Ophran. And Seraia begat Joab the father of the valley of craftes menne (ſo called) becauſe they were craftes men. And the ſonnes of Caleb the ſonne of Iephunne were: Iru, Ela and Naan. And the ſonne of Ela was Kenas. And the ſonnes of Iehalelel were Ziph, and Ziphah, Thiria and Aſareel. And the ſonnes of Ezra were Iether and Mered, Epher, Ialon, Thahar, and Miriam, & Sammai, and Iiſbah the father of Eſthemoa. And hys wife Iehudia bare Iared the father of Gedor, and Heber, the father of Socho and Ieruthiel the father of Zanoah. And D theſe are the ſonnes of Bithiah the daughter of Pharao, whyche Mered tooke. The Sonnes of the wyfe of Hodia the ſiſter of Nathan the father of Keilah were Garmi and Eſthemoia the Maachathite. The ſonnes of Simeon wer: Ammon and Rimna, Benhanan and Thilon. And the ſonnes of Iſſi were: Zoheth, and Ben-

Ee.38.g Benzoheth. ✱ The ſonnes of Selah, the ſonne of Juda were: Er the father of Lecha, and Laada the father of Mareſa, and the kynreds of the houſholdes of them that wrought lynnen in the houſe of Aſbea. And Jokim & the men of Chozebah, and Joas and Saraph, which had the dominion in Moab, and Jaſubi Lethem. Theſe alſoo are woordes of olde. Theſe were potters, and dwelte amonge trees
E and hedges, ny vnto the king, becauſe of hys woorke. The ſonnes of Simeon were: Nemuel, Jamin, Jarib, zerah and Saul: whoſe ſonne was Sallum: and the ſonne of him was Mibſam, and hys ſonne was Miſma. And the ſonne of Miſma was Hamuel, and hys ſonne was zachur, and the ſonne of him was Semehi. Semehi had ſyxtene ſonnes, and ſyxe daughters. But hys brethren had not many children, neyther was all the kynred of them lyke to the children of Juda in multitude. And they dwelte at Barſebe, Molada, and at Hazar Sual, at Bilha, at Ezem, and at Tholad, at Bethuel, and Hozma, at ziklag, at Bethmarcaboth, Hazer, Suſim, at Bethbire, and at Saarym. Theſe wer theyr cities vnto ŷ reigne of Dauid. And theyr vyllages were Eram, and Ain, Rimmon, Tothen, and Aſan, fiue townes, & all theyr vil-
F lages that wer roũd about ŷ ſame cities vnto Baal. This is the habitation of thẽ, and their genealogy. Moſabab, and Jamelech, and Joſa the ſon of Amaſia: and Joel, and Jehu the ſonne of Joſibia, the ſonne of Saraia the ſonne of Aſiel, and Elioenai, and Jakoba, Jſohaia, and Aſaiah, Adiel, Jſimiel and Benaia: and ziza the ſon of Chiphi, the ſonne of Allon, the ſon of Jedaia, the ſon of zemri, the ſon of Semaia. Theſe are ŷ famous captaines in their kynredes, ſetting vp grete
G lye the houſe of theyr fathers. And they went to the entring in of Gedor, euen vnto the eaſt ſyde of the valley, to ſeeke paſture for their ſheepe. And they founde fat paſture and good, and a wylde land, quiete and fruitfull: for they of Ham had dwelte there before. And theſe nowe afore wrytten by name, came in the dayes of Hezekia king of Juda, and ſmote the tentes of theim, and the habitations that were founde there, and deſtroyed them vterly vnto this day, and dwelt in their roumes: becauſe there was paſture there for their ſheepe. And ſome of the children of Simeon wente to mount Seyr, euen fiue hundred men, hauing for theyr captaynes, Pheiatia, Nearia, Raphaia, and Vziell the ſonnes of Jſi: and ſmote the reſt of the Amalekytes, that were eſcaped, and they dwelt there vnto thys day.

¶ The .v. Chapter.

THe ſonnes of Ruben, the eldeſt ſonne of Jſracil: for aſmuche as hee was the eldeſt. Ge.49.a
and had defyled hys fathers bed, hys Exo.6.b.
birthryght was geuen vnto the ſonnes of Joſeph the ſoonne of Jſracil. Howbeit the genealogy is not reckened after hys byrthryght. For Juda, he preuayled aboue hys brethren, and of hys Tribe came the chiefe, and the byrthryghte was geuen to Joſeph. The ſonnes then of Ruben the eldeſt ſonne of Jſracil were: Henoch Phalu, Hezron and Charmi. The ſonnes of Joel: Samaiah hys ſonne, Gog hys ſonne, and Semhi hys ſonne, Micah hys ſonne, Reaia hys ſonne, and Baal hys ſonne, Beera his ſon. whom Thiglath Pilneſer kynge of Aſſiria, caryed awaye: for hee was a greate Lorde amonge the Rubenites. And when hys brethren in their kinredes, reckened the genealogye of theyr generations: Jeiel, and zachariah were the chyefe. And Baal the B
ſonne of Azan, the ſoonne of Sema, the ſoonne of Joel, dwelte in Aroer: and ſoo foorthe vnto Nebo, and Baalmeon. And eaſtewarde, hee enhabyted vnto the entrynge of the wyldernelle, from the ryuer Euphrates: for they had much cattel in the land of Gilead. And in the dayes of Saule,

they

they warred with the Agarits, which were ouerthrowne into their hande. And they dwelte in theyr tentes thorow out all the East land of Gilgal. And the childzen of Gad dwelte ouer againste them in the lande of Basan, euen vnto Salcha. And in Basan, Johel was the chiefest, and Sapham the nexte, then Janai, and Saphai.

And their brethren of the housholde of their fathers, wer Michael Meshullam, Seba, Jozai, Jahcan, Zia, Eber Seuen. These are the childzen of Abihail, the sonne of Huri, the sonne of Jeroah, the sonne of Gilead, the sonne of Michaell, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz.

Ahi (the sonne of Abdiel, the sonne of Guni) was a captain of the housholde of their fathers. And they dwelte in Gilead, in Basan, and in her townes, and in al the suburbes of Saron, and in theyr bozders. All these wer reckened by kinreds in the dais of Jotham kyng of Juda, and in the daies of Jeroboam kinge of Israell. The sonnes of Ruben, and of Gad, and of halfe the tribe of Manasse, were fightyng men, and hable to beare shield and sweard, and to shote with bowe, exercised in warre, euen foure and fourtye thousande, seuen hundzed and three score, that went out to the warre. And they fought with the Hagarites, with Jethur, Nephis and Nodab. And they wer helped of the Lozd against them, and the Hagarites wer deliuered into their hand, and so were al that wer with them. For they cryed to God in the battayle, and hee hearde them, because they put theyr trust in him. And they tooke of theyr cattell and of their camels, fifty thousande and two hundzed, and fifty thousād shepe, and two thousande asses, and of the soules of men, an hundzed thousande: and there D fel many wounded, because the warre was of God. And they dwelt in their steades, vntil the time that they were caried awaye. And the childzen of the halfe tribe of Manasse dwelte in the land, from Basan vnto Baal Hermō, and Senir, and vnto mount Hermō: for they were growen to a great multitude. And these were the heades of the housholdes of theyr fathers: Epher, and Jesi, & Eliel, & Azriell, Jeremia, and Hodauia, and Jachdiell, stronge men and valiaunte, famous men, and heades of the housholdes of theyr fathers. And they transgressed agaynste the God of theyr fathers, & went a whozing after the Goddes of the people of the lande, whome God destroyed before them: and God stirred vp the spirite of Phul king of Assiria, and the spirit of Thiglath Pilneser king of Assyzia, and caryed them away: euen the Rubenites, the Gaddites, and the halfe tribe of Manasse, and brought them vnto Halah, Habor, Hara: and to the riuer Gasan vnto this day.

The.vi. Chapter.

C The sonnes of Leui: Gerson, Cahath and Merari. • The sonnes of Cahath: Amram, Izahar, Hebzon and Uziell. The childzen of Amram: Aaron, Moses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar and Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begatte Boki. Boki begat Uzi. Uzi begatte zarahia. zarahia begatte Meraioth. Meraioth begate Amaria: and Amaria begate Ahitob. Ahitob begate zadoc: and zadoc begate Ahimaaz. Ahimaaz begat Azaria: and Azaria begate Johanam. Johanam begate Azaria, whyche ministred in the Temple, that Salomon builte in Jerusalem. • Azaria begate Amaria. Amaria begate Ahitob. Ahitob begate zadoc: and zadoc begat Sallum. Sallum begate • Helkia: and Helkia begate Azaria. Azaria begate Saraia: and • Saraia begate Jehozedech, And Jehozedech departed, when the Lozde caryed awaye Juda, and Jerusalem by the hande of Nabuchadnezer.

• The Sonnes of Leui: Gerson, Cahath, and Merari. And these be

I Ge. 46. b

2. pa. 26 c

B 4. Re. 22. 4. Re. 25

the

the names of the sonnes of Gerson: Libni and Shimhi. And the sonnes of Cahath were: Amram, Izachar, Hebron and Uziel. The sonnes of Merari: Mahli and Musi, and theese are the kinreds of Leui, concerning their fathers. The sonne of Gerson was Lobni, whose sonne was Iohath, and his sonne Zemma, and his sonne Joah, and his sonne Iddo, and his sonne
B Zerah, and his sonne Icathzai. The sonnes of Cahath: Aminadab, and his sonne Korah, and his sonne Assir, and his sonne Elkana, and his sone Ebiasaph, and his sonne Assir, and Thahath was his sonne, and Uriell his sonne, and Uzia his sonne, and Saule was his soonne. The soonnes of Elkana: Amasai, and Ahimoth, and Elkana. The soonnes of Elkana, Zophai, whose sonne was Nahath, and his sonne Eliab, and Jeroham his soone, and Elkana his sonne, and Samuell the sonne of hym. And the sonnes of Samuell: the eldest Vasni and Abia. The sonnes of Merari:
C Mahli, and his sonne Libni, and hys sonne Shimhi, and his sonne Uza, and his sonne Shima, and his sonne Hagia, and his sonne Asaia. And theselbe they, whome David set for to singe in the house of the Lorde, after that the Arke had rest. And they ministred before the dwellinge place, and the Tabernacle of witnesse with synginge, vntill Salemon had builte the house of the Lorde in Jerusalem. And then they waited on their offices, according to the ordre of them. Theese are they that waited with theyr children, of the sonnes of Cahath: Heman a singer, which was the sonne of Joel, the sonne of Samuell, the sonne of
1.re. 1.8. Elkana, the sonne of Jeroham, the sonne of Eliell: the sonne of Thoah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Amasai, the sonne of Elkana, the sonne of Joell, the sonne of Azaria, the sonne of Zephania, the sonne of Thahath, the sonne of Assir, the sonne of Ebiasaph, the sonne of Korah, the sonne of Izachar, the sone of Cahath, the sonne of Leui, the sonne of Israell. And his brother Asaph stoode on his righthande, and Asaph was the sonne of Barachia, the sonne of Shimha, the sonne of Michael, the sonne of Baasaia, the son of Melchia, the sone of Atham, the sonne of Zarah, the sonne of Adaia, the sonne of Ethan, the sonne of zima, the sonne of Shimhi, the sonne of Iahath, the sonne of Gerson, the sonne of Leui. And theyr brethren the sonnes of Merari stoode on the left hand: euen Ethan ỹ sonne of Kysi, the soonne of Abdi, the sonne of Maluch, the sonne of Hazabia, the sonne of Amazia, the sonne of Heikia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui. Theyr
D brethren also the Leuites were appoynted vnto all manner of seruice of the tabernacle of the house of God.
But Aaron and his sonnes burnt incence vppon the aulter of burntoffering, and on the aulter of incense (and were appoynted) for all that was to doo in the place mooste holye, and to make an attonemente for them of Israell, accordinge to all that Moses the seruaunte of God had commaunded.
Theese are the sonnes of Aaron: Eleazar whose sonne was Phinehes, ℰ his sonne Abisua: and his sonne Boki, whose sonne was Uzi, and hys sonne zerahiah: and the sonne of hym Merarioth, and his son Amaria, and the sonne of him, Ahitob: and zadoc his sonne, and Ahimaaz hys sonne. Iol.2
And these are the dwellyng places of them (thorowoute theyr townes and coostes) euen of the sonnes of Aaron thorowe oute the kinred of the Caathites: for so the lot fell for them. And
Io.14.1 and.21.1 they gaue vnto them • Hebron in the land of Juda, and the suburbes therof rounde about it. But the fielde of the
E Citye, and the villages pertainynge there to, they gaue to Caleb the sonne of Jephune. And to the sonnes of Aaron they gaue the cities of refuge: euē Hebron and Libna, with their Suburbes: Jathir and Eshemoa with theyr

their suburbes: and Hilen with her suburbes, and Dabir, with her suburbs: Asan and her suburbes. Bethsemes and her suburbes. And oute of the trybe of Ben Jamin: Geba, and her Suburbes. Alemeth and her suburbes. Anathoth and her suburbes, all their cityes throughout their kinredes were thirtene. And vnto the sonnes of Cahath the remnaunte of the kinne of the trybe, were cities genen out of the halfe trybe of Manasse by lot, euen ten cities. And the sonnes of Gerson, throughout the kynredes, had out of the trybe of Issachar, out of the trybe of Asser, and out of the trybe of Nephthali, and oute of the trybe of Manasse in Basan, thirtene cytyes. And vnto the sonnes of Merari was genen by lot throughoute their kynredes out of the trybe of Ruben, and oute of the trybe of Gad, and oute of the trybe of Zabulon, twelue cities.

F And the chyldren of Israell gaue the Leuites cities with theyr suburbes, and that by lotte, oute of the trybe of the chyldren of Juda, and oute of the trybe of the chyldren of Symeon, and out of the tribe of the children of Ben Jamin, these cityes whiche they called by their names. And they that were of the kynredes of the sonnes of Cahath, had cities and theyr coostes oute of the trybe of Ephraim. And they gaue vnto them cityes of refuge: Sichem in mounte Ephraim and her Suburbes, Gaser and her Suburbes, Jocmeam and her Suburbes, Bethhoron, and her Suburbes, Aialon and her Suburbes, Geth Rymmon and her Suburbes. And oute of the halfe trybe of Manasse, Aner and her Suburbes, and Bileam and her suburbes for the kinred of the remnaunt of the sonnes of Cahath. And vnto the soonnes of Gerson were genen out of the kynrede of the halfe trybe of Manasse: Golen in Basan and her Suburbes, and Astharoth and her Suburbes. Out of the trybe of Issachar, Kedes and her Suburbes, Dobrath and her Suburbes, Ramoth also and her Suburbes. Jnem and her Suburbes. And out of Aser, Masal and her suburbes, Abdon and her suburbes, Hukock, and her suburbes, Rehob and her Suburbes. Out of the trybe of Nephthali, Kedes in Galilea and her suburbes, Hammon and her Suburbes, Kiriathaijm and her Suburbes. And vnto the reste of the chyldren of Merari were genen out of the tribe of Zabulon, Rimmon and her suburbes, Thabor and her suburbes. And on the otherside Jordan by Jericho, euen on the easte syde of Jordan, were genen them oute of the tribe of Ruben: Bezer in the wildernesse with her Suburbes, Jahzah with her suburbes: Kedemath with her suburbes, Mephath with her suburbes. Oute of the trybe of Gad, Ramoth in Galead with her suburbes, Mahanaim with her suburbes, Hesbon with her suburbes, and Jazer with her suburbes

C. The. vii. Chrpter.

The sonnes of Issachar: Thola, Phua, Jesub, Symeon, foure. And the sonnes of Thola: Vzi, Rephaia, Jsriel, Jamai Jebsam and Semmuel, which were heades in the houshoides of their fathers of Thola, men of myghte in their kynredes: whose number was in the dayes of Dauid, two and twentye thousande and fyre hundred. The sonnes of Vzi: Jzrahia. The sonnes of Jzrahia, Michael Obadia, Joel, and Jesiah, fyue men, all captaines. And with them, in their generacions after the houshoide of their fathers, were fyre and thirtye thousande souldiers, and valiaunte men of war: for they had many wiues and sonnes. And their brethre among al their kynreds of Issachar, were valiaunt men of warre, reckened in all: foure score and seuen thousande. The sonnes of Ben Jamin: Bela, Becher and Jediel: three. The sonnes of Bela: Ezbon, Vzi, Vzied, Jerimoth and Jri, fyue heades of the houshoide of their fathers, men of might, and were reckened by the genealogyes. xxii. thousande, and. xxxiiii. The sonnes of Becher: Zemira, Joas, Eleazer,

3. Reg. 34. a

Jos. 21. a

G

B Elionai, Omri, Jeremoth, Abia, Anathoth, and Alamath. All these are the chyldren of Becher: and the number of them after their genealogie and generations, & captaynes of the housholdes of their fathers, men of myght twenty thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin Ehud, and Canaana, Zethan, Tharsis and Ahilahaar. All these are the sönes of Jediel, auncient heades, and men of warre. xvii. thousand and two hundred, that wente out harnessed to battayle. And Suppim, and Hupim C were the children of Ir. And the Hushites were the children of Aher. The sonnes of Nephthali: Jahziel, Guni, Jezer and Salum, the childrenne of Bilha: The sonnes of Manasse: Azriel, whom (his wife) bare vnto him. But Aramiah hys concubyne bare Machir the father of Gilead. And Machir toke wyues for Hupim, and Suppim (his sonnes.) And the name of hys syster was Maaca. And the name of an other sonne was Zelophahad. And Zelophahad had daughters. And Maaca the wife of Macher bare D a sonne, and called his name Pharez, and the name of his brother was Seres, and his sonnes were Ulam and Reken. The sons of Ulam: Bedam. These are the sonnes of Gilead, the sonne of Machir, the son of Manasse. And his syster Moecarh bare Seshud, Abieser and Mahelah. And the sonnes of Semida were: Ahiam, Sechem Likehi and Aniham. The sons of Ephraim: Suthalah, whose sonne was Bered, and Thahah his sonne, and his sonne Eladah, and Thahath his sonne, and Sabad his sonne, and Suthelah his sonne, and Eser, and Elead. And the mē of Gath that were borne in that lande, slue them, because they were come downe to take away their cattell. And Ephraim their father mourned many a day, and his bre- E thren came to comfort him. And when he went into his wife, she conceyued and bare him a sonne, and he called the name of it Beria, because it went evil with his housholde. And hys daughter was Seera, which buylte Bethhoram the nether, and also the vpper, and Uzan Seera. And Raphah was his sonne: whose sonne was Reseph: and Thelah, whose sonne was Thahan, and his sonne Ladan, and his son Ammihud, and hys sonne Elisama, and his sonne Nun, and his sonne Jehosua. Their possessions and habitacions was in Bethel, and the townes that longed therto, and vnto the east of Naaram, and on the westeside of Gazer with the townes therof, Sechem and the townes thereof, Ahaia and the townes therof, and a longe by the borders of the chyldrenne of Manasse, Bethsean and her Townes, Thaanach and her townes, Magiddo and her townes, and Dor and her townes. In those dwelt the children of Joseph the sonne of Israell. The F sonnes of Aser: Jimna, Jesua, Jsui, and Beria, and Serah their syster. The sonnes of Beria: Heber & Melchiel, which is the father of Birsaith. And Hepher begat Japhlet, Somer, Hotham, and Sua was their syster. The sönes of Japhlet: Pasah, Bimhal and Asuah. These are the chyldrē of Japhlet. The sonnes of Semer: Ahi, Rohga, Jehubba and Aram. And the sonnes of his brother Helem: G Zophah, Jimna, Seles & Amal. The sonnes of Zophah, Suah, Harnepher Suai, Beri, and Jimrah, Bezer, Hod, Samma, Silsa, Jethran and Beera. The sonnes of Jether, Jephune, Pispa, and Ara. The sonnes of Ula: Areh, Haniel & Rezia. All these wer the chyldren of Aser, and heades of their fathers houses, noble men, and myghtye heade captaynes. The number throughout the genealogy of them, that were apte to the warre and battell was xxvi. thousand men.

The. viii. Chapter.

BEn Jamin begat Bela his el- A
dest sonne. Ashel the seconde, & Aharath the third, Nohah the fourth, & Raphah the fyfthe. And the sonnes of Bela were: Addar, Gera. Abihud,

P.M.

Abihud, Abisua, Naaman, and Aboha,
Gera, Sephuphan, and Huram. And
these are the soonnes of Ehud, and
these are auncient heades among the
inhabiters of Geba: and they caryed
them to Manahath: Naaman, Ahia,
and Gera, which Gera caryed theym
away, and begate Uza and Ahihud.
And he begat Saharaim in the fielde
of Moab, after he had sent thē away.
Husim also & Baarah were his wy-
ues. And he begat of Hodes his wife,
Jobab, and Zibia, Mesa, and Mal-
chan, Jeuz, and Sachia and Mirma.
These were his sonnes and auncient
fathers. And of Husim he begat Ahi-
tob and Elpaal. The sonnes of El-
paal were, Eber, Misaham, and Sa-
med, which built Ono, Lod, and the
townes thereof. Beria and Sema
were auncient fathers among the in-
habiters of Aialon, and they dzaue a-
waye the enhabiters of Geth. And
Aio, Sasac, and Jerimoth, Sebadia,
Ared, and Eder, Michael, and Jispa,
and Joha, the sons of Beria, zebadia,
Mesullam, Hezeki, and Heber, Isme
rai also and Jesliah, and Jobab, the
sons of Elpaal. Jakim, and zicri, and
Sabdi, Elienai, zilthai, and Eliell,
Adaia, and Beraia, and Zimreth the
sonnes of Simhi, Jispan, Eber, and
Eliel, Abdon and Zicri, and Hanan,
Hanania, Elam, and Anthothia,
Jephdeia, and Phenuell, the sons of
Sasac. And Samserai, Seharia and
Athaliah, Jaresiah, Elia, & Zicri the
sonnes of Jeroham. These were an-
cient fathers and Captaynes in theyr
kynredes, and these dwelt in Jerusa-
lem. And at Gibeon dwelt Ihi Gi-
beon, whose wyfe was called Maa-
cah. And his eldest sonne was Abdon,
then Sur, Cis, Baal, and Nadab. Ge
dor, Ahio, and zachir. And Mikloth
begat Simea. And these also dwelte
with their brethren in Jerusalem o-
uer agaynst them. Ner begat Cis, &
1.Ki. 9.a Cis begat Saul, and Saul begate
Jehonathas, Malchisua, Abinadab &
Elbaal. And the son of Jehonathan,
was Meribbaal, & Meribbaal begat
micah. & ſ sons of Micah wer Piton,
Melech, Thares and Ahaz. And A-
haz begatte Jehoiada. And Jehoiada
begat Alemeth, Asmaneth and zim-
ri: zimri begat Moza, Moza begatte
Binea, whose sonne was Raypha, and
hys sonne was Elasa, and his soonne
Azel. And Azel had syxe sonnes, whose
names are these: Esricam, Bochzi, D
Ismaell, Scaria, Obadia, and Hanā.
All these were the sonnes of Azell.
And the sonnes of Esek hys brother
were: Ulam hys eldest, Jehus the se-
conde, and Elipheiet the thirde. And
the sonnes of Ulam were myghtye
men and stronge archers and bowe-
men, and had many sonnes and sōnes
sonnes, an hundzed and fiftie. All these
are of the sonnes of Ben Jamin.

The ix. Chapter.

AND so al Israel numbzed by
kinredes: beholde, they are A
wzitten in the booke of the
kinges of Israel, and of Ju-
da, and wer caried away to Babilon,
for their transgression: Euen the olde
enhabiters that dwelt in theyr owne
possessions, and cityes, the Israelites
the prieſtes, Leuites & Nethenetes.
And in Jerusalem dwelt of the chyl-
dzen of Juda, of the children of Ben
Jamin, and of the childz'n of Ephza-
im and Manasse. Ithai the sonne of
Ammihud, the sonne of Omri, the sōne
of Imri, the sonne of Beni, of the 1 Esdras
childzē of Pharez, the sonne of Juda. II.a
And of Siloni, Asaia the eldest, and
his sons. And of the sonnes of zerah,
Jehuel and their brethzē. bi.c.xc. And
of the sons of Ben Jamin: Salu the B
son of Mesullam the son of Hodauia,
the sonne of Senua: and Ibneia the
son of Jeroham. And Ela the son of
Uzi, the sonne of Michzi. And Me-
sullam the sonne of Sephatia, the
sonne of Rehuel, the sonne of Ibnia.
And theyr bzetherne, accozdynge to
theyr kynredes, nyne hundzed syxtye
and syxe. All these wer principall men
and auncient in the housholdes of
theyr fathers. And of the Pzyestes:
Idaia: Jehoiarib and Jachin: Aza-
ria the soonne of Helkya, the soonne
of Mesullam the soonne of Sadach,

the sonne of Maraioth, the sonne of Ahitob the chefest in the house of god. And Ioiahin the sonne of Jeroham the sonne of Phashur, the sonne of Melchia. And Maasi the sonne of Adiel, the sonne of Jehezrah, ꝑ sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer. And theyr brethren whiche were heades of the auncient housholdes of their fathers, a thousande seuen hundred and three score actiue men, for the worke of the seruice of the house of God. And of the Leuites: Semeia the sonne of Hasub, the son of Azricam, the sonne of Hasabeia of the sonnes of Merari. And Bacbakar and Heres and Galal. And Mathania the sonne of Micah, the sonne of Zicri, the sonne of Asaph. And Obadia the sonne of Semeia, the sonne of Galal, the sonne of Idithū. And Berechia the sonne of Asa, the sonne of Elcana that dwelte in the villages of the Nethophathites.

2.Es. 11 The porters were Sallum, Acub, Talmon and Ahiman and their brother Sallum was the chiefe. For they watched hitherto, euen vnto the kinges gate Eastwarde, throughoute the tentes of the children of Leui. And Sallum the sonne of Core, ꝑ sonne of Abiasaph, the sonne of Core, and his brethren the Corahites (of the house of theyr father) had theyr businesse and office to keepe the porches of the tabernacle: and theyr fathers the hoste of the Lorde, kept the entrynge. And Phinehes the sonne of Eliazar D was theyr foreguide, and the Lorde was wyth hym. And Zacharia the sonne of Meselemia kept the watche beefore the doore of the Tabernacle of witnesse. All theese were chosen menne, to keepe the thresholdes, euen two hundred and twelue, and throughoute all the genealogy were they nūbred in theyr villages. And them dyd Dauid and Samuell the seer institute, because of theyr fidelity. So thei and theyr chyldren had the ouersyght of the gates of the house of the Lorde, euen of the Tabernacle to keepe them.

Nu. 3.d. In foure quarters did they keepe the watche: to warde the East, west, North and South. And their brethrē remained in the countrey, and came after seuen dayes from tyme to tyme wyth them. For the Leuites (whych had the ouersight of the vessryes and treasures of the house of God,) were vnder the custody of four notable porters: and they laye rounde aboute the house of God: because the keepynge thereof pertayned to them, and they had the keies to open euery morning. And certen of them hadde the rule of the ministringe vessels, and broughte them in and out by tale. Some of thē were appoynted to ouersee the vessels, and all the ornaments of the sanctuary, and the floure, wine, oyle, frankensence and swete odoures. And certen F of the sonnes of the Priestes made oyntmentes of the swete odoures. And Mathathia one of the Leuites whiche was the eldest sonne of Sallum the Corathite, had the ouersyght of the thinges that were made in the frying panne. And other of theyr brethren the sonnes of Cahath hadde the ouersight of the Shewbread, whych they prepared euery Saboth. Theese are the singers, euen auncient fathers of the Leuites, which dwelt in separate chambers and were free, for they had to do in the temple both daye and night. Theese were auncient fathers of the Leuites in theyr generations, & dwelt at Jerusalem. And in Gibeon dwelt Abi Gibeon and Jehiel, whose wife was called Maacha, hys eldest sonne was Abdon, then Zur, Cis. Baal, Ner and Nadab: Gedor, Ahio, zacharia and Mikloth. And Mikloth G begat Shimeam. And they also dwelte with theyr brethrē at Jerusalem, cuē harde by them. And Ner begat Cis, & Cis begat Saul. And Saule begat 1.re. 9.b Jehonathan, Melchisua, Abinadab & 1.pa.18c Eshbaal. And the son of Jehonathan, was Meribaal. And Meribaal begat Micah, & the sonnes of Micah were, Pithon, Melech and Thaphzes. And Ahaz begat Jahra. Jahra begate Almaneth, Almaneth, zimri, zimri begat Moza. Moza begatte Benia, whose sonne

sonne was Rephaia, and hys sonne was Elasa, and hys sonne Azel. And Azel had syxe sonnes, whose names are these: Azricam, Bochru, Ismaell, Searia, Obadia and Hanan. These are the sonnes of Azel.

¶ The. x. Chapter.

A And the Philistynes foughte agaynst Israell. And the mē of Israel fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa. And the Philistines followed, and were fierce after Saule and hys sounes, and the Philistines smote Jehonathan and Abinadab and Malchisua the sonnes of Saule: And the battell wente sore against Saul, and the archers founde him, and he was wouñded of shoters. Then sayd Saul to hys wepon bearer, drawe thy swerde, and thrust me throughe therwith, that these vncircumcysed come not, and do me shame. But hys weapon bearer woulde not, for he feared exceadingly. So Saule caught a sweard, and fell vpon it. And when hys harnesbearer sawe that Saule was deade, hee fell on another swerd also, and died. And thus Saul and his thre sonnes, and al they of his house died together. And when al the men of Israel that were in the valley sawe howe they fled, and that Saul and hys sonnes were deade, they forsoke theyr cities and ranne away, and the Philistines camme and dwelte in theym. And it fortuned that on the morowe when the Philistines came (to strip the dead bodies) they found Saule and hys sonnes ouerthrowen in mounte Gilboa. And when they had stripte him, they toke hys heade, and hys harnesse, and sente them into the lande of the Philistines round about to shewe them vnto theyr ydols, and to the people. And they putte hys harnesse in the house of their GOD, and sette vp his heade in the temple of Dagon. And when all they of Jabes in Gilead heard all that ỹ Philistins had done to Saule: they arose (all the strongest of theym) and fet awaye the bodye of Saule, and the bodies of hys sonnes, and brought theym to Jabes, and buryed the bones of theym vnder an oke in Jabes and fasted vii. dayes. So Saule dyed for his trespace that he trespaced against the Lorde, in that he kept not the worde of the Lord, and in that he sought and asked councel of a woman that wrought wyth a spirit, and asked not the Lord. And therfore he slue him, and turned the kingdome vnto Dauid the sonne of Jsai.

1Re.31a
1Re.31b
Jud.9.g
1Re.31d
B
C
1Re.31c
D

¶ The. xi. Chapter.

THen all Israell gathered them selues to Dauid vnto Hebron, saying: Beholde, wee bee thy bones and thy flesh. And more ouer in time paste, euen whenne Saull was kyng, thou ledd'st Israell out and in. And the Lord thy God saide vnto the: thou shalt fede my people Israel, and thou shalt be captaine ouer my people Israell. Therefore came al the elders of Israell to the king to Hebron, and Dauid made a couenaunt with theim in Hebron, before the Lorde. And they annoynted Dauid king ouer Israel, according to the worde of the Lorde by the hande of Samuel. And Dauid and all Israell wente to Jerusalem, which is Jebus: whereas were the Jebusites, enhabiters of the lande. And the inhabiters of Jebus sayde to Dauid: thou commest not here. Neuertheless Dauid wan the castle of Sion, whiche is called the Citye of Dauid. And Dauid said, whosoeuer smiteth the Gebusytes first, shall bee the principall Captayne and a Lord. So Joab the sonne of Zaruia went first vp, and was made the chefe captayne. And Dauid dwelt in the castle Sion, and therefore they called it the citye of Dauid. And he built the Citie on eucrye syde, euen from Millo rounde about, and Joab repayred the reste of the Citie. And Dauid prospered and waxed great, and the Lord of hoostes was wyth hym. These are the principall men of power whom Dauyd hadde, and that clane to hym in hys kyngedome wyth all Israell

A
2Re.5.a.
1Re.16a
B
2Re.5.b
C
2Re.23a

to make him kynge, accordyng to the
worde of the Lorde vnto Israel. And
this is the number of the mighty men
whom Dauid had: Iosobeam the son
of Hachmoni, the chiefe among thir-
tye, he lyft vp his speare agaynst thre
hundred, and wounded them at one
tyme. After him was Eleazar his vn-
cles sonne an Ahothite, whiche was
one of the three myghtiest. He was
with Dauid at Pasdammin, & there
the Philistines were gathered toge-
ther to battell. And there was there
a parcell of ground full of barley, and
the people de fled before the Philisti-
nes. And they, the three aforesayd, stept
forth into the myddes of the field, and
saued it from burnynge, and slue the
D Philistines. And the Lorde gaue a
great victory. And thei three of the thir
tye chiefe captaynes went to a rocke
to Dauid, into the caue Adullam.
And the hoofte of the Philistines a-
bode in the valey of Rephaim. And
when Dauid was in the holde, the
Philistines watch was at Bethle-
2 We. 25 hem that same tyme. And Dauid lon-
ged, and sayde: ✦ Oh that one wolde
geue me drynke of the water of the
wel that is at the gate at Bethlehem.
And the three brake thorowe the hoft
of the Philistines, and drewe water
oute of the well, that was by the gate
at Bethlehē: and toke it, and brought
it to Dauid. Neuertheleffe, Dauid
wolde not drynke of it, but rather of-
fered it to the Lord, and sayd: my God
forbid it me, that I shoulde doo thys
thynge. Shall I drynke the blood of
these men, that haue put their liues in
ieopardye? (for with the ieopardy of
their lyues they brought it) therfore
E he wolde not drynke it. And this dyd
these three myghtiest. And Abisai the
brother of Joab, he also was captaine
amonge three: for he lyft vp his speare
agaynst three hundred, and wounded
them, and had a name among the thre:
Yea among three, he was more hono-
rable then the two, for he was their
captayne. Howbeit, he attayned not
vnto the (firste) three. Banaia the
sonne of Iehoiada the sonne of a ve-
rye stronge man) dyd greater actes
then Cabzeel: for he slue two strong
Lions of Moab, and went downe, and
slue a Lyon in a pyt in tyme of snowe.
And he slue an Egyptian, whose sta-
ture was euen fiue cubites longe, and
in the Egyptians hande was a speare
lyke a weauers beame. And the other
went downe to him with a wasker,
and plucked the speare oute of the E-
gyptians hande, and slue hym with
his owne speare. Suche thynges did F
Banaia the sonne of Iehoiada, and
had the name among the three myg-
hties, and was honorable among xxx.
but attayned not vnto the first three.
And Dauid made hym of hys coun-
sayle. The other men of armes were
these: Asahel the brother of Joab, El-
hanam his vncles sonne of Bethle-
hem: Samoth the Harodite. Helez
the Pelonite, Ira the sonne of Ic-
kes the Thekoite, Abiezer the A-
natothite: Sibacai the Husathite,
Ilai the Ahohite, Maharai the Ne-
thophathite, Heled the sonne of Boa-
na the Nethothathite, Ithai the
sonne of Ribai of Gibea that pertay-
neth to the chyldren of Ben Jamin:
Banaia the Phirathonite, Hurai of
the ryuers of Gaas: Abiel the Arba-
thite, Azmaneth the Baharumite, E- G
lihaba the Saalbonite. The sonnes
of Hassem the Gezonite, Jonathan,
the sonne of Sage, an Ararite, Ahi-
am the sonne of Sacar the Hararite.
Eliphal the sonne of Ur, Hepher the
Mecherathite, Ahia the Pelonite,
Hezro the Carmelite. Naari the son
of Ezbai, Joel the brother of Na-
than, Mibhar the sonne of Hari, Ze-
legam the Ammonite, Naharai a Be-
rothite, the bearer of the harnesse of
Joab the sonne of Zeruia, Ira the
Ithrite, and Gared a Ethrite, Uria
the Hethite, and Zabad the sonne of
Ahlai, Adina, the sonne of Siza, a
Rubenite, a captayne of the Rube-
nites, and thirtye with hym, Hanan
the sonne of Maacah, and Iosaphat
a Mithanite, Uzzia an Astherathite,
Sama and Iehiel the sonnes of Ho-
than an Aroerite: Jediel the sonne of
Simri,

Zimri, and Joha his brother an Hathizite, Eliel a Mahanyte, Jeribai and Josaia the sonnes of Elnaan, and Jithma a Moabit, Eliel and Obed, and Jasiel a Mesobaite.

¶ The.xii. Chapter.

THese are they that came to Dauid to Zikleg, whyle he yet kept hymselfe close, because of Saule the son of Cis, and they were very stronge helpers in battell. They were weaponed with bowes, and coulde hurle stones with the ryghte hande, and wyth the lefte, and shoote arowes oute of a bowe, and were of Sauls brethren euen of Ben Jamin. The chiefest were Abiezer, and Joas the sõnes of Simaa, a Gibeonite, and Jeziell and Pelet the sonnes of Asmaneth. Beracah and Jehu of Anathoth, and Jsmaia, a Gibeonite, a myghty man among thirtie, and moze then the thirty, Jeremiah, Jehaziel, Johanan, and Josabad of Gedoz. Eleusai, Jerimoth, Bealia, Semaria, and Seaphatia, the Haraphites, Elcana, Jelia, Azarael, Joezer, Jolebeam, Hakyzim, Joela and Jebadiah the sonnes of Jeroam of Gedud. And of the Gadites there separated them selues, some vnto Dauyd into the holde of the wilderues, men of might and men apt foz warre. and that could handle shylde and speare, whose faces were like the faces of Lions, and they were as swift as the Roes in the mountaynes, Ezer the firste, Obdia the second, and Eliab the third, Masmana the fourth, Jeremia the fyfth, Atthai the syxte, Eliell the seuenth, Johanan the eyghte, Elsabath the ninth, Jeremia the tenth, and Machbanai the eleuenth. These were of the sonnes of Gad, and were captaynes ouer the men of warre, the smale pursued an hundzed, and the greatte a thousand. These are they that went ouer Jozdan in the firste moneth, whē he had fylled ouer all hys banckes. And they put to flyght all them of the valey, bothe towarde the East and weste. And there came of the childzen of Beniamin and Juda to the holde vnto Dauid. And Dauid went oute to mete them, and answered, and sayd vnto them: if ye be come peasably vnto me, to helpe me, myne herte shalbe knyt vnto you. But and if you come to betraye me to myne aduersaryes, (seynge there is no wyckednesse in myne handes) the God of our fathers loke theron, and rebuke it. And the spirite came vppon Amasai, whiche was the chiefe amonge thirtye, and he said, Thyne are we Dauid, and on thy syde thou sonne of Jsai: Peace, peace be vnto thee, & peace be to thine healpers, foz thy God is thyne helpe. Then Dauyd receyued theym, and made them heades of companyes of the men of warre. And there fell some of Manasse to Dauid, when he came with the Philistines agaynst Saul to battell, but they helped them not. Foz the Lozdes of the Philistines toke aduisement, and sent hym away agayne, sayinge: he wyll fall to hys master Saul, to the ieopardy of oure heades. As he went to Zikleg, there fell to hym of Manasseh: Adna, Jozadad, Jediel, Michael, Jozabad, Elihu and Zilthai, heades of the thousandes that were of Manasse. And they holp Dauid agaynst the rouers. Foz they were all myghtye men of warre, and captaynes in the hooste. Foz at that tyme there came one oz other to Dauid, daye by daye, to helpe hym: vntyl it was a great hoste, like the hoste of God. And thys is the nũber of the chiefe captains that wer prepared to battayle, and came to Dauid to Hebzon, to tourne the kyngdome of Saul to hym, accozdyng to the wozd of the Lozde. The chyldzen of Juda that bare shylde and speare, were sixe thousande and eyghte hundzed ready prepared to the warre. Of the childzen of Simeon, men of myght to warre, seuen C thousande and one hundzed. Of the chyldzen of Leui, foure thousand and sixe hundzed. And Jehoiada was the chiefe of them of Aaron, and with hym thzee thousande and seuen hundzed. And Zadock a ponge man, strong & valeaunt, and of hys fathers

Tob 12b

2.re.29

houlhold. xxij. captaynes. And of the chyldren of Ben Jamin the brethren of Saul, thre thousand. And a greate part of thē did (vnto that time) folow
F the house of Saul. And of the chyldren of Ephraim. xx. thousande and eight hundred mighty men of warre, and famous men in the houlholde of theyr fathers. And of the half tribe of Manasseh. xviij. thousande, whyche were appointed by name to come and make Dauid kyng. And of the chyldren of Jsachar, which were menne that had vnderstanding in the ryghte tyme, to knowe (how to cōmaunde) what Jsrael ought to doo. The heades of them were two hundred, and all their brethren were at their wyll. And of Zabulon that went out to the battaile, and proceeded forth to the warre, with all maner of instrumentes of warre, fifty thousande ẏ were prepared to the warre, without any doublenes of hert. And of Nephthali, a thousand captains, & with thē with shield and speare) .xxxvij. thousande. And of Dan prepared to battayle, xxvij. thousande, and syxe hundred. And of Asser, that wente oute to the warre, and kept the forefront of the battaile forty thousande. And of the other syde of Jordan, of the Rubenites and Gaddites, and of the halfe
G tribe of Manasse, with all maner of instrumenees of warre, an hundred and twentie thousand. All these wer men of warre keepyng the forefront of the battaile with perfect heart, and came to Hebron to make Dauid king ouer all Jsrael. And al ẏ rest of Jsrael was of one accord, to make Dauid king. And there they were with Dauid. iij. dayes eating and drinking: for their brethren had prepared for them. Moreouer, they that were nye them, vntyl Jsachar, Zabulō, & Nephthali, brought bread on asses, camels, mules, and oxen, and meate, flowre, figges, reasyngs, wyne, and oyle, oxen, and sheepe aboundauntly. For there was ioye in Jsrael.

¶ The. xiij. Chapter.

AND Dauid counsailed with A
the captaynes of thousandes and hundredes, and with all the Lordes, and said vnto all the congregation of Jsrael: Jf it seeme you good and to be of the Lord our God, we will take and send vnto oure brethren that are lefte in all the lande of Jsraell, and with theym also, to the priestes and Leuites, whiche are in their cities and subburbes, to gather theym togyther vnto vs. And wee wyll bryng agayne the Arke of the B
Lorde to vs: for wee regarded it not in the dayes of Saul. And all the congregation was content that he should do so, for the thyng semed good in the eyes of all the people. So Dauid gathered all Jsrael togyther frō Sihor in Egipt, vnto ẏ entring of Hemath, to bryng the arke of the lord from Kariath Jarim. And Dauid went vp, and all Jsrael to an hye place toward Kyriath Jarim, that was in Juda, to fette thence the arke of the Lorde God, that dwelleth betwene the Cherubes: where his name is called on. And they caryed the Arke of God in a newe carte, out of the house of Abinadab. And Uza and hys brother C
guyded the carte. And Dauid and all Jsrael plaied before the ark of god wt all their might, with syngyng & harpes, psalteries, and timbrels, and trōpets. And when they cam to the threshynge floore of Chidon, Uza putte forth his hand to holde the Arke, for the oxen (being a lyttle wylde) stombled. And the Lord was wrothe with Uza, & smote hym, because he put his hand to the Arke. And there he died D
before God. And Dauid was oute of quiete, because the Lord had rent a rēt in Uza, and he called the name of that place, the rentynge of Uza vnto this day. And Dauid was afrayd of God that day, saying: How shal I bring ẏ Arke of God home to me? And so Dauid brought not ẏ ark home to him to the citie of Dauid: But caried it into the house of Obed Edom, a Gethyte. And the Arke of God remained with Obed Edom, euen in his houle the
mon-

monthes. And the Lorde blessed the house of Obed Edom, & all ỳ he had,

¶ The. xiiii. Chapter.

A SO Hyram the king of Tire sent messengers to Dauid, and timbre of Cedre trees, with masons and carpēters, to build him an house. And Dauid perceiued that the Lorde had confirmed him king vpon Israel, and that his kingdom was lyft vp on hie, because of his people Israell. And Dauid tooke yet moo wiues at Jerusalem, and begat mo sonnes and daughters. Theese are the names of his children, whiche were borne vnto him at Jerusalem: Samua, Sobab, Nathan and Salomon Jibhar, Elisua, and Eliphalet, Noga, Nepheg, & Japhia, Elisama, Beeliada, and Eliphalet. And whē the Philistins hard B that Dauid was annoynted king vpon al Israel, all the Philistins wēt vp to seke Dauid. And Dauid heard of it, and went out against them. And the Philistines came in, and praūsed thorowe the valey of Rephaim. And Dauid asked counsaile at God, saying: shall I go against ỳ Philistines, and wilte thou deliuer thē into myne hand? And the Lorde saide vnto hym: goo vp, for I will deliuer them into thyne hande. And so they came vp to C Baal Perazim, and Dauid smote thē there. And Dauid said: God hath deuided mine enemies with mine hād, as a man wouide deuide water. And therefore they called the name of that place Baal Perazim. And when they had lefte theyr Goddes there, Dauid gaue a commaundement, & they were burnt with fire. And the Philistines came together againe, and rushed into the valley. And Dauid asked agayne at God. And God sayd to him: go not vp after them, but turne awaye from D them, that thou mayest come vppon them, ouer against the peartrees. And when thou hearest a sound goo in the toppes of the peretrees, then goo oute to battaile: for God is gone forthe before thee, to smite the hoofte of the Philistines. Dauid therefore did as God commaunded hym, & they smote the hoft of the Philistines, from Gibeon to Gazer. And the fame of Dauid went oute into all landes, and the Lord made all nacions fear him.

¶ The. xv. Chapter.

AND Dauid made him houses A in the city of Dauid, and prepared a place for the Arke of God, and pitched for it a tente. Then Dauid sayde: The arke of God ought not to be caried but of the Leuites. For them hathe the Lorde chosen to beare the Arke of the Lorde, and to minyster vnto hym for euer. And Dauid gathered all Israell together to Jerusalem, to fetche the Arcke of the Lorde, vnto his place, which he hadde ordayned for it. And Dauid broughte together the children of Aaron and the Leuites. Of the sonnes of Cahath was Uziel the chiefe, and of his brethren there were an hundred and. xx. Of the children of Merari, Asaia the chefe: and of his brethren two hūdred and twentye. Of the sonnes of Gerson, Joel the chefe: and of his brethrē an hundred and thirtye. Of the childrē of Elizaphan, Semmaia ỳ chefe: and of hys brethren, two hūdred. Of the sonnes of Hebron: Eliel the chefe: and of his brethren eightye. Of the B sonnes of Uziel, Aminadab the chefe: and of his brethren and. C. and. xii. And Dauid called Sadock and Abiathar the Priests & the Leuites, Uziel, Asaia, Joel, Samaia, Eliel, and Aminadab, and said vnto them: Ye that ar the principall fathers of the Leuites se that ye be holy with your brethren, that ye may bryng in the Arke of the Lorde God of Israell, vnto the place that I haue prepared for it. For because ye were not there at the first, the Lord our God made a rent among vs for that we sought him not, as the fashion ought to be. So the priests and the Leuites sanctified them selues: to fette the Arke of the Lord GOD of Israel. And the children of the Leui-

tes bare the arke of God vpon theyr shoulders wyth staues thereon, as Moyses commaunded, accordynge to
C the worde of the Lorde. And Dauyd spake to the chefe heades of the Leuytes, that they should appoynte certayne of their brethren to synge with instrumentes of musicke, psalteryes, harpes and symballes that they might make a sounde, and to sing on hie with ioyfulnesse: And the Leuytes appointed Heman the sonne of Joell: and (of his brethren) Asaph the sonne of Berechia: And of the sonnes of Merari, and of theyr brethrē, Ethan the sonne of Cusaiahu: And wyth theym theyr brethren of the seconde degree: zacharia, Ben Jaazeli: Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Mathathiahu, Eliphalehu, Mikneiahu, Obed, Edom, and Jeiel, porters. So Heman, Asaph, and Ethan the syngers made a sounde wyth symballes of brasse. And zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasiahu and Banaiahu, plaid with Psalteries on an Alamoth. Mathathiahu, Eliphalehu, Mikneiahu,
Obed Edom, Jeiel and Azaziah plaied vpon harpes, an eight aboue wyth courage. And Chenaniahu the chiefe of the Leuites, was master of the sōg for he taught other to synge, because
D he was a man of vnderstanding. Berechia and Elcana kepte the doore of the arcke. And Secaniahu, Jehosaphat, Nethaniell, Amasai, zachariahu, Banaiahu and Eliezer the preestes dyd blowe wyth trompettes before the arke of God. And Obed Edom and Jthai were keapers of the
2Re.6.c doore of the arke. * And Dauid and the elders of Jsrael, and the captaynes ouer thousandes went to fet the arcke of the appointment of the Lord out of the house of Obed Edom with gladnes. And when God healped the Leuites that bare the arke of the apointment of the Lord, they offred seuen oxen, and seuē rammes. And Dauid had on him a linnen garment, like as had also al the Leuytes that bare the arke, and so had the syngers, and Chanania the ruler of the song, with the singers And Dauid had vpon him an Ephod of linnē. And al thei of Jsrael brought the arke of the Lordes couenant with showting: and blowing of ỹ shawme and trompettes, making a noyse with symballes, psalteries and harpes. And as the arke of the appointment of the Lorde came into the citie of Dauyd, Michol the daughter of Saule, looking out at a windowe, sawe kynge Dauid daunsing and playing, and she despysed him in her heart.

¶ The. xvi. Chapter.

A SO they brought in the arcke of God and sette it in the middes of the tente that Dauid pitched for it. And they offered burnte sacrifices and peace offeringes before GOD. And when Dauid had made an ende of offeringe the burntofferynges and peaceoffrynges, hee blessed the people in the name of the Lord, And he dealt to all Jsraell (both man and woman) a crackenel of breade, and a good pece of flesshe, and a flacket of wyne. And he apoynted certayne of the Leuytes to mynyster before the Lorde, and to repete, and to thanke and prayse the Lord God of Jsrael, And Asaph was the chefe, and nexte to him zacharia, Jeiel, Semiramoth: Jehiel, Mathathia, Eliab, Benaia, * Obed Edom, and Jeiel with psalteries and harpes But Asaph made a sounde with symbales. Banaiahu & Jahaziel prieستes blewe wyth trompettes continually before the arcke of the couenaunt of God. And that same time Dauid did
B apomte chiefelye to thanke the Lord, by Asaph and his brethren. * O gene thankes vnto the Lorde, call vpon his name, make hys actes knowē among the people. Sing vnto him and plaie vnto him, talke of all hys wonderful dedes. Reioice in his holy name: lette the hartes of theym that seeke the Lorde be gladde. Seke the LORD and hys strengthe: Seeke hys presence alway. Remembre his maruelles whych he dyd, and hys wonders, and the iudgementes of hys mouthe.

2Re.6.b
Psa.104
Esa.12.b

The

The sede of Israell are his seruants: the childzen of Jacob are his chosen. He is the Lozde our GOD: in all landes are his iudgementes. Thinke on his appointement foz euer, and on the wozde which he commaunded to a thousand generatoins.) Whiche he made with Abraham, and of his oth to Isahac: whiche he set before Jacob foz a decree, and to Israel foz an euerlastyng conenant, saying: To the wil I gene the land of Canaan, to be the pozion of your enheritaunce. When you were fewe and small in numbze, and soiozners therin. And they walked from nation to nation, and frome one kyngdome to an other people. He suffred no man to do them wzong: but
C rebuked, euen kynges foz their sakes.
Touche not myne annointed, and do
Pl.95.a. my pzophets no harme. Syng vnto the Lozd all the earth: and shew from day to day his saluation. Tell of hys glozy among the heathen: his wonderfull dedes among all nations. Foz great is the Lozde, and wozthy to be praised exceedyngly: he is to be feared aboue all Gods. Foz all the gods of the people are of no value: But the Lozde made heauen. Pzayse and honour are in his pzesence: strength and gladnes are in his place. Ascribe vnto the Lozd ye kynreds of people, Ascribe to the Lozd, glozy and dominion Ascribe vnto the Lozd, the glozy due vnto his name: Bzyng sacrifices, and come before him, and wozship the lozd with holye honoz. Let all the earthe feare hym, although the compasse of the earth be so estabilished, that it can not be moued: let the heauens reioyce and let the earth be glad, and let men tell among the nations, that the lozde is kyng. Let the sea thunder, and the fulnes therof, let the fieldes reioyce, and all that is therin. Then shall the trees of the wodde reioyce at the pzesence of the Lozd, because he commeth to iudge the earthe. O geue thankes vnto the Lozd, foz he is good, foz hys mercy endureth euer: and say ye, saue
D vs (O god) of our saluation, gather vs together, and deliuer vs frome among the heathen, that we may geue thanckes to thy holye name, and tryumphe in the pzayse of thee. Blessed be the Lozde God of Israell foz euer and euer, and let all people say Amen, and pzayse the Lozde. And so, he lefte there before the Arcke of the Lozdes couenaunte, Asaph and hys bzethzen to minyster before the arcke contynually, in suche thynges as were to be doone daye by day, (and that by theyr courses.) And Obed Edom and hys bzethzen, thze score and eight, and Obed Edom the son of Jeduthun, and Hosa were appoynted to bee pozters. And Zadocke the Pziest, and hys bzethzen the pziestes, were before the tabernacle of the Lozde, in the hye place that was at Gibeon, to offer burnte offerynges vnto the Lozde, vppon the burntofferyng altare perpetually, in the mozynnge and euening, accozding to all that whyche is wzytten in the lawe of the Lozde, whyche hee commaunded Israell. And wyth theym were Hemã and Jeduthun, and other that were chosen (whose names wer expzessed) to geue thankes to the lozd, that his mercy lasteth euer. And with them did Heman and Jeduthun, syng wyth the Trumpets and symbalies, making a swete melody wyth instrumentes of musicke and godly songes. And the sonnes of Jeduthun were pozters. And all the people departed, euery manne to his house, and Dauid returned to bielle his house.

C. The. xvii. Chapter.

AND it foztuned that whē Dauid dwelt in hys house, he sayd to Nathan the pzophet: loe, I dwel in an house of Cedar tree: but 2.Re.7.a
the Arcke of the Lozdes couenaunte remayneth vnder curtayns. And Nathan sayde vnto Dauid: doo all that is in thyn hart, foz God is wythithee. And the same nyghte it foztuned, that the wozde of GOD came to Nathan, sayinge: goe and tell Dauyd my seruaunte, thus sayeth the Lozde: Thou shalt not buylde me an house

he

to dwell in. For I haue dwelt in no
house sence the daye that I broughte
out the chyldren of Israell, vnto this
daye: but haue gone from tent to tent,
and from one habitacion to another.
And whersoeuer I haue walked
with all Israell, spake I euer one
word to any of the Iudges of Israel,
(whom I commaunded to fede my
people) saying: why haue ye not built
me an house of Ceder tree? Nowe
therfore, thus shalt thou saye vnto my
seruaunt Dauid: thus sayth the Lord
B of hoostes: I toke the out of the pas-
tures whē thou wentest after shepe,
that thou shouldest be captayne ouer
my people Israell. And I haue bene
with thee whether soeuer thou haste
walked, and haue weded out all thine
enemyes oute of thy syghte, and haue
made thee a name, lyke the name (of
one) of the greatest men that are in
the earth. And I haue ordeined a place
for my people Israel, and made it fast:
so that nowe they may dwell in their
place, and moue no more. Nether shal
the chyldren of wickednes vexe them
any more as at the begynnyng. And
sence the tyme that I commaunded
Iudges to be ouer my people Israel,
I haue subdued all thyne enemyes,
and I tolde thee, that the Lord wolde
C buylde thee an house. This also shall
came to passe: when thy dayes be ex-
pired, that thou muste go vnto thy fa-
thers, I wyll rayse vp thy seade after
thee, which shalbe of thy sonnes, and
I wyll prepare for hym the kynge-
dome. He shall buyld me an house, and
I wyll stablysshe hys seate for euer. I
wylbe hys father, and he shall be my
sonne, and I wyll not take my mercy
away from him, as I toke it frō hym
that was before thee. But I will set
him in myne house and in my kynge-
dome for euer: and hys seate shalbe
sure for euermore. Accordynge to all
these wordes: and according to al this
vision, dyd Nathan tell kynge Da-
uid. And Dauid the kynge came and
sat before the Lorde, & sayd: What am
I (O Lord God,) and what is mine
houshold, that thou haste promoted
me thus farre? And yet thys semed
litle in thine eyes, O God: But thou
haste spoken also of thy seruauntes
house for a great whyle to come: and
haste loked vppon me as vpon a man
of hye degree (O Lorde God.) What
shal Dauid desire more of thee for the
honoure of thy seruaunte? For thou
haste knowen thy seruaunt: O Lord,
for thy seruauntes sake, euen accor-
dynge to thyne owne herte hast thou
done all this magnificence, to shewe
all great thynges. Lord, there is none D
lyke thee, neither is ther any god saue
thou, accordynge to all that we haue
heard with our eares. Moreouer,
what nacion on the earth is lyke the
people Israell, to whom God hath
vouchsafed to come and redeme them
to be his owne people, and to make
thee a name of excellencye and terri-
blenes, with castyng out nacions frō
before the people, whom thou hast de-
liuered out of Egypt? Thy people of
Israell diddest thou make thyne own
people for euer, and thou becameste
their God. Therfore nowe Lorde, let
the thyng that thou haste spoken con-
cernyng thy seruaunt, and his house,
be true for euer, that thou do as thou
hast sayde: let it come to passe, that thy
name may be magnified for euer, that
it maye be sayde: the Lorde of hoostes
is the God of Israell (euen the God
of Israell) and the house of Dauyd
thy seruauute endureth stable before
thee. For thou (O my God) hast told
thy seruaunt, that thou wylte builde
hym an house. And therfore thy ser-
uaunte hath founde in hys herte to
praye before thee. And nowe Lorde,
thou art God, and hast promysed this
goodnes vnto thy seruaunte. Nowe
therfore, let it be thy pleasure to bielle
the house of thy seruaunt, that it may
continue before thee for euer. For
whō thou biellest (O Lord) the same
is bielled for euer.

¶ The. xviij. Chapter.

AND after this it fortuned, that
Dauid smote the Philistines,
and subdued thē, & toke Geth
and the townes that longed thereto,
out

out of the handes of the Philistines. And he smote Moab, & the Moabits became Dauids seruauntes, and paid him tribute. And Dauid smote Hadarezer king of zoba vnto Hamath, as he went to stablish his dominion by the riuer Euphrates. And Dauid tooke from him a thousand charets, and vii. M. horsmen, and .xx. M. fotemen, and lamed all the charrets horses, and reserued of them an. C. charrettes. And when the Sirians of Damasco came to helpe Hadarezer king of zoba, Dauid slue of the Sirians .xxii. M. and Dauid subdued Siria & Damasco: And the Sirias became Dauids seruauntes, and brought him trybute.

And the Lord preserued Dauid in all that he went to. And Dauid toke the shieldes of golde that were on the seruauntes of Hadarezer, and broughte them to Jerusalem. And from Tebhath, and from Chun (cities of Hadarezer) brought Dauid exceding much brasse. Wherwith Salomon made ♀ 3.m.7.b. brasen lauatorye: • the pillers, and the Je.52.c. besseis of bras. And whē Thou king C of Hemath, hearde howe Dauid had beaten all the strengthe of Hadarezer kinge of zoba: hee sente Hadoram his sonne to kinge Dauid, to make peace with him, and to blesse him, because he had fought against Hadarezer, and beaten him (for Thou had war wyth Hadarezer,) and Dauid broughte all manner of iewels of gold, syluer, and brasse wyth him. And king Dauid dedicated them vnto the Lord, with the siluer and gold that he broughte from all nations: from Edom, from Moab, from the childzen of Ammon, from the Philistines and from Amelec. And Abisai the sonne of zeruia slew of the Edomits in the salt valley .xviii. M. and putte souldiers in Edom, and all D the Edomites became Dauyds seruauntes. Thus the Lord kept Dauid in all that he tooke in hand. And Dauid raigned ouer al Israel, & executed iudgement and righteousnesse among all his people. And Joab the sonne of Zeruia was ouer the host, and Jehosaphat the sonne of Ahihud Recorder, & zadock the son of Ahitob and Abimelech the sonne of Abiathar wer the priestes: and Hauesa was scribe, and Banaiahu the sone of Jehoiada was ouer the Crethites, & the Phelethites and the eldest sonnes of Dauid were next vnto the king.

¶ The .xix. Chapter.

AFter thys, it chaunced, that • Nahas the kynge of the childzen of Ammon dyed, and his sonne raigned in his steade. And Dauid sayde: I wil shewe kindnesse vnto Hanon the sonne of Nahas: because hys father dealt kyndelye wyth me. And Dauid sente messengers to comforte him ouer the deathe of hys father. And the seruauntes of Dauid came into the lande of the chyldzen of Ammon to Hanon, to comforte hym. But the Lordes of the chyldzen of Ammon sayd to Hanon: thinkest thou that Dauid doeth honoure thy father in thy sight: that hee hathe sente comforters vnto thee? Are not his seruāts come to searche, to looke and espy oute B the land • Wherfore Hanon toke Dauids seruauntes, (and polde them,) & shaued them, and cut of theyr coates hard by theyr buttockes, and sent thē away. And there wēt certayn, & tolde Dauid, howe the mē wer serued. And the king sent to mete them (for the mē wer exceedingly ashamed) & the kyng said: tary at Jericho, vntil your berds be grown: and then return. And whē the childzen of Ammon sawe that they stanke in the sight of Dauid: Hanon, & the childzen of Ammon sente a. M. talentes of siluer to hire them charets & horsmen, oute of Mesopotamia, and out of Siria, Maacha and out of zoba. And they hired .xxii. M. charets, and the king of Maacha and his people, whyche came and pitched before Medeba. And the chyldzen of Ammon gathered them selues together from theyr cityes, and came to battayl. And when Dauid hearde of it, he sent Joab and all the hoste of stronge men.

And

And the childrē of Ammon came out, and putte them selues in aray to battayle before the gate of the citye. And the kings that were come: kept them by them selues backe in the fyelde.

¶ When Joab also sawe that the fronte of the battaile was agaynste hym before and behynde: he chose oute of all the chosen menne of Israel, and putte them in aray against the Syrians. And the reast of the people he delyuered vnto ꝯ hād of Abisai his brother, and they putte them selues in aray agaynst the chyldren of Ammon. And he sayde: If the Syrians be to strong for me, thou shalt succoure me: and if the chyldren of Ammon preuayle agaynst thee: I will help thee. Plucke vp thyne hearte, and lette vs play the men: for our peoples sake, and for the cities of our God, and the Lorde shall doo that whiche is good in his owne syghte. So Joab and the people that were wyth hym, drewe nie before the Syrians vnto the battayle, and they fledde before hym. And when the chyldren of Ammon sawe that the Syryens were fled, they ranne away likewise before Abisai hys brother, and gate them into the citye. And Joab

D came to Jerusalem. And when ꝯ Syrians sawe that they were put to the worse before Israell, they sent messēgers and set out the Syrias that were beyonde the riuer, and Sophach the captaine of the host of Hadarezer wēt before theym. And it was tolde Dauid: and he gathered all Israell, and wente together ouer Jordan, & came and set vppon them. And when Dauid had put hym selfe in aray againste the Syrians: they foughte with him. But the Syrians fled before Israell. And Dauid destroyed of the Syrians seuen thousand charets, and .xl. thousande footemen, and killed Sophach the captayne of the hoste. And when the seruants of Hadarezer, sawe ꝯ they were put to the worse before them of Israell: they made peace with Dauid: and became his seruauntes. Neither wold the Syrians help the chyldren of Ammon any more.

¶ The .xx. Chapter.

AND it came to passe, that after the yere was expyred, (• about the tyme that kynges go oute a warrefare:) Joab caryed out the armye of the hooste: and • destroyed the countrye of the chyldren of Ammon, & cam and besieged Rabba, and destroyed it. • But Dauid taryed at Jerusalem, whyle Joab smote Rabba, & destroyed it. And Dauid toke the crowne of their kynge, from of his heade, and founde that it hadde the wayghte of a talent of golde, and there were precyous stones in it: and it was ordeyned for Dauids head. And he brought also exceadynge muche spoyle oute of the citye. And he brought oute the people that were in it: and tormented them with sawes and harrowes of yron, ¶ and wyth other sharpe instruments, and so dealt Dauid with all the cities of the chyldren of Ammon. And Dauid and all the people came agayne to Jerusalem. • After this it fortuned, ꝯ there arose warre at Gazer with the Philistines. At whiche tyme Sobochai the Husathite slewe Sappai, that was of the childrē of • Rephaim: and they were subdued. And there was a battaile again with the Philistines: & Elhanam the sonne of Jair, slewe Lahemi: the brother of Goliah the Gethite, whose spere was like a weuers beame. And there chanced yet agayne warre at Geth, whereas was a man of a greate stature, with .xxiiii. fyngers and toes, fyue on euery hand, and fyue on euery foote, & was the son of Raphah. But when he defied Israell, Jehonathan the sonne of Himea, Dauids brother slue him. These were borne vnder Raphah at Geth, and were ouerthrowen in the hande of Dauid: and in the hande of his seruauntes.

¶ The .xxi. Chapter.

AND Satan stode vp agaynste Israel, and prouoked Dauid to noumbre Israel. And Dauid sayd to Joab, and to the rulers of the people: Go ye and noumbre Israel from Beer Seba to Dan, and bringe

it to me, that I may knowe the numbre of them. And Ioab answered: the Lord make his people an. C. times so manye mo as they be. But my Lorde, O kynge, are they not all my Lordes seruauntes? why then doth my Lorde require thys thinge? why will my Lord be a cause of trespasse to Israel? Neuertheles, the kynges word preuayled agaynste Ioab. And Ioab departed and walked thorowoute all them of Israell, and came to Ierusalem agayne, and gaue the numbre of ꝑ count of the people vnto Dauid.

And all they of Israell were a thousand thousande, and a hundred thousand men that drue sweard: and Iuda was. cccc. lxx. thousande menne that drue sweard: But the Leuites & Benjamin counted he not amonge them. For the kynges word was abhominable to Ioab. And the Lord was displeased wyth this thynge: and smote Israel. And Dauid sayd vnto God: I haue synned exceedingly e in doynge thys thing. And now (I beseche the) do away the wickednesse of thy seruaunt, for I haue done very foolishly.

And the Lorde spake vnto Gad Dauids sear, saying: goo, and tell Dauid, saying. Thus sayth the Lord: I geue thee the choyse of thre thinges: chose the one of them, that I maye do vnto thee. And Gad came to Dauid, & sayd vnto hym: Thus sayeth the Lorde: Chose thee, either thre yeres famyshment, or thre monthes to be destroyed before thyne aduersaryes, and that the sword of thine enemies may ouertake the, or els the sweard of the Lord, and pestilence in the lande thre dayes: and the aungell of the Lorde destroyinge thorowout all the coastes of Israell. And now aduise thy self, what worde I shal bringe againe to him that sente me. And Dauid sayde vnto Gad, I am in an exceding strait: Lette me fall nowe into the hande of the Lorde, for passynge greate are his mercyes: but let me not fall into the hande of men.

So the Lord sent pestilence vpon Israell, and there were ouerthrowen of Israel. lxx. thousande men. And God sent the aungel into Ierusalem to destroy in it. And as he was about to destroy, the Lorde beheld, and had compassion on the euil, and sayd to the angell that destroyed: it is inough, lette now thyne hande cease. And the aungel of the Lord stode by the threshing floze of Ornã the Iebusite. And Dauid lift vp his etes, and saw the angel of the lord stand betwene the earth & heauen, hauing a drawen sweard in his hand, stretched out toward Ierusalem. Then Dauid and the elders of Israel which wer clothed in sack, fel vpon their faces. And Dauid said vnto God: is it not I that cõmaunded ꝑ people to be noumbred? It is not I ꝑ haue synned and done euil in dede, and what haue these shepe done? let thyne hand (O lord my God) be on me and on my fathers house, but not on thy people, that they should be punished.

And the aungel of the Lord cõmaunded Gad to say to Dauid, that Dauid shuld go vp, and set vp an auiter vnto the Lord, in the threshing floze of Ornan the Iebusite. And Dauid wente vp, accordinge to the sayinge of Gad, whiche hee spake in the name of the Lord. And Ornan turned aboute, and saw the aungel, and hys foure sonnes were with hym, and hid them selues: But Ornan, was threshing wheate. And as Dauid came to Ornan, Ornan loked and saw Dauid, and went out of the threshinge floze, and bowed hymselfe to Dauid, wyth hys face to the ground. And Dauid said to Ornã geue mee the place of the threshynge floze, that I may build an auiter therin vnto the Lord. Then shalt geue it me for as much monye as it is worth, ꝑ the plage may cesse from the people. And Ornan said vnto Dauid: take it to thee, and let my Lorde the kyng do that whyche semeth good in his eyes. Lo, I geue thee Oxen also for burntsacrifyces, and the threshinge sleades for woode, and wheate for meate offerynge: I geue it all. And kynge Dauid sayde to Ornan: not so, but I will bye it for as muche moneye as it is worth. For I wil not take ꝑ whyche

is

is thine for the Lord, nor offre burnt-
D offerynges without cost. And so Da-
uid gaue to Ornan for that place sy-
cles of golde. vi. hundred by wayght.
And Dauid built ther an aulter vnto
the Lorde and offred burntofferinges
and peaceofferinges, and called vppon
the Lord, and he heard him from hea-
uen in fyre vpon the aulter of burnt-
offring. And when the Lorde had spo-
ken to the angel, he put vp hys swerd
againe into the sheath of it. At that
time when Dauid saw that the Lord
had heard him in the threshing floore
of Ornan the Iebusyte, he vsed to of-
fre there. For the Tabernacle of the
Lord, which Moses made in the wil-
dernesse, and the aulter of burntoffe-
ryng were at that season in the hyll
of Gibeon. And Dauid coulde not
go before it, to aske counsayle at God,
for he was afrayd of the sweard of the
aungell of the Lord.

¶ The. xxii. Chapter.

A And Dauid sayde: this is the
house of the Lorde God, and
this is the altar for the burnt-
offerynge of Israell: And Dauid
commaunded to gather together the
strangers that were in the land of Is-
raell, and hee set masons to hewe free
stone for the building of the house of
God. And Dauid prepared plentie of
iron for nailes: and dores of the gates,
and to ioyne withall, and abound-
daunce of brasse without waight, and
Cedre trees withoute numbre: For
the Zidons and they of Tyre brought
muche Cedre woodde to Dauid. And
Dauid sayde: Salomon my sonne is
ponge and tender, and the house that
is to be built for the LORDE, must
excede in greatnes, that it may be spo-
ken of and praysed in all lands. I wyl
therefore make ordeynaunce for it.
And so Dauid prepared manye thin-
ges before hys death. And hee called
Salomon hys son, and charged him
to builde an house for the Lorde God
B of Israell. And Dauid sayde to Sa-
2Re.7.b lomon: my son, I thought (as it was
2Re.4.a in myne heart) to build an house vn-
to the name of the Lorde my God.
But the worde of the Lorde came to
me, saying: Thou haste shed muche
blood, and haste made greate battay-
les: thou shalt therfore not buylde an
house vnto my name: for thou haste
shed much blood vpon the earth in my
sight. Behold, a sonne is born to thee,
and he shalbe a man of reste, for I
wyll geue hym rest from all hys ene-
myes roundc about. For his name is
Salomon, and I will sendc reste and
peace vpon Israell in his dayes. He
shall buyld an house for my name, and
he shalbe my sonne, and I wylbe hys
father, and wyll prepare the seate of
hys kyngdome vpon Israell for euer.
Nowe therfore my sonne, the Lorde
be with the, and prosper the, and thou
shalt buylde the house to the name of
the Lorde thy God, as he hath sayd of
thee. And the Lorde shall geue thee ¶
wisedome and vnderstandynge, and
shal geue thee commaundementes for
Israell, that ye maye kepe the lawe of
the Lorde thy God. For then thou
shalt prosper: euen when thou takeste
hede and fulfyllest the statutes and
lawes, which the Lord charged Mo-
ses with for Israel. Plucke vp thyne
herte therefore, and be stronge, dreade
not, nor be discouraged. Beholde, in
myne aduersitye haue I also prepared
for the house of the Lorde, an hundred
thousande talentes of golde, and a
thousande thousande talentes of sy-
uer, and as for brasse and yron, it can-
not be numbred, for it is very muche.
And I haue prepared tymber & stone,
and thou mayest prouide more therto.
Moreouer, thou hast workmen with
thee ynowe, and masons, and carpen-
ters to worke in stone and tymber:
and many men that be actiue for euery
worke. And of gold, syluer, brasse and
yron, ther is no number. Up therfore
and be doynge, and the Lorde shalbe
with thee. And Dauid commaunded
all the Lordes of Israel to helpe Sa-
lomon hys sonne, saying: Is not the
Lorde your God with you? and hath
he not geuen you reste on euery syde?
for he hath geuen the enhabitaunces of
the

the lande into my hande, and the land is subdued before the Lord, and before his people. Nowe therefore set your hertes & your soules to seke the Lord your God. Up, and buyld ye the temple of the Lord God, to bring the arke of the couenaunt of the Lord, and the holy vessels of God into the house, so built for the name of the Lord.

¶ The .xxiij. Chapter.

A 3 Reg. 1c

SO whenne Dauid was olde, and full of dayes, * he made Salomon hys sonne kynge ouer Israell. And then he gathered together all the lordes of Israell, with the Priestes. and the Leuytes. And the Leuytes were noumbred frome the age of xxx. yeare and aboue: and the number and summe of them was. xxxviii. thousande men. Of whiche. xxiiii. thousande were sette to further the worke of the house of the Lorde. And sixe thousand were officers and Judges. Foure thousande were porters, and foure thousand prayed the Lorde with such instruments, as was made B to prayse with all. And so Dauid put an order amonge theym, deuydynge them in partes. Of the chyldren of Leui: Gerson, Cahath, and Merari. Of the Gersonites was Laadan and Semei. The sonnes of Laadan, the chiefe was Jehiel, Zethan and Joel three. The sonnes of Semei: Selomith, Haziel and Haran three. These were the auncient fathers of Laadan. And the sonnes of Semei, were Jahath Zina, Jeus and Beria: These foure wer the sonnes of Semei. And Jahath was the chiefe, Zina the second. But Jeus & Beria had not many sons, therfore thei wer in one reknyng according to their fathers household, reckened for one auncient household. The sonnes of Cahath: Amram, Izahar, Hebron and Uziel foure

Exo. 6.c * The sonnes of Amran: Aaron and
1.Pa.6.a Moyses. And Aaron was separated to haue the rule of the holy thinges in the place moost holye, he and his sons for euer, and to burne incense before the Lorde, and to minister vnto him, and to bielle in hys name for euer. Moyses also the man of God, and his childzen, were named with the tryde of Leui. The sonnes of Moyses: Gerson and Eliezer. Of the sonnes of Gerson: Sebuel was the chiefe. The sonnes of Eliezer: Rehabia the chefe. And Eliezer had none other sonnes. But the sonnes of Rehabia were very many. The sonnes of Izahar, Salomith the chiefe. The sonnes of Hebron: Jeriahu the firste, Amaria the seconde, Jahaziel the thirde, and Jecamean the fourth. The sonnes of Uziel: Micha the first, and Jesia the seconde. The sonnes of Merari: Mahli, and Musi. The sonnes of Mahli: Eleazar and Cis. And Eleazar died, and had no sonnes, but daughters: and their brethren the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, and Jeremoth three. These are the chyldren of Leui after the houshoide of their fathers, euen the auncient of the Fathers, and ordynge to their offices, and after the number and summe of the names of them that dyd the worke in the seruice of the house of the Lorde, from the age of twenty yeres and aboue. And Dauid sayde: The Lord God of Israell hath geuen reste vnto his people, that they maye dwell in Jerusalem for euer. That the Leuites also should nowe no more beare the tabernacle and all the vessels for the seruice thereof: for according to the all last workes of Dauid, the Leuites were numbred trō twentye yeare and aboue, and their office was vnder the hande of the sonnes of Aaron: for the seruice of the house of the Lorde, in the courtes of the celles, D and in the purifyinge of all holy thinges, and in the worke of the seruice of the house of God. In the shewbread, in the fine floure, in the meat offering, in the wafers of swete breade, in the frying panne, in the gridyron, and in all maner of measures and sise, and to stande euery day in the morynge to thanke and prayse the Lorde, and soo lykewyse at euen. And to offer all burntsacrifices vnto the Lorde, in the Sabbothes, in the newe mones, and

on the feastfull dayes, by numbre and custome continually (as they were commaunded) before the Lorde. And that they shoulde wayt on the tabernacle of witnesse, and on the holye place, and on the sones of Aaron theyr brethren, in their seruice of the house of the Lorde.

¶ The.xxiiii. Chapter.

THese are deuisions of the sones of Aaron. The sonnes of Aaron, Nadab, Abihu, Eleazar, Leu.16.a and Ithamar. a Nadab also, and Abihu died before their father, and had no children. But Eleazar and Ithamar executed the priestes office. And Dauid ordered them on this manner: Sadoc of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar wer according to theyr offices in their ministration. And there were mo ancient men founde amonge the sonnes of Eleazar then the sons of Ithamar. And thus wer they ordred together a mōg ỹ sons of Eleazar, ther wer. xvi rulers according to the housholde of theyr fathers, & eight among the sons of Ithamar, according to the household of theyr fathers. And thus were they put in order by lotte, the one sorte from the other: and so were theese rulers in the sanctuarye and Lordes before God, as well of the sonnes of Ithamar, as of the sonnes of Eleazar. And Semeia the sonne of Nathanael the Scribe, of the kinred of the Leuites: wrote them before the kynge and the Lordes, and before Sadoc the Priest, and Ahimelecke the sonne of Abiathar, and before the auncyent fa- B thers, before the priestes and the Leuites, one principall household beinge reserued for Eleazar, & one for Ithamar. And the first lot fel to Iehoiarib, and the second to Iedaia. The thyrde to Harim, and the fourth to Seborim: The fifte to Melchia, and the syxte to Miamin. The seuenth to Hakos, and the eyght to Abia. The ninth to Iesua, and the tenth to Secaniahu. The eleuēth to Eliasib, and the twelfth to Iakim. The thirtenthe to Hupa, and the fourtenth to Iesebeab. The fyftenth to Bilga, & the sixtenth to Immer. The seuententhe to Hezir, and the eightenthe to Hapzez. The.xix. to Bathahia, and the.xx. to Iehezke. The.xxi. to Iachin, and the.xxii. to Gamul. The.xxiii to Delaiahu, and the.xxiiii. to Maasiahu. Theese are ¶ the ordinaunces of them in theyr offices, when they came into the house of the Lorde, according to their manner vnder Aaron theyr father, as the lord God of Israel had commaunded him. The reaste of the sonnes of Leui, are these: Of the sonnes of Amram, Subael: of the sonnes of Subaell, Iehediahu. Of the sonnes of Rehabia: the fyrste Iesia. Of the Iezaharites Selomoth. Of the sonnes also of Selomoth, Iahath. His sonnes Ieriahu the fyrste, Amariahu the seconde, Iahaziell the thyrde, and Iekamtam the fourth. Of the sonnes of Vziell Micha. Of the sonnes of Micha, Samir. The brother of Micha was Iisia. Of the sonnes also of Iisia: Zechariahu. The sonnes of Merari wer Mahli, and Musi. The sonnes of Iahasiahu Beno. The sonnes of Merari by Iahasiahu, Beno, Sohem, Sacur, and Ibri. Of Mahali came Eleazar, and he hadde no sonnes. Of Kis the sonnes of Kis Ierahemeell. The sonnes of Musi, Mahli, Eder, and Ierimoth. These are the chyldren of the Leuites after the household of their fathers. And theese cast lottes next to theyr brethren the sonnes of Aaron, in the presence of Dauid the kinge, and Sadoc and Ahimelech, and the auncient fathers, the priestes, and Leuites euen the principall fathers before the ponger brethren. The lot made equall distribution amonge them all.

¶ The.xxv. Chapter.

AND so Dauid, & the captaines of the hooste appoynted oute to A doo seruyce to the sonnes of Asaph, Heman, and Iedithum, when they dyd Prophecye with Harpes, Psalteries and Cimballes: and there was a multytude of the menne that were appoynted to the seruyce and mynystratyon. Of the sonnes of

Asaph

of Asaph: zacur, Joseph, Mathania, and Asareia that waited on Asaph, whiche prophecied by the kinge. Of Jeduthum: the sonnes of Jeduthum. Gedeliahu, zeri, Jesaiahu, Hasabiahu, and Mathathiahu, sixe, vnder the handes of their father Jeduthū whiche prophecied with a harpe, for to geue thankes and prayses vnto the Lorde. Of Heman: the sonnes of Heman, Bukiahu, Mathaniahu, Uziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedalthi, Romanthi, Ezer, Jesbekasa, Malothi, Hothir, and Mahazioth. All these wer the sonnes of Heman which was the kings seer in the woordes of God to lyft vp the horn (of the regal dignitie.) And God
B gaue to Heman xiiii. sonnes, and thre daughters. All these were at the hande of theyr father singyng in the house of the Lorde with cimballes, psalteries and harpes, when Asaph, Jeduthum, and Heman executed the seruice in the house of GOD, at the kinges hande. And the multitude of theym with theyr brethren that were instruct in the songes of the Lord, euē all that were conning, wer two hundred, foure score and eyghte. And they
Hyp. 16 d • cast lottes among them selues (how they should wait) aswel for the small as for ỹ great, for ỹ scholer, as wel as for ỹ schole master. And the first lot in Asaph fel to Joseph. The seconde to Gedeliahu (with his brethren and sonnes) which men were twelue.
The thirde fell to zaccur with hys sonnes and brethren, beynge twelue personnes. The fourth, to Izri with his sons & brethren, twelue persons.
C The fifte to Mathaniahu with hys sonnes and brethren, twelue persons. The sixt to Bukiahu with hys sonnes and brethren, twelue personnes. The seuenth to Jesarela with hys sons and bretheren, twelue persons. The eight to Jesaiahu with his sons and brethren, twelue personnes. The nuth to Mathaniahu with his sonnes and brethren twelue personnes. The tenth to Semei with his sons and brethren, twelue personnes. The eleuenth to Azarael with his sonnes and brethren, twelue persons. The twelueth to Hazabia with his sons and brethren twelue personnes. The thirteenth to Subaell, with hys sons and brethren, twelue personnes. The fourteenth to Mathathiahu with his sons and brethren twelue personnes. The fiftenth to Jeremoth with hys sonnes and brethren twelue persons. The sixtenth to Hananiahu with hys sonnes and brethren, twelue personnes. The seuententh to Josbekasa with hys sonnes and brethren. xii. personnes. The eightenth to Hanani with his sonnes and brethren twelue
D persons. The .xix. to Maloth with his sonnes and brethren. xii. persons. The .xx. to Eliathath with his sons and brethren, twelue personnes. The xxi. to Hothir with his sonnes and brethern twelue persons. The. xxii. to Gidalthi with his sonnes and brethren, twelue persons. The .xxiii. to Mahazioth with his sonnes and brethren. xii. persons. The. xxiiii. to Romanthi, Azer with hys sonnes and brethren twelue persons.

¶ The. xxvi. Chapter.

A These are the deuisions of the porters. Among the Corethites. Meselemiahu: the sonne of Kore of the children of Asaph. And ỹ sonnes of Meselemiahu were these: zachariahu the eldeste, Jedithell the second, zebadiahu the third, and Jahniell the fourth, Elam the fifte, Jehohanan the syxt, and Eleonai the seuenth. The sonnes of Obed Edom, Semeia the eldest, Jehosabad the seconde, Joah the thirde, Sacar the fourth, and Mathanael the fifth, Amiel the syxth, Isachar the seuenth, Peulthai the eight, for God blessed him And vnto Semeia his son were sonnes borne, that ruled in the house of their father, for they wer mē of might The sons of Semeia: Othni, Raphael, Obed & Elzabad and his brethren wer strong mē, Elihu & Samahiahu All these wer of the children of Obed Edom, they and their childerne: and their brethren actiue mē & of strength

to do seruice, euen .lxii. of Obed Edom. And Helintah had sonnes and brethren, active men .xviij. The sonnes of Hosa, of the children of Merari: Simri the chyefe, and thoughe hee was not the eldest, yet his father sette him in ꝑ chefest place. Helkiahu ꝑ seconde. Tebaliahu the thirde, and Zechariahu the fourth: al the sonnes and
B brethren of Hosa were .xiii. Amonge these was deuided the office of the portership, that they should be auncient men, to wait with their brethrē whē they mynystred in the house of the Lorde. And they caste lottes betwene the greate and small after the householde of theyr fathers for euerye gate. And the lot on the Eastside fell vpon Helemeiahu. And for zachariahu hys sonne (which was a wyse counsayler) they caste lottes and hys lotte came out toward the North. And Obed Edōs lot fell to the South. And for his sonnes fel the houses of Assuppim. For Suphim and Hosa toward the west, with the gate that standeth toward the higher waye: one watche beynge ouer againste an other. In the east were syxe Leuytes, and towarde the North .iiii. a day, and toward the South .iiii. a dai, and toward Assuppim two and two. In Pharbar toward the west two at the goinge by, and twoe in Pharbar. These are the deuysions of the porters amonge the sonnes of Korh, and among the sonnes of Merari. And of the Leuytes:
C Ahiah had the ouersyghte of the treasure of the house of God, and of the treasure of the dedicate thinges. As cōcerning the sons of Laadan, which were the children of the Gersonytes. Of Laadan came auncient fathers: Euen of Laadan there cam Gersumi and Iehieli. The sonnes of Iehieli: zethan and Ioel hys brother, whych wer ouer the treasures of the house of the Lord. Of the Amramits also and Izaharites, Hebronytes and Oziielites, was Sabuel the sonne of Gerson the sonne of Moyses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer, was Rahabiahu, whose sonne was Isaiahu, whose sonne was Ioram, whose sonne was zichri, whose sonne was Helomith, whiche Helomith and his brethren were ouer all the treasures of the dedicate things which Dauid the king, and the auncient fathers, the captaynes ouer thousandes and hundredes, and the captaines of the host, and dedicated oute of the spoyles wonne in battailes: they did dedicate theym to maintaine the house of the Lorde: and al that Samuel the Sear, and Saul the sonne of Cis, and Abner, the son of Ner, and Ioab the sonne of Zaruia had dedicated, and whosoeuer had dedicate any thinge, it was vnder the hand of zelomith and of his brethren.
D Of the Izaharites was Chenaniahu and his sonnes, appointed to the businesse without forth ouer Israel: for they wer officers and iudges. And of the Hebronites, Hasabiahu and his brethren, men of actiuitie a thousande and seuen hundred were officers among them of Israeli beyonde Iordan westeward, in all busines belonging to God, and seruice of the kyng. Amonge the Hebronites was Ieder the chiefest, euen a prince amonge the Hebronytes and fathers of hys kynred. And in the fourtie yeare of the kyngdom of Dauid, they wer sought for. And there were founde amonge them mē of actiuitie at Iazer in Gilead. And his brethren were men of actiuitie euen two thousand and seuen hundreth, auncient fathers whom kinge Dauid made rulers ouer the Rubenytes, Gaddites, and ouer the halfe tribe of Manasse, for euery matter pertaining to GOD, and for the kynges businesse.

The .xxvii. Chapter.

A The children of Israel: after ꝑ numbre of them, the auncient hedes and captaines of thousandes and hundredes, and their officers that serued the kinge by diuerse courses which cam in and went oute, moneth by moneth, throughout al the monethes of the yeare. And in euerye course were .xxiiii. thousande. Ouer the

the firste course for the firste moneth, was Jasoboam the sonne of zabdiel. And in his course were four & twenty thousande. And the chyefest of all the captaines of the host, for the first moneth was of the children of Pharez. Ouer the course of the second month was Dodai an Ahohite, and in hys course was Mickloth a ruler: (hys helper.) And in the course wer. xxiiii. thousande. The chefe captayne of the third host for the thirde moneth was 2Re.22c
*Banaiahu, the sõne of Iehoiada the 1par.11e
hye Priester, and in his course were xxiiii. thousande. This is that Banaiahu, which was most myghtye among thirtie and aboue thirtie. And
B in his parte was Amizadad his son. The fourth captaine for the fourthe month was Asael, the brother of Joab, and zabadaia his sonne after hym. And in his course were xx:iii. thousande. The fifth captayne for the fifth moneth was Samhut the Jezrahite: and in his course were. xxiiii. thousande. The sixth captain for the syxth moneth, was Ira the sonne of Ickes a Thecknyte: and in hys course were xxiiii. thousande. The seuenth captain for the seuenth moneth was Helez the Pelonite, of the childrē of Ephraim: and in his course wer. xxiiii. thousād. The eight captaine for the eight moneth, was Sibechai an Husathite of the kinred of zarhi: and in his course were. xxiiii. thousande. The nynth captaine for the nynth moneth was Abiezer an Anathothyte of the sons of Jemini: & in his course were. xxiiii thousande. The tenth captaine for the tenth moneth, was Mahari the Netophatyte of the zarahytes: and in his course were. xxiiii. thousande: The eleuenth for the eleuenth moneth was Banaiah Pirathonite of ye childrē of Ephraim: & in his course wer. xxiiii. thousande. The twelfthe captain for the twelueth month, was Haldai the
C Nethophathite, with Othoniel: and in his course were. xxiiii. thousande. And the rulers ouer the tribes of Israell were these: Amonge the Rubenytes was Eliezer the sonne of Zichri. Amonge the Simeonites also, was Saphathiahu the sonne of Maacha. Amonge the Leuytes: Hasabia the sonne of Kemuel. Among the Haronytes: Zadock. Among them of Iuda, Elihu of the brethren of Dauid. Among them of Issachar, Omri the sonne of Michael. Among them of zabulon, Jesmaiahu the sonne of Obadiahu. Amonge theym of Nephthali, Jerimoth the sonne of Azriel. Among the children of Ephraim: Hosea the sonne of Azariahu. In the halfe trybe also of Manasse: Joel the son of Pedaiahu. Of the halfe trybe of Manasse in Gilead: Iiddo the sonne of Zachariahu. Among theym of Ben Jamin: Jaaziel the sonne of Abner. Among them of Dan: Azarel the sonne of Iehoram. These are the lordes of the Trybes of Israell. But Dauyd tooke not the number of theym vnder xx. yeare: because the Lorde sayd: hee would encrease Israel lyke vnto the 1Pa.218
starres of the skye. And * Joab the sonne of zaruia began to numbre: but he finished it not, because that ther fell wrath for it against Israell, nether was the numbre put into the Chronicles of king Dauid. Ouer the kyngs tresures was Azmaneth the son of Adael. And ouer the tresures of the fieldes, in the cities and villages, and cD
stels, was Jehonathan the sonne of Uziahu. And ouer the woorkemen in the fields that tilled the ground, was Ezri the sonne of Chelub. And the ouersight of the vyneyardes had Shemei the Ramathite. Ouer the increse also of the vyneyardes, and ouer the wynesellers was Sabdi, the Hasiphunite. And ouer the olive trees and mulbery trees that were in the valleyes, was Baal Hanam the Gederyte. And ouer the treasure of oyle, was Joas: Ouer the oxen that fed in Saron, was Shetari the Saronyte. And ouer the oxen that were in the vallеis was Saphat the son of Adlai Ouer the camelles, Obil the Ismaelite. And ouer the asses was Iehadiahu the Meronothyte. Ouer the sheepe was Jazes the Hagaryte. All

these were the rulers of the substance of kynge Dauid. And Jehonathan Dauids vncle, a manne of councell, and of vnderstanding was a Scribe: and Jehiel, the sonne of Hachmony was wyth the kynges soonnes (enstructyng them.) And Ahithopheli was of the kynges councell. And Husai the Arachite was the kynges companion. Add nexte to Ahitopheli was Jehoiada, the sonne of Banaiahn, and Abiathar. And the captayne of the kynges warre was Joab.

¶ The .xxviij. Chapter.

AND Dauyd gathered togyther all the lordes of Israell: the lordes of the trybes, the lordes of the companies, that mynystred to the kyng by course, the Captaines ouer Thousandes, and ouer hundreds, and the Lordes that hadde the ouersyght ouer all the substaunce and possession of Dauid, hys sonnes with the chamberlains: all the mightie and valiant, and all actiue men vnto Jerusalem. And kyng Dauid stode vp vppon his feete, and sayde: Heare me my brethren and my people. * I had in myne hearte to buyld an house of rest for the arke of the couenaunte of the Lord, and for the foote stole of our God, and had made ready for the buyldyng. But God sayde vnto me: * Thou shalt not buyld an house for my name, because thou hast ben a mã of warre, & hast shed blood. Moze ouer the Lorde GOD of Israell, * chose me before all the howse of my father to be kyng ouer Israell for euer: for in Juda wolde he choose a captayne: and of the housholde of Juda is the house of my father, and amonge the sonnes of my father, he hadde a luste to me, to make me kyng ouer all Israell. And of all my sonnes (for the Lorde hath geuen me many soonnes) he hathe chosen Salomon my sonne, to syt vpon the seat of the kyngdome of the Lord in Israell. And he sayde vnto me: * Salomon thy sonne, he shall buylde me an house and courts, I haue chosen hym to bee my sonne, and I wyll be hys father. I wil stablyshe hys kyngdome for euer. If hee wyll be stronge to doo my commaundementes, and my lawes, as it goeth this day. Now therefore, in the sight of all Israell the congregation of the LORDE, and in the audience of oure God: keepe and seeke for all the commaundementes of the Lord your God, that ye may enioye a good lande, and leaue inheritaunce for your children after you for euer. And thou Salomon my sonne, know thou the God of thy Father, and serue hym wyth a pure hart, and wyth a swete courage. * For the Lorde searcheth all hartes, and vnderstandeth all the ymaginations of thoughtes. And if thou seeke him, he will be founde of thee: But if thou forsake him, he will caste thee of for euer. Take heede nowe, for the Lorde hath chosen thee, to builde hym an house of a Sanctuary. Be stronge therefore, and play the man. And Dauid gaue Salomon his sonne the patern of the porche (of the temple also) and of the houses that longed thereto, of the stoore houses, vpper chambers, inner parlours, and of the house of the mercy seat: and the example of all that he had in his mynde: for the courts of the house of the Lorde, and for all the celles round aboute, for the treasures of the house of God, and for the treasures of the dedicate thynges, and for the deuisions of the priests & Leuites that wayted by course, and for all the workmanship, that should serue for ye house of the Lord, & for all the vessels that shoulde serue in the house of the Lord. For gold, and for the waight of gold, for al vessels of sondry ministrations: for all manner of vessels of siluer in waight, and for all vessels, what so euer purpose they serued vnto. The waight of gold for the candelsticks, and the gold for their lãpes, wyth the waight for euery candelsticke, and for the lamps therof. And for the candelsticks of siluer by waighte, bothe for the candelsticke, & also for her lampes accordyng to the diuersitye of the vse of euery candlestick. And by waight (he

2.reg.7.a
3.reg.5.a
1.pa.22.b
3.re.16.a
1.pa.17.a
2.pa.6.d.
Psal.7.

(he gaue) gold for the tables of the shewbread, euen for euery table: and lykewyse syluer for the tables of syluer. And golde for fleshhokes, cuppes, and drinckyng pottes. And pure golde in wayghte for basons, euen for euerye basen. And likewise siluer by waight for euery basen of syluer. And for the alter of incense, pure gold by waight. And golde for the paterne of the charet of ỹ Cherubes that stretched oute their wynges, and couered the Arke of the couenaunt of the Lorde. All (sayd he) was geuen me by wrytyng of the hande of the Lorde, whiche made me vnderstande all the workemanshippe of the paterne. And Dauid sayde to Salomon hys sonne: be stronge, and do manfullye, feare not, nor be faynteharted. For the Lorde God, euen my God, is with thee, and he shall not fayle thee, nor forsake thee, vntil thou haste finished al the worke that muste serue for the house of the Lorde. Beholde the priestes and Leuites are deuyded in companyes, for all maner of seruyce that pertayneth to the house of God: they are with thee for all maner of workemanshippe, and so are all that excell in wisdome for any maner of seruice. Thou haste also the lordes, and all the people for euerye thynge that thou haste nede of.

¶ The. xxix. Chapter.

A 3. Re. 5 a

AND Dauid the kynge sayde vnto all the congregacion: God hath specially chosen Salomon my son which is yet yonge and tender, and the worke is great: for the house shall not be for man, but for the Lorde God. Moreouer I haue prepared with all my myghte, for the house of God, golde for vessellles of golde, syluer for them of syluer, brasse for thynges of brasse, yron for thinges of yron, & wood for thynges of wood, and Onix stones, and stones to be set, glysterynge stones and of dyuerse colours, and all maner of precious stones, and marble stones in greatte aboundaunce. And because I haue luste to the house of my God: I haue of myne owne proper good, of golde and syluer whiche I haue seuerallye geuen to the house of my God, besyde all that I haue prepared for the holye house, euen three thousande Talentes of golde, of Ophir, and seuen B thousande talentes of tryed syluer to ouerlaye the walles of the house with all: the golde for thynges of gold, syluer for things of syluer, and for all maner of worke by the handes of artificers. And whosoeuer is wyllynge, may this day consecrate his hand vnto the Lorde. And so the auncient fathers, and the lordes of the trybes of Israell, the captaynes of thousandes and hundredes, with the lordes that were rulers ouer the kynges worke, were wyllyng, and gaue for the seruyce of the house of God, fyue thousande talentes of golde, and ten thousande peces of gold, and ten thousand talentes of syluer, and .xviii. thousand talentes of Brasse, and one hundrede thousande talentes of yron. And they with whom precious stones were founde, gaue them to the treasure of the house of the Lorde, by the hand of Jehiel the Gersonite. And the people C reioyced, when they were so wyllyng to geue their goodes, & with a perfect herte they offered vnto the Lord. And Dauid the kyng reioyced with great gladnes. And Dauid blessed the Lord before all the congregacion, and sayd: Blessed be thou Lorde God of Israel oure father, from euer and for euer. Thyne (O Lorde) is greatnesse, and power, glory, victorye, and prayse: for all that is in heauen and in earthe is thine, and thine is the kyngdome (O Lorde) and thou excellest aboue all, euen as the heade of all. And rychesse and honoure come of thee, and thou reygnest ouer all, and in thyne hande is power and strength, and in thyne hand it is to make greate, and to geue strength vnto al. And now our God, we thanke thee, & prayse thy glorious name. But who am I? & what is my people? ỹ we should enforce ourselues to geue these thynges so wyllyngly?

D But all thynges comme of thee: and
Ge.47.b of that whyche we receyued at thyne
Pſ.39.c hande, wee haue geuen thee. • For
Heb.11.c we bee but ſtraungers beefore thee:
and ſoiourners, as were all oure fa-
thers. Oure dayes on the earthe al-
ſo are but as a • ſhadowe, and there
Sa.2.b is none abydyng. O Lorde our god,
all thys ſtuffe that we haue prepared
to buylde theee an houſe for thy holy
name commeth of thyne hande, and
is all thyne. I (wote alſo my God)
that thou tryeſt the heartes, and haſte
pleaſure in vnfaynednesſe. And in
the vnfaynednesſe of my hearte: I
haue willingly offered all theſe thin-
ges. And nowe haue I ſeene the
people, whyche are founde heere,
to offer vnto thee wyllyngely, and
wyth gladneſſe. O Lorde GOD
of Abraham, Iſahac, and of Iſraell
oure fathers, keepe thys for euer, as
the begynnynge of the thoughtes of
the hearte of the people, and prepare
theyr heartes vnto thee. And geue
vnto Salomon my ſonne, a perfecte
hearte to keepe thy commaundemen-
tes, thy teſtimonies and thy ſtatutes,
and to do all, and to buyld the houſe,
for the whyche I haue made prouy-
E ſyon. And Dauid ſayd to all the con-
gregation: Now bleſſe the Lord your
God. And al the congregation bleſſed
the Lord God of their fathers, and bo-
wed downe theyr heades, and wor-
ſhypped the LORD, and the king.
And they offered offerynges vnto the
Lorde. And on the morowe after the
ſayde daye, they offered burnte offe-
rynges vnto the Lord, euen a thou-
ſand yonge oxen, a thouſande ram-
mes, and a thouſande ſheepe, wyth
theyr drynke Offerynges. Many ſa-
crifices offered they for all Iſraell,
and dydde eate and drynke beefore the
Lorde the ſame day: with greate glad
nes. And they made Salomon the F
ſoonne of Dauyd kynge, the ſeconde
tyme, and annoynted hym prince be-
fore the LORDE, and Sadocke
to be the hyghe Prieſte. • And Sa- 3.R.2.1
lomon ſatte on the ſeate of the Lorde,
and was kyng in ſtede of Dauid his
father, and proſpered, and all they of
Iſraell obeyed hym. And all the lor-
des and menne of power, and all the
ſonnes of kynge Dauid, ſubmytted
theym ſelues, and were vnder kynge
Salomon. • And the Lord magnified 2.R.4.1
Salomon in dignitie, in the ſyghte
of all them of Iſrael, and gaue hym
ſo glorious a kyngdome, as no kinge
hadde beefore hym in Iſraell. And ſo G
Dauid the ſonne of Iſai reigned o-
uer all Iſraell. And the ſpace that he
reigned ouer Iſreal, was forty yere:
ſeuen yeare reygned hee in Hebron,
and. xxxiij. yeare raygned he in Ie-
ruſalem. And he dyed in a good age:
Full of dayes, rycheſſe, and honour.
And Salomon hys ſonne reygned in
hys ſteade. The Acts of Dauyd the
kynge, fyrſte and laſte, Beholde,
they are wrytten in the booke of Sa-
muell the Seer, and in the Booke of
Nathan the Prophete, and in the
Booke of Gad the Seer, wyth
all hys kyngdome, power,
and tymes, that went
ouer hym, and o-
uer all Iſra-
ell, and
ouer
all
the kyngdo-
mes of the
earthe.

¶ The ende of the fyrſt Booke of the Chro-
nicles: Otherwyſe called the fyrſte Booke
of Paralipomenon.

The seconde booke of the Chronicles: which in the Hebrue is one with the firste.

¶ The first Chapter.

AND Salomon the sone of Dauid waxed stronge in hys kyngdome: and the • Lord his god was 3 Re.3.a with him, and magnified him in the dignitye. And Salomon spake vnto all Israel, to the captains ouer thousandes, and to the captaynes ouer hundredes, to the Iudges, and to euerye officer in all Israell, and to the auncientе fathers. And so Salomon and 3 Re.3.a all the congregacion with him • went to the hye place that was at Gibeon: 1.pa.21.d • for there was the tabernacle of wit- • Ex.36. nesse of God • which Moyses the ser- 37.38. uaunte of the Lorde made in the wil- 2.re.6.a derneſſe. But the Arke of God • had Dauid brought from Kiriath Iearim, into the place which Dauid had prepared therfore. For he had pytched a tent for it at Ierusalem. Moreouer Ex.38.a the brasen aulter • that Bezaleel the sonne of Uri, the sonne of Hur had made was there. before the tabernacle of the Lorde. And Salomon and the congregacion went to visite it. And Salomon gate vp there before the Lorde to the brasen aulter, that was before the tabernacle of witnesse, and 3.Re.3.c • offered a thousande burntsacrifices vpon it. And the same nyght dyd God appeare vnto Salomon, and sayd vnto hym: Aske what I shall gene thee. And Salomon sayde vnto God: thou hast shewed greate mercy vnto Da- Dep. 9.a uyd my father, and • haste made me to 1.re.3.a reygne in his steade. • Now therfore, O Lord God, let thy promysse which thou madest vnto Dauid my father, 3 Re.3.a be true. • For thou haste made me kynge ouer a people, whiche is lyke the dust of the earthe in multitude: wherefore, gene me now wisdome and knowledge, that I maye be able to go in and oute before this people: for who els (wortheye) can iudge thys people that is so greate? • And 3 Re.3.b God sayd to Salomon: Because this ℭ was in thyne herte, and because thou haste not asked treasure and rychesse, and honoure, and the lyues of thyne enemyes, neyther yet longe lyfe: but haste asked wisdome and knowledge for thy selfe, to iudge my people, ouer which I haue made thee kynge: wisdome and knowledge is graunted vnto thee, and I wyll gene thee treasure and rychesse, and glory: so that amonge the kynges that haue bene before thee, or after thee, none was or shall be lyke thee. And so Salomon came from the hylaulter (that was at Gibeon) to Ierusalem, from the tabernacle of witnesse, and reigned ouer Israell. • And Salomon gathered 3.re.10.b charettes, and horsemen: and he had a ℭ thousand and foure hundred charets: and twelue Thousande horsemen, whom he bestowed in the charet Cityes, and with the kynge at Ierusalem. • And the kynge made syluer and 3.re.10.b golde at Ierusalem as plentrous as stones: and Cedre trees made he as plentye as the mulberye trees, that growe in the valleyes. And the horses whyche Salomon hadde, were brought hym oute of Egypte by the kynges marchauntes, that were together, whiche beynge of one companye, toke them oute at a pryce. They came also and brought out of Egypte a charet for sixe hundred peces of syluer: euen an horse for an hundred and fiftye. And so brought they horses for all the kynges of the Hethites, and for the kynges of Syria, by theyr owne hande.

¶ The.ii. Chapter.

AND Salomon determined to ℭ builde an house for the name of the Lorde, and an house for his kyngdome: And Salomon tolde oute threescore and ten thousande men to beare burthens, and fourescore thousand men to hewe stones in the mountayne

tayns: and thre thousand and six hun-
3 Reg. 5 dred to ouerse them. ¶ And Salomon
sent to Hiram the kynge of Tyre, say-
1 Re. 5 yng: As thou dyddest deale with Da-
uid my father, and ¶ dyddest send hym
Cedar wood, to build him an house to
dwel in, euen so deale with me. For
I am about to builde an house for the
name of the Lord my God, to offre vn
to him holye thinges, and to burne
sweete incense, and to set shewbreade
before him continually: to offre burnt
sacrifyce of the mornynge and cue-
ninge: on the Sabboth daies, in the
first day of euerye newe moone, and in
the solempne feastes of the Lorde oure
God: for it is an ordinaunce to be con-
tinually kept of Israel. And the house
which I build shalbe great: for
great is oure God aboue all Goddes. But
whoe is able to builde him an house:
when that heauen, and heauen aboue
all heuens is not able to receiue him?
what am I then that I shold builde
hym an house? nay, but euen to burne
sacrifice before hym, shall this buyl-
ding be: send me nowe therfore a cun-
ning man, that can worke in gold and
siluer, in brasse and yron, in purple cre
mosin and pealowe silke, and that can
skil to graue, with the cunning men,
that are wyth me in Juda and Jeru-
salem, whom Dauid my father didde
prepare. Sende me also Cedar trees,
Pyne trees, and Almuge trees, out of
Libanon. For I wotte that thy ser-
uauntes can skill to hewe tymbre in
Libanon. And beholde my men shalbe
with thine, that they may prepare me
tymbre inough. For the house which
I am determined to build, shalbe wō-
derfull great. And beholde, for the vse
of thy seruantes, the cutters and hew-
ers of timbre: I haue geuen. xx. thou-
sande quarters of beaten wheate, and
. xx. thousande quartes of barley, and
C . xx. thousande bates of wyne, and. xx.
thousande bates of oyle. And Hiram
the king of Tyre annswered in wry-
tinge, whiche hee sente to Salomon:
Because the Lord hath loued his peo
ple, therfore hath he made thee kyng
ouer them. And Hiram sayde moreo-
uer: blessed be the Lorde God of Is-
rael, whiche made heauen and earth,
and that hath geuen Dauid the kyng
a wyse sonne, and one that hath discre
tion, prudence and vnderstanding, to
build an house for the Lord, and a pa-
lace for hymselfe. And nowe I haue
sent a wyse man, and a man of vnder-
standinge (whom my father Hiram
did vse) ¶ the sonne of a woman of the 3 Re. 7. b
daughters of Dan, and hys father
was a man of Tyre, and hee can skyll
to worke in gold and siluer, in brasse,
and yron, in stone and timbre, in pur-
ple, and pealowe silke, in fyne whyte
and cremosin: and can graue sondrye
maner of graunynges, and to finde oute
diuerse maner of subtil woorke that
shalbe set before hym, with thy cun-
ning men, and with ☞ cunning mē of
my Lorde Dauid thy father. Nowe
therefore, the wheat, and barley, oile,
and wine, whych my Lorde hath spo-
ken of, let hym sende vnto his seruan-
tes. And we wyll cut wood in Liba-
non, as much as thou shalt nede, and
we will bring it to thee, in shyps by sea
to Japho from whence thou mayest
carie them to Jerusalem. And Salo-
mon numbred all the straungers that
were in the land of Israell, after the
numbre of theym, whom hys father
Dauid had numbred. And they were
found an hundred and three and fyftie
thousand and fyue hundred. And he set
lxx. thousand of them to bear burthēs
and. lxxx. thousande to hewe stones,
in the mountaine: and thre thousand,
and fyue hundred officers, to sette the
people a worke.

¶ The. iii. Chapter.

AND Salomon began to build I
the house of the Lord at Jeru- 1 par. 21
salē in mount Moria ¶ where
(the Lorde) appeared vnto Dauid
his father, euen in the place that Da-
uid prepared in the threshynge floore Acts. 7. i.
of Ornan the Jebusite. And he begā 3 Re. 6. a.
to builde in the seconde daye of the
second month the fourth yeare of hys
rygne. And these are the patternes
where-

whereby Salomon was instructe to
builde the house of God. The lengthe
was three score cubites after the olde
measure, and the breadthe .xx. cubites.
The porche, that was in breadthe as
large as the temple, hadde .xx. cubites:
and the heigthe was an hundred and
B xx. cubites: And he overlayde it on the
inner syde with pure golde. And the
greater house he filed with firre tree,
which he overlaid with the best gold,
and graued therto Palme trees and
chaynes. And he overlayde the house
with precious stone beautifully. And
the gold was gold of Paruaim. The
house (I saye) the beames, poostes,
walles and doores therof, overlayde he
with golde, and made grauen worke
vppon the walles. And hee made the
house moste holy, whose length was
twenty cubites, like to the breadthe
of the house, and the breedthe therof,
was also twenty cubytes. And hee o-
verlayd it with good gold, euen with
vi. hundred talentes. And the waight
of the nayles of golde was fiftye syc-
cles. And he overlayd the vpper cham
bers with golde. * And in the house
moost holy, he made two Cherubins
C of ymage worke, like children, and o-
Ex. 25.b uerlayed them with golde. And the
wynges of the Cherubs were .xx. cu-
bites long. The one winge was fyue
cubites, reachinge to the wall of the
house, and the other winge was lyke-
wise fiue cubites reaching to ỹ wyng
of the other Cherub. And euen so the
one winge of the other Cherub was
fiue cubites reachinge to the wall of
the house, and the other wynge was
fiue cubites also, and reached to the
wynge of the other Cherub. So that
the wynges of the sayde Cherubes
were stretched oute twentye cubites.
And they stode on theyr feete, and lo-
ked inwardes. And hee made a fore
hanginge of peloswe silke, purple, cre-
mosin, and fine white, and caused the
pictures of Cherubs to be broudered
theron. And he made before ỹ house,
two Pyllers of .xxxv. cubites hyghe.
And the heade that was aboue on the
toppe of euery one of them was fyue
cubites, and he made chaines of wre-
then woorke for the quere, and putte
them on the heades of the pyllers, and
made an hundred pomegranates, and
put them on the chaynes. And he rea-
red vp the pillers before the Temple:
one on the ryght hande: and the other
on the left: and called the right Jachin
and the left, Boaz.

¶ The .iiii. Chapter.

AND he made an alter of brasse B
xx. cubites long, and .xx. cubi-
bites broade and ten cubytes
hie. * And he caste a brasen Lauatorye 3. re. 7. b.
of ten cubits from brim to brym, roud
in compasse, and fiue cubites hie: and
a line of thirty cubits did compasse it
rounde aboute. And vnder it was the
fashyon of Oxen which did compasse
it round about: with ten cubites vyd
they compasse the Lauatorye rounde
about, and there were .ii. rowes of ox-
en whiche were caste of lyke molten
worke. And it stode also vpon twelue
oxen: three loked towarde the Northe,
three toward the west, three towarde
the South, and three toward the East:
and the Lauatory was set vpon them,
and all theyr backes were toward the
Lauatory. And the thickest of it was
an hand bredth, and the brym lyke the
brim of a cuppe with floures of lilies.
And it receyued and held three thou-
sand bates. * And he made ten lauers, B
and put fiue on the ryghte hande, and 3. re. 7. b.
fiue on the lefte, to washe and clense
in them, suche thynges as they offred
for a burnt offring. But ỹ great La-
uatory was for the priestes to washe
in. And he made ten candlesticks of
gold (according to ỹ patern that was
geuen of them) and putte them in the
temple: fiue on the righthand, & .b. on
the lefte. And he made also .x. tables, &
put them in the temple, .b. on the right
side, and fiue on the left. And he made
an C. basynes of golde. And he made
the court of the priestes, and the great
court and doores to it: and overlaid the
doores of them with brasse. And he set
the great lauatory on the right side of
the

C th: East end, ouer against the southe. And Hiram made pottes, shouelles, and basens, and finyshed the woorke that hee was appoynted to make, for kynge Salomon in the house of god. The two pillers, the couerynges, or two heades, on the toppe of the pyllers: and the two wreathes to couer the two scalpes or heades that were on the toppes of the pillers: and foure hundred Pomegranettes on the two wrethes, two rowes of pomegranets on one wrethe, to couer the two tops, or heades that were on the pyllers. And hee made two bottomes, and lauers made he vppon the bottomes: the greate Lauatorye, and twelue Oxen vnder it. Pottes also and shouelles, flesshokes, and all these vessels did Hiram (hys father) make to kynge Salomon for the house of the Lorde of bryghte brasse. In the playne of Jordan did the kynge caste them, euen in the clay ground that is betwene Socoth and Zaredatha. And Salomon D made all theese vesselles in greate aboundaunce, for the wayght of brasse could not be reckned. And Salomon made all the vessels that were for the house of God: the golden aulter also & the tables to set the shewbread vpon. Moreouer, the Candelsticke wyth their lampes (to burne after the manner before the queere) and that of precyous golde: and the floures and the lampes, and the snoffers made hee of golde, and that perfecte golde: and the dressinge knyues, basens, spones, and sencers of pure golde. And (he made) the doore of the temple, and the inner dores wythin the place moste holye, and the inner dores of the temple were gylted. And so was all the woorke that Salomon made for the house of the Lord finyshed.

¶ The. v. Chapter.

AND so al the woorke that Salomon made in the house of the Lorde was fynyshed, and Salomon brought in al the thinges 3.Reg.7 that Dauid hys father had dedicated, wyth the syluer and golde, and all the iewels, and put them among the treasures of the house of God. Then Salomon gathered the elders of Israell together, and al the heades of the tribes and auncyente fathers of the chyldren of Israell, vnto Jerusalem: to bryngе the Arke of the couenaunte of the Lorde oute of the cityе of Dauid: whiche is in Zion. Wherefore, all the men of Israel resorted vnto the king in the feaste, euen in the seuenth moneth. And all the elders of Israell came, and the Leuites tooke vppe the Arke. And the priestes and the Leuites broughte awaye the Arke and the tabernacle of witnesse, and all the holy vessels that were in the tabernacle, B and they bare them. And kinge Salomon, and all the congregation of Israell that were assembled vnto hym before the Arke, offred shepe and Oxen, so manye, that they coulde not bee tolde nor noumbred for multitude. And the priestes brought the Arke of the appoyntmente of the Lorde vnto hys place, euen into the queere of the Temple, wythin the place moste holy, and set it vnder the wynges of the Cherubs, that the Cherubs stretched out theyr winges ouer the place of the Arke, and the Cherubs couered bothe the Arcke and her barres aboue on hye. And the barres of the Arcke were so longe, that the heades of the barres were seene wythout the Arke wythin the queere, but not wythout. And there the Arcke remayned vnto thys day. But there was nothyng in C the Arcke, saue the twoo Tables 3.Reg.8 whiche Moses put therein at Horeb, when the Lorde made a couenaunte with the children of Israel, after they were come out of Egypte. And it fortuned, that when the Priestes were come oute of the holy place (the sanctuarye was fylled wyth smooke) for all the Priestes that were presente, were sanctyfyed, and dydde not then waye by course, that boothe the Leuytes, and the syngers vnder Asaph, Heman and Jeduthun, wer appoynted to sundrye offices, with their chil-

dren

childzen and bzethzen, and were arayed in fine whyte, hauynge Symbals, Psalteries, and harpes, and stoode at the East end of the aulter: and by thē an hundzed and twenty pzieſtes blowinge with Trompettes. And the trompet blowers and the syngers so agreed, that it semed but one voyce in pzaisynge and thanckynge the Lozde. And when they lyfte vp their voyce wyth the Trompettes, Cimballes, and other Instrumentes of muſycke: and when they pzaised ỹ Lozd (and said:) how that he is good, and that his mercy lasteth euer: the house of God was filled with a cloud: so that the pzieſtes coulde not endure to minister, by the reason of the clonde. For the maiesty of the Lozde hadde filled the house of God.

¶ The. vi. Chapter.

3.re.8.b. THen Salomon sayd: • the lozd hathe spoken, how that he wil dwel in ỹ clonde. And I haue builte an habitation for thee, & a place for thy dwellynge for euer. And the kynge turned hys face, and blessed the holecongregation of Israell, and all the congregation of Israel stode. And he sayde: blessed be the Lozde God of Israel, which hath with hys handes fulfilled it, that hee spake wyth hys mouthe to my father Dauid, sayinge:

2.re.7.a. 3.re.13.b • synce the daye that I brought my people oute of the lande of Egipte, I chose no city amonge all the trybes of Israell to builde an house in, that my name might be there, neither chose I anye man to be a ruler ouer my people

2.pa.7.b and.12.d Israell: sauynge that • I haue chosen Ierusalem, that my name myghte be there, and haue chosen Dauid to be ouer my people Israel. • And whan it

1.re.7.a. 3.re.8.d. 1.pa.22.b was in the harte of Dauid my father to builde an house for the name of the Lozd God of Israell: the Lozde sayde to Dauid my father: forasmuche as it was in thyne hart to builde an house for my name, thou dyddest well that thou so thoughtest in thyn hert. Not withstandinge, thou shalt not buylde the house, but thy sonne whych is procseded out of thy loynes, he shal build an house for my name. The Lozd therfore hathe made good his saying that he hath spoken, and I am risen vp in the roume of Dauid my father, and am sette on the seate of Israell, as the Lozde promised, and haue buylte an house for the name of the Lozde God of Israell. And in it haue I putte the Arke, wherein is the couenaunte of the Lozde that he made with the childzen of Israell. And the kynge stoode before the aulter of the Lozde, in the presence of al the congregation of Israel, and stretched out his hands. For nowe Salomon hadde made a brasen pulpit of fiue cubites longe, and fyue cubites broade, and thze of heigth, and had sette it in the middes of the great court, and vpon it he stode and kneled downe, vpon hys knees, before all the congregation of Israell, and stretched out hys handes towarde heauen, and ¶

sayd: • O Lozde God of Israel, there 3.re.8.c. is no God like the in heuen ne in earth whyche kepest couenaunt, and shewest mercye vnto thy seruauntes that walk before thee with al their harts. Thou which hast kepte with thy seruaūt Dauid my father, the thynges ỹ thou promisedste hym: thou saydest it wyth thy mouth, and hast fulfylled it wyth thine handes, as it is to se thys day. And nowe Lozd God of Israell, keepe with thy seruaunte Dauid my father, the thynges that thou promysedst hym, sayinge: • thou shalte in my 2.re.2.a. and.9.b. syghte, not be wythout a manne: that 2.pa.7.d. shall syt vppon the seate of Israell: so that thy childzen take heede to theyr wayes, to walke in my lawe, as thou haste walcked before mee. And nowe Lozde God of Israell, let thy sayinge be true whych thou spakest vnto thy seruaunte Dauid. And will God in very deede, dwel wyth men on earth? Beholde, • heauen and heauen aboue all heauens doo not contain thee: how much lesse the house whyche I haue builded? Let it be thy pleasure therefore to tourne to the prayer of thy seruaunte, and to his supplicatyon (O Lozde my God) to harcken vnto the

3.re.8.c. esa.66.a. Actes.7.f.

voyce

boyce and prayer which thy seruaunt
prayeth before thee, and let thyne eyes
be open towarde thy house daye and
nyght ouer thys place, wherein thou
haste sayde, that thou woldest put thy
name, to harke vnto the prayer which
D thy seruaunte prayeth in thys place:
herken vnto the prayers of thy ser-
uaunte, and of thy people Israell,
whiche they praye in this place: heare
thou, (I saye) oute of thy dwellynge
place, euen oute of heauen: heare, and
3 Re. 8. d be merciful. • If a man synne agaynst
hys neyghboure, and take an othe a-
gaynst him, and make hym to sweare,
and they both come before thyne aul-
ter in thys house: then heare thou frō
heauen, and worke, and iudge thy ser-
uauntes, that thou rewarde the vn-
godly, and recompence him hys waye
vpon hys heade, and iustify: the righ-
teous, and geue hym accordynge to
hys ryghteousnes. And yf thy people
Israell be put to the worse before the
enemye, because they haue synned a-
gaynste thee: Yet yf they tourne and
geue thanks vnto thy name, and make
intercession, and praye before thee in
this house, then heare thou from hea-
uen, and be merciful vnto the synne of
thy people Israell, and bringe them
agayne vnto the lande whiche thou
E gauest to them and to their fathers.
De. 10. b • When heuen is shut vp, and there be
3 Re. 17. a no rayne, because they haue synned a-
gaynste thee: yet yf they praye in thys
place, and confesse thy name, and re-
pente from their synne, for the which
thou chastnest them: then heare thou
in heauen, and be mercyfull vnto the
sinne of thy seruantes, and of thy peo-
ple Israell, and guyde thou them in-
to the good waye, to walke in, and
sende rayne vpon thy lande, whiche
thou haste geuen vnto thy people, for
an enherytaunce. And yf there bee
dearth in the lande, or pestilence, cor-
ruption, or blastynge of corne, gres-
hoppers, or caterppliers, or that their
enemyes beseege them in the cityes
of their lande (and destroye the coun-
treys) or whatsoeuer plage or sickines
it be: Then what supplicacions and
prayers soeuer shalbe made of anye
man, and of all thy people Israell,
whiche shall knowe euerye man hys
owne sore, and hys owne griefe, and
shal stretch out their handes towarde
this house, thou shalt heare from hea-
uen, euen from thy dwellynge place,
and shalt be merciful, and geue euery
man accordynge vnto all hys wayes,
euen as thou doest knowe eurye
mannes hearte: for thou onelye kno-
weste the heartes of the chyldrene of
men: that they maye feare thee, and
walke in thy wayes as longe as they
lyue in the lande, whiche thou gauest F
vnto oure fathers. • Moreouer, the 3 Reg. 8.
straunger whiche is not of thy people Ioh. 12.
Israell, yf he come from a farre lande Actes. 8.
for thy greate names sake, and thy
myghtye hande, and thy stretched out
arme: If they come (I saye) and praye
in thys house: thou shalt heare from
heauen, euen frome thy dwellynge
place, and shalte do accordynge to all
that the straunger calleth to thee for.
That all people of the earthe maye
knowe thy name, and feare thee, as
doeth thy people Israell: and that
they maye knowe, howe that in thys
house which I haue buylte, thy name
is called vpon. If thy people go oute
to warre agaynste their enemyes, by
the waye that thou shalte sende them,
and they praye to thee, in the way-to- Deu. 6.
warde thys citye, whiche thou haste
chosen, euen toward the house which
I haue built for thy name: then heare
thou from heauen their supplicacion
and prayer, and helpe them in theyr
ryght. If they synne agaynst thee, as G
• there is no man but he doeth synne, 3 Reg. 8.
and thou be angrye with them, and 1 Ioh. 1.
delyuer them ouer before theyr ene-
myes, and they take theym and leade
them away vnto a lande far or neare:
yet if they repent in their heart in the
lande where they be in captiuitie, and
tourne, and praye vnto thee in the
lande of their captiuitie, sayinge: we
haue synned, we haue done eupll and
wickedlye, and turne agayne to thee
with all their herte and al their soule,
in the lande of their captiuitie, where

they

they kepe theym in bondage, and so
praye towarde the lande whiche thou
gauest vnto their fathers, euen to-
ward the city which thou hast chose, &
toward the house which I haue built
for thy name: Then heare thou from
heauen, euen from thy dwelling place
their supplicacion and their prayer,
and iudge their cause, and be mercyful
vnto thy people which haue sinned a-
gaynst thee. Nowe my God, let thine
eyes be open, and thyne eares attente
vnto the prayer that is made in thys
Ps.132a place. Nowe vp • O Lorde God into
thy restynge place: thou and thy arke
of thy strength. O Lord God, let thy
priestes be clothed with health: and
let thy sayncted reioyce in goodnesse.
O Lorde God turne not awaye the
face of thyne annoynted. Remember
the mercyes which thou haste promi-
sed to Dauid thy seruaunt.

¶ The.vii. Chapter.

A
1 Reg. 8 f
Cap. 9. d
2. Par. 8 g
AND • when Salomon had
made an ende of prayng • ther
came downe fyre from heauen,
and consumed the burntofferyng, and
the sacrifices. And the house was fyl-
led wyth the glorye of the Lorde, and
the Priestes coulde not goo into the
house of the Lorde, because the glorye
of the Lorde had fylled the Lordes
house. And when all the chyldren of
Israell sawe howe the fyre, and the
glory of the Lorde came downe vpon
the house, they fell downe flatte vpon
their faces to the earth vpon the paue
ment, and worshipped, and confessed
B vnto the Lorde that he is gracious,
and that his mercye lasteth euer. And
the kyng and all the people offered sa-
crifices before the Lorde. And kynge
Salomon offered a sacrifice of. xxii.
M. oxen, and an hundred and twenty
thousand shepe. And so the kyng & all
the people dedicated the house of god.
And the priestes wayted on their of-
fices, and the Leuites had the instru-
mentes of musike of the Lorde, which
kyng Dauid had made to confesse vn-
to ỹ Lord, that his mercy lasteth euer:
playing a psalme of Dauid with their
hand. And the Priestes blewe wyth
trompets before them: and all they of
Israel stoode. Moreouer, Salomon
halowed the myddle of the court, that
was before the Lord: for ther he offred
burnt offerings, & the fat of the peace
offrings, because ỹ brasen altar which
Salomon had made, was not able to
receiue the burnt offrings, & the meat
offrings & the fat. So at ỹ same time,
Salomon kept a • feast of seuen days C
and all they of Israell with hym, an 1. Mac. 3
exceedynge greate congregation, euen
from the entryng in of Hamath: vnto
the riuer of Egypt. And in the eight
day they made a gatheryng. For they
kept the dedication of the aulter seuē
days, and the feast seuen dayes. And
the. xxiiii. day of the seuenth moneth,
he lette the people departe, into their
tents glad and mery in hearte: for the
goodnesse that the Lorde had shewed D
to Dauid and to Salomon, and to Is 3. re. 9.a
racll his people. • And so Salomon
fynyshed the house of the Lorde, and
the kynges house: and all that cam in
his heart to make in the house of the
Lorde, and in hys owne house, went
prosperously forewarde. And the
Lorde appered to Salomon by night
and sayde to hym: I haue heard thy
petition, and • haue chosen this place 2. pa. 6. a
for my selfe to bee an house of sacry-
fice. If I shut vp heauen that there
bee no rayne: or if I commaunde the
Locustes to deuoure the lande: or yf
I sende pestilence amonge my peo-
ple: And yf they that are of my
people, amonge whome my name is
called vppon, doo humble theym sel-
ues, and make intercession, and seeke
my presence, and tourne frome their
wycked wayes: then wyll I heare
from heauen, & be mercyful vnto their
synne, and wyll heale theyr lande.
And from henceforth myne eyes shal E
be open, and myne eares attent vnto 2. pa. 6. a
the prayer that is made in this place.
And therefore nowe • I haue cho-
sen and sanctifyed thys howse, that
my name maye bee there for euer:
and myne eyes and myne heart shalbe
there

there perpetually. And if thou wylte walk before me, as Dauid thy father walked, to do all that I haue cõmanded thee, and shalt obserue my statutes and my lawes: then wil I stablish the seate of thy kyngdom, accordynge as I made the couenant with Dauid thy father, saying: ✱ Thou shalt not
1.re.2.a. be without a man to be ruler in Is-
and.20.b rael. But and if ye turne awaye, and
2.pa.6.c. forsake my statutes, and my commandementes whiche I haue sette before you, and shall goo, and serue other goddes, and worshyppe them: then wyll I plucke them vp by the rotes, out of my land, which I haue geuen them, and this house whiche I haue sanctified for my name, wil I cast out of my syght, and will make it to be a prouerbe and a iest among all nations. And euery one that passeth by, shalbe astonyed at this house, whiche belonged to the most hye God, and shal say:
deu.29.d ✱ Why hath the Lord dealt of this fa-
3.re.9.b. shion wyth this land, and with this
Ie.22.c. house? ✱ And they shall aunswere: because they forsoke the Lorde GOD of their fathers, which brought them out of the land of Egypt, and caught holde on other gods, and worshypped them, and serued them: euen therefore hath he brought all this euyll vppon theym.

¶ The.viij. Chapter.

A 3.re.9.b. AND ✱ it fortuned, that after twentie yere when Salomõ had built the house of the lord and his owne house, he buylte the cities that Hiram gaue hym, and put of the children of Israell in them. And Salomon went to Hamathzoba, and strengthed it. And he buylte Thadmor in the wyldernesse, and repayred all the store cities which were in Hamath. And he builte Bethhoron the vpper, and Bethhoron the nether, stronge cities, hauyng walles, gates, and barres. And Baalah, and all the store cities that Salomon had, and al the charet cities, and the cities of the horsemen, and euery pleasaunte place that Salomon had lust to buylde in Ierusalem and Libanon, and thorow out all the land of his dominion. And B
all the people that wer left of the Hethites, Amorites, Pherezites, Heuits and Iebusites, whyche were not of the children of Israell: but were the chyldren of them, whyche were lefte after them in the lande, and were not consumed of the children of Israell, them did Salomon make to paye tribute, vntil this day. But of the chyldren of Israel did Salomon make no bondmen for hys worke: but they wer men of warre, and rulers, and greate Lordes with him, and captaines ouer hys charets and horsemen. And king Salomons officers that ouersaw and ruled the people, were two hundred and fifty. And Salomon brought the C
daughter of Pharao oute of the citye of Dauid, into the house that hee had builded for her. For he sayd: my wife shall not dwell in the house of Dauid kyng of Israel, for it is holye: because that the arke of the Lord is come vnto it. Then Salomon offred burnt offerynges vnto the Lorde, on the aultare of the Lorde, whyche he had built before the porche, doing euerye thyng in hys due time, and offeryng accordyng to the commaundement of Moses, in the Sabbothes, newe Moones, and
Ex.23.f. solempne feastes, ✱ three tymes in the
De.16.f yeare, that is to saye: in the feaste of swete bread, in the feast of weekes, and in the feast of Tabernacles. And Salomon set the sortes of priests to their offices, as Dauid his father had ordered them, & the Leuites in theyr watches, for to prayse and minyster before the priestes daye by daye, and the porters by course, at euery gate. ✱ For so
1.par.9 had Dauid the man of God commãded. And they omitted not the D
commaundemente of the kynge vnto the priestes and the Leuites, concernynge any manner of thing, and concernyng the treasures. For Salomon made prouisyon for the charges, from the fyrste daye that the foundatyon of the house of the Lorde was layed: tyll it was fynyshed, that the house of the Lorde was perfect. Then went king Salomon to Ezion Gaber, and to

Eloth

Eloth at the red sea side in the lande of Edom. And Hiram sent him by the handes of his seruauntes, shippes, and seruauntes that had knowledge of the sea: and they came with the seruantes of Salomon to Ophir, and caried thence foure hundred and fiftie talentes of golde, and brought it to king Salomon.

¶ The. ix. Chapter.

3.R.10a mat.12b Lub.10b

AND when the Quene of Saba heard of the fame of Salomon, she came to proue him in hard questions at Jerusalem with a very great companie with camels that bare spices and plentie of golde, and precious stones. And when she was come to Salomon, she communed with him of al that she had in her hearte. And Salomon soyled her all her questions, and there was not one word hid from Salomon, which he tolde her not. And when the Queene of Saba had sene the wisdom of Salomon, & the house that he had built: and the meate of his table, the sitting of his seruauntes, and the standing of his waiters, their apparell, his butlers, their apparell, his going by, by the whiche he went into the house of the Lorde, there was no more spirite in her. And she saide to the king: the saying which I heard in mine owne lande, of thine actes, and of thy wisedome, is true. I beleued not the wordes of them, vntill I came, and mine B eyes had sene it. And beholde, the one halfe of thy wisedome was not tolde me: for thou exceadest the fame that I heard. Happy are thy men, and happy are these thy seruauntes which stand before thee al way, and heare thy wisdome. Blessed be the Lord thy God, which had lust to thee, to set the king on his seate, that thou mightest bee king, ordeined by the Lord thy God: Because thy God loueth Israell, and hath delighte to make them continue euer: therfore made he thee king ouer them, to do righte and equitie. And she gaue the king an hundred and. xx. talentes of golde, and of spices exceading great aboundance, and precious stones: neither was there any more such spice as the quene of Saba gaue king Salomon. And the seruauntes C of Hiram, and the seruauntes of Salomon which brought golde from Ophir, brought also almuge wood and precious stones. And the kinge made of the almuge woode steyres in the house of the Lorde, and in the kinges palace, and harpes and psalteries for singers. And ther was no such wood sene before in the lande of Juda. And kinge Salomon gaue to the Queene of Saba euery pleasaunt thing that she asked, but not so muche as she brought vnto the kinge. And so she turned and went away to her owne lande with her seruantes. The weight D of gold that came to Salomon in one yere, was syxe hundred. lxvi. talentes of golde, besides that which chapmen and marchauntes brought, and al the kinges of Arabia, and rulers of that countrey brought gold and siluer to Salomon. And kinge Salomon made two hundred bucklers of beaten golde, and syxe hundred sicles of beaten golde were spent vppon one buckler, and three hundred shieldes made he of beaten gold, and one shield cost three hundred peces of golde: and the kinge put them in the house that was in the forest of Libanon. And the kinge made a great seate of Iuorie, and ouerlaied it with pure gold. And there were syxe steppes to the seate, with a footestole of golde fastened to the seate: and pomelles on eche side of the sitting place, and two Lions standing by the pōmels. And twelue Lions stode on the one side and on the other vpon the syxe steppes, soo that there was no suche worke made in any kingdome. And all the drinking E vesselles of kinge Salomon were of golde, and all the vessels of the house that was in the forest of Libanon were of precious gold: for siluer was counted nothing worth, in the daies of Salomon. For the kinges shippes went to Tharsis with the seruauntes of Hyram: euery three yere

once came the shippes to Tharsis, and
F brought gold, siluer, Iuorie, and apes,
3.re.10.d and peacockes. • And king Salomon
passed al the kings of the earth, in ri-
ches and wisedome. And all the kin-
ges of the earth sought the presence of
Salomon, to heare his wisdome that
God had put in his hearte. And they
broght euery man his present, vessels
of siluer, and vessels of gold, rayment,
harnisse, spices, horses & mules, and
3.Re.4d whatsoeuer might be gotten yere by
yere. • And Salomon had foure thou-
sand stalles for horses, and charettes,
and twelue thousand horsmen, whom
he bestowed in the charet cities, and
some wer with the king at Jerusalē.
G And he reigned ouer all the kinges
that were from Euphrates vnto the
lande of the Philistines: and to the
2.re.10d border of Egipt. • And the kinge
2.par.1d made siluer in Jerusalem as plente-
ous as stones, and Cedar trees as
plenteous as the mulberie trees that
grow in the valleis: and they brought
vnto Salomon horses out of Egipt,
and out of all landes. • The reste of
3.re.11g the actes of king Salomon fyrst and
last, are they not written in the say-
inges of Nathan the prophet, and in
the prophesie of Ahiah the Silonite,
and in the visions of Iddo the sear of
visions against Jeroboam the son of
Nabat? And Salomon reigned in
Jerusalem vppon all Israell fourtie
yeres. And Salomon slept with his
fathers, and they buried him in the ci-
tie of Dauid his father: and Rehobo-
am his sonne reigned in his steade.

The.x. Charter

A AND • Rehoboam went to
3.re.12a Sichem, for to Sichem were
all Israell come together to
make him king. And when Jerobo-
3.re.12g am the sonne of Nabat (which • was
fled into Egipt from the presence of
Salomon the king) hearde it, he re-
turned out of Egipt. And they sente
and called him. And so Jeroboam and
al they of Israel came and communed
with Rehoboam, saying: Thy father
layde a greuous yoke vpon vs: nowe
therfore remit thou somewhat of the
greuous seruice of thy father, and of
his heauie yoke that he put vpon vs:
and we will serue thee. And he saide
to them: come agayne vnto me after
three daies. And the people departed.
And kinge Rehoboam counselled B
with the elders that had stande before
Salomon his father, while he yet li-
ued, and he said: what counsayle geue
ye me, to aunswere this people again.
And they tolde him, saying: If thou
be kind to this people, and shewe thy
selfe lowelye to them, and speake lo-
uinge wordes to them, they will be
thy seruauntes for euer. But he lefte
the counsayle which the elders gaue
him, and toke counsell with the ponge
men that were growen vp with him,
and that stode in his presence. And he
said vnto them: what aduise geue ye,
that we may aunswere this people,
which haue communed with me, say-
ing: Abate somwhat of the yoke whi-
che thy father did put vpon vs. And C
the ponge men that were growen vp
with him, spake vnto him, say-
ing. Thus shalte thou aunswere
the people that spake to thee saying:
Thy father made our yoke heauye:
but make thou it somewhat lighter
for vs. Thus shalte thou saye vnto
them: my litle finger shall be hea-
uier then my fathers loynes. • For 3.re.12d
where my father put a heauye yoke
vppon you, I will putte more to
your yoke: my father chastised you
with whippes, but I will chastise
you with Scorpions. And so Jero-
boam and all the people came to Re-
hoboam the thirde daye, as the kinge
badde, saying: Come agayne to me
the thirde daye. And the kinge aun-
swered them cruelye: and kinge
Rehoboam lefte the counsell of the
aged menne, and aunswered them
after the aduise of the younge men,
saying: My father made your yoke
greuous, and I will adde thereto: my
father chastised you with whippes,
but I wil chastise you with scorpiōs.
And so the kinge harkened not vnto D
the people, but the occasion came of
God, that the Lord might make good

his

his sayinge, • which he spake, by the hande of Ahia the Silonite to Jeroboam the sonne of Nabat. And when all they of Israell sawe that the king would not agre vnto them, the people answered the king, saying: What part haue we with Dauid, or inheritance with the sonne of Isai: let euery man
3.m.12.d of Israell go to his tent. • And nowe Dauid, see to thine house. And so all Israel gat them to their tents, so that Rehoboam reigned ouer no mo of the children of Israell, then dwelt in the Cities of Juda, then king Rehoboam also sent Haduram that was ruler ouer the tribute, and the children of Israel stoned him with stones that he died. But kinge Rehoboam made speede to get him vp to his charet, to flee to Jerusalem. And they of Israel rebelled against the house of Dauid vnto this daye.

¶ The.xj.Chapter.

A
3.m.12.e AND when Rehoboam was come to Jerusalem • he gathered of the heuse of Juda and Ben Jamin, nine score M. chosen mē of warre to fight against Israel, and to bring the kingdome againe to Rehoboam. And the woord of the Lord came to Semeiahu the man of God, saynge: speake vnto Rehoboam the sonne of Salomon king of Juda, and to all them of Israell that are in Juda and Ben Jamin, and say: thus saieth the Lorde: Ye shall not go vp nor fight against your brethren, retourne euery man to his house, for this thing is doone of me. And they obeyed the wordes of the Lord, and returned frō goinge against Jeroboam. And Rehoboam dwelt in Jerusalem, & builte
B strong cities in Juda, he builded vp Bethlehem, and Etham, and Theko: Bethzur, Socho, and Aduliam: Gath & Mareša, and Ziph, Adurahim, Lachis and Ašecha: zorea, Aialon, & Hebron, which is in Juda and Ben Jamin, stronge cities. And he repaired the stronge holdes, and put captaines in them, and store of vitaile, and wine and oyle. And in all Cities hee putte shieldes and speares, and made theim exceading strong, hauinge Juda and Ben Jamin on his side. And the priestes and the Leuites that were in all Israell, resorted to him out of al their coastes. For the Leuites left their su-
C burbes and their possession, and came to Juda and Jerusalem: • for Jero- 2.pa.13b
boam and his sons had caste them out from ministring vnto the Lord. • And 3.re.12.g
he ordained him Priestes for the hill aulares, for the Deuiles, and for the caiues whiche he had made, and after the Leuites ther went of al the tribes of Israell, suche as submitted their heartes to seke the Lord god of Israell, and came to Jerusalem, to offer vnto the Lorde God of their fathers. And so they strengthed the kingdome of Juda, and made Rehoboam the sonne of Salomon, mighty thre yere longe, for three yeare they walked in the waye of Dauid and Salomon.
D And Rehoboam toke him Mahalath the daughter of Jerimoth, the son of Dauid to wife, & Abiahil the daughter of Eliab the sonne of Isai, which bare him children Jeus, Samaria, & 3.re.15.a
zaha. And after her he tooke • Maacah the daughter of Absalon, which bare him Abia, Athai, Ziza, and Selomith. And Rehoboam loued Maacah the daughter of Absalon aboue al his wiues and concubines, for hee tooke xviij. wiues, and thre score concubins and begat. xxviij. Sonnes, and three score daughters. And Rehoboā made Abiah the sonne of Maacah the chiefe ruler among his brethren, and to haue the ouersight of the kingdome. And he plaied wiselye, and scattered all his children throughout all the Countries of Juda, and Ben Jamin vnto euery strong citie. And he gaue them aboundaunce of vitaile, and obtained manye wiues.

¶ The .xij. Chapter.

AND it came to passe, that when
B Rehoboam had stablished the kingdome, & became mightie,

he forsoke the lawe of the Lorde, and
all Israell with him. * And it fortu-
3.Re. 13 ned, that in the fifth yeare of Kinge
Rehoboam, Sesac the king of Egipt
came vp against Jerusalem, because
they had trãsgressed against the Lord
with .xij. C. charets, and .lx. M. horse-
men. And the people were without
number, that came with him out of
Egipte, Lubim, Sukkim, and the
blackmores. And they toke the strong
cities in Juda, and came to Jerusalẽ.
Then came Semeia the Prophete to
Rehoboam, and to the lords of Juda,
that were gathered together within
B Jerusalem for Sesac, and saide vnto
them: thus saith the Lord: ye haue left
me, and therfore haue I also left you
in the hands of Sesac. Wherupõ the
lordes of Israell, and the kinge hum-
bled them selues, and said: the Lord is
righteous. And when the Lord sawe
that they submitted them selues, the
worde of the Lorde came to Semeia,
saying: They submit thẽ selues, ther-
fore I will not destroy them. But I
will deliuer them somewhat, and my
wrath shall not burne vpon Jerusalẽ
by the hande of Sesac. Neuertheles,
they shalbe his seruauntes, to knowe
what differẽce is betwene my seruice,
and the seruice of the kingdome of the
C world. And so Sesac king of Egipt
came to Jerusalem, & toke awaye the
tresures of the house of the Lord, and
the treasures of the kinges house: he
tooke euen all. And he caried awaye
3.re.10.d the shildes of gold * which Salomon
made. In steade of which, king Re-
hoboam made shildes of brasse, & com-
mitted them to the handes of the cap-
taines which had the ouersight of the
footemen, and that kept the entraunce
of the kinges house. And it came to
passe, that when the kinge entred in-
to the house of the Lorde, the garde
came and fet them, and brought them
againe vnto the garde chamber. And
when he humbled him self, the wrath
of the Lord turned from him, that he
would not destroye altogether. And
D in Juda all was well. And so Kinge
Rehoboam waxed mightie, and reig-
ned in Jerusalem. And Rehoboam
was .xli. yere olde, when he began to
reigne, and he reigned .xvij. yeares in
Jerusalem, the Citie which the Lord
had chosen out of all the Tribes of
Israel to put his name there. And his
mothers name was Naama, an Am-
moniteesse. * And he did euill, because 3.re.14.f
he prepared not his heart to seke the
Lorde. The actes also of Rehoboam,
first and last, are they not written in
the saying of Semeia the Prophet, &
Iddo the sear which noted the Gene-
logie? and there was war alway be-
twene Rehoboam and Jeroboã. And
Rehoboã slept with his fathers, and
was buried in the citie of Dauid, and
Abia his sonne reigned in his steade.

¶ The .xiij. Chapter.

THe .xviij. yere of kinge Jero- J
boam * began Abia to reigne 4.re.15.f
ouer Juda, and he reigned thre
yere in Jerusalẽ. His mothers name
also was Michaiahu, the daughter of
Uriel of Gibea. And there was war
betwene Abia & Jeroboã. And Abia
made prouision for the warre, hauing
valeaunt and expert men of war, euen
foure hundred thousande chosen men.
And Jeroboam set him selfe in araye
to fight against him, with eight hun-
dred thousand pikt men, which were
strong and men of armes. And Abia
stode vp vpon zemaraum an hil which
is in mount Ephraim, and said: heare
me thou Jeroboam and all Israell:
Do not ye knowe howe that the
Lorde God of Israell gaue the king-
dome, ouer them of Israel, to Dauid
for euer, euen to him, and to his sons
with a salted couenaunt? And Jero-
boam the sonne of Nebat the seruant
of Salomon, the sonne of Dauid is
risen vp, and hath rebelled against his
Lorde. And there gathered to him B
lewde men, the childzen of Beliall
and preuailed againste Rehoboam
the sonne of Salomon, when Reho-
boam was ponge and tender hearted
and coulde not stande before theym.
And nowe ye saye, that ye be able to
preuaile

yr enayle against the kingdome of the Lord, which is in the hand of the sonnes of Dauid, and ye be a great multitude: and haue the golden Calues
3 Re. 12 f. which Jeroboā made you for gods.
c Ips. 11 6 And haue ye not cast out the priestes of the Lord, the sonnes of Aaron, and the Leuites, and haue made you priestes after the maner of the nations of other landes? so that whosoeuer commeth and consecrateth his hand with a yonge oxe, and seuen rammes, the same maye be a priest of them that are no goddes. But we belonge vnto the Lorde our God, whom we haue not forsaken, and the priestes are the sonnes of Aaron which minister vnto the Lorde, and the Leuites waite
C vpon their office. They burne vnto the Lorde euery morning and euening, burnte sacrifices and sweete encense: the shewbreade set they in order vpon a pure table: and prepare the candlesticke of golde with the lampes of the same, to burne euer at euen. And truely we keepe the watch of the Lorde our God, but ye haue forsaken him. And beholde, God himselfe is our captaine, and his priestes
Nu. 10 a blowe with the trompettes, and crye alarum against you. O ye children of Israell, fyght not against the Lorde God of your fathers: for it will not prosper with you. But for all that, Jeroboam conueied men priuelie about to come behind them, and so they were before Juda, and the layers in wayte were behinde them. And when they of Juda loked about: behold the battell was before and behinde, and priestes blewe with the trompettes, and the men of Juda gaue a showte.
D And as the men of Juda showted, it came to passe, that God smote Jeroboam, and all Israell before Abia and Juda. And the children of Israel fled before Juda, and God deliuered them into their hande. And Abia and his people slue a great slaughter of them: there fell downe wounded of Israel fyue hundred thousande chosen men. And so the children of Israell were brought vnder at that time, and the children of Juda preuailed: because they leaned vnto the Lorde God of their fathers. And Abia followed after
E Jeroboam and toke cities from him: Bethel, with the townes belonging therto. Jesana with the townes that belonged thereto, and Ephron with her townes. And Jeroboam recouered no strength againe in the daies of Abia. And the Lord plagued him, and he died. But Abia waxed mightie, and maried. xiii. wiues, and begat. xxii. sonnes, and. xvi. daughters. The rest of the actes of Abia, his customes and sayinges are written in the storie of the prophet Iddo.

¶ The. xiiij. Chapter.

SO Abia slept with his fathers, and they buried him in the Citie of Dauid, and
F Asa his sonne reigned in his steade. In whose daies the lande was in quietnes ten yere.
2 Chr. 15 And Asa did that was good and right in the eies of the Lord his God: for he toke away straunge aulters, and the hil aulters, and brake downe the images, and cut down the groues, and commaunded Juda to seeke the Lorde God of their fathers, and to do according to the lawe and commaundement. And he put away out of all the cities of Juda the hilaulters and the ymages: and the kingdome was quiet before him. And he built strong cities in Juda, because the lande was in reste, and he had no warre in those yeres. For the Lorde had geuen him reste. Therefore he saide vnto Juda:
B let vs build these cities, and make about them walles, towres, gates, and barres, for the lande is yet in rest before vs, because we haue sought the Lord our God: we haue sought him, and he hath geuen vs rest on euery syde: and so they builte, and it prospered with them. And Asa had an armie of menne that bare shieldes and speares, out of Juda, three hundred thousande: and out of Ben Jamin that bare shyldes, and drewe bowes,

two hundred & foure score thousand, all these were valiant men. And there C
2 pa.16.c cam out against them Zarah, the blacke Mozian, with an hoste of. x. hundred thousande, and three hundred charettes, and came as farre as Mareſa. And Aſa went out before him, & they ioyned the battell in the valey of Zephata beſyde Mareſa. And Aſa cried
1.re.14b vnto the Lord his God, and ſaid: Lord * It is no harde thing with thee to helpe, either many, or them that haue no power, helpe vs therfore, O Lord our God: for we truſt to thee, and in thy name we go againſt this multitude. Thou art the Lord our God, and no man ſhall preuaile againſt thee. D
So the Lord ſmote the blacke Moores before Aſa & Juda, and the blacke Moores fled. And Aſa and the people that was with him, followed after them vnto Gerar. And the blacke Moores hoſt was ouerthrowen, that there was none of them left, but wer deſtroyed before the Lord, and before his hoſte. And they caried away a mightie great praye. And they ſmote all the cities round about Gerar. For the feare of the Lord came vpon them. And they ſpoyled all the Cities, and there was exceding muche ſpoyle in them. They ſmote alſo the tentes of cattell, and caried away plentie of ſheepe and camels, and returned to Jeruſalem.

¶ The. xv. Chapter.

A AND the ſpirite of God came on Azaria the ſonne of Obed. And he went out to mete Aſa and ſaide vnto him: Heare me Aſa, and all Juda and Ben Jamin. The Lord is with you, while ye be with him, and when ye ſeeke him, he will be founde of you: and againe when ye forſake him, he alſo will forſake you. And truely for a long ſeaſon in Iſraell no man ſought the true God, no mā regarded the prieſt that taught them, no man cared for the lawe. And when any man in his trouble didde turne vnto the Lorde God of Iſraell. and ſought him, he was found of them And in that time there was no peace to him that didde go out and in: but great ſedition was there among all the inhabiters of the earth. And nation was deſtroyed of nation, and citie of citie: for God did moue all aduerſitie amōg them. Play ye therfore the men, and let not your hands ſlacke for your woorke ſhall be rewarded. B
And when Aſa heard thoſe woordes, and the prophecie of Azaria the ſonne of Obed the Prophet, he tooke courage, and put away the abhominable ydoles out of all the lande of Juda and Ben Jamin, and out of the cities whiche he wanne in mount Ephzaim, and renued the aulter of the Lorde, that was before the porche of the Lord. And he gathered all Juda and Ben Jamin, and the ſtrangers with them out of Ephzaim, Manaſſe, and Simeon. For there fell many to him out of Iſraell, when they ſawe that the Lorde his God was with him. So they aſſembled C
at Jeruſalem the third moneth, the fyftenth yeare of the reigne of Aſa. And they offered vnto the Lorde the ſame time of the ſpoyle whiche they had brought. vii. C. oxen, and. vii. thouſande ſheepe. And they made a couenaunt to ſeeke the Lorde God of their fathers, with all their heart, and with all their ſoule. And whoſoeuer would not ſeeke the Lord God of Iſraell ſhold dye for it: whether he wer ſmall or great, man or woman. And they ſware vnto the Lorde with a loude voyce, ſhouting and blowing with trompets and ſhaulmes. And al they in Juda reioyced at the othe, for they had ſworne vnto the Lord with all their heart, and ſought him with all their luſte, and he was founde of them. And the Lorde gaue them reſte D
rounde about on euery ſyde. And kinge Aſa put Maacha his mother out of auctozitte, becauſe ſhe had made an abhominable ydol (of Priapus) in a groue: and Aſa brake downe her ydoll, and ſtamped it, and burnt it at the brooke Cedron. But all the hill aulters were not taken away out of Iſraell, though the heart of Aſa was perfect

perfect all his daies. And he brought into the house of God, the things that his father had dedicate, and that he him selfe had dedicate: euen siluer, and gold, and Jewels. And there was no more warre vnto the .xxxv. yere of the reigne of Asa.

Judi.3.b

The.xvi.Chapter.

A 3.K.15.c

IN the .xxxvi. yere of the reign of Asa, came Baasa kinge of Israell vp against Juda, and builte Rama, to that intente he would let none passe oute or in (safelye) to Asa king of Juda. And Asa set out golde and siluer, out of the tresures of the house of the Lord, and of the kinges house, and sent to Benhadad kinge of Syria, that dwelt at Damesec, and saide: There is a con-
B federation betwene me and thee, betwene my father and thine. Beholde, I haue sente thee siluer and golde, that thou wilt come and breake thine appointment with Baasa kinge of Israell, that he maye departe from mee. And Benhadad graunted vnto kinge Asa, and sent to the captaines of his armie to the cities of Israell. And they smot Jion, Dan, and Abelmaim, and the strong cities of Nephthali. And when Baasa heard this, he lefte building of Rama, and let his worke cease. And then Asa the kinge tooke all Juda, and caried away the stones and timber of Rama, wherewith Baasa was a buildinge, and he built therewith Geba & Mizpa. At that time, Hanani the seer came
C to Asa king of Juda, and saide vnto him: Because thou haste trusted in the king of Syria, and not rather put thy trust in the Lorde thy God, therfore is the hoste of the kinge of Sy-
2.Pa.14.c ria escaped out of thine hande. * Had not the blacke Mores and Lubim an exceading great hooste, with manye charettes and horsemen? And yet because thou trustedst in the Lord, he deliuered them into thine hande. For the eyes of the Lorde beholde all the earth to strength them that are of perfecte heart towarde him. * Herein thou hast done foolishly, and therfore from henceforth thou shalt haue warre. D

Ge.31.c
1..re13.d

And Asa was wroth with the seer, and put him into a prison house, for he was displeased with him, because of this thing. And Asa destroyed certaine of the people the same season. And beholde these deedes of Asa, first and laste, are written in the booke of the kinges of Juda and Israell. And Asa in the .xxxix. yeare of his reigne fell sicke in his feete, and that his dis-
Eccle.38 ease continued very long. And * in his sickenesse he sought not the Lord, but phisitians. And Asa slepte with his fathers, and died in the .xli. yere of his reigne. And they buried him in his owne sepulchre, which he had made for him selfe in the Citie of Dauid, and laied him in the bed which he had filled with diuerse kindes of spices and sweete odours, made by the crafte of the poticaries. And they burnt very muche spice about him.

The.xvii.Chapter.

AND * Jehosaphat his sõ reigned in his stede, and preuailed
Mat.1.d against Israell. And he put souldiers in all the stronge Cities of Juda, & set rulers in the land of Juda, and in the cities of Ephraim whiche Asa his father had wonne. And the Lorde was with Jehosaphat, because he walked in the olde wayes of his father Dauid, & sought not Baalim. But sought the Lord God of his father, and walked in his commaundementes: and not after the doings of Israell. And the Lorde stablished the kingdome in his hande, and all they that were in Juda, brought him presentes, so that he had aboundaunce of riches and honour. And he lift vp his C heart vnto the wayes of the Lord, and he put downe yet more of the hilaultars and groues out of Juda. In the third yere of his reigne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nathanel, & to Michaahu that they should teach in the cities of Juda, and with thẽ he sent Leuites, euen Semiahu, Nethaniahu, Zabadiahu,

Asaell, Semiramoth, Jehonathan, Adoniahu, Tobiahu, and Tubadonia and with them Elisamah and Jehoram priestes. And they taught in Juda, and had the booke of the lawe of God with them, and wente about throughout al the cities of Juda, and
D taughte the people. And the feare of the Lord fell vpon all the kingdomes of the landes that were round about Juda, and they fought not against Iehosaphat. And some of the Philistins brought Iehosaphat giftes, and tribute syluer, and therto the Arabians brought him cattel: euen. vij. M. and vij. hundred rammes, and. vij. M. & vij. hundred hegotes. And so Iehosaphat prospered and grue vp an hye. And he builte in Juda, castelles and strong Cities: and he had great substaunce in the cities of Juda, but the men of armes and strongest souldiers were in Jerusalem. And these are the offices of them in the houses of their father, the capitaines ouer the thousandes in Juda. Adna the captaine, and with him of fighting men three hundred. M. And next to his hande was Jehohanan a captaine, and with him. ij. C. and. lxxx. M. And nexte him was Amazia, the sonne of Zichri which of his owne good will offered him selfe vnto the Lorde, and with him two hundred thousande mightie men of warre. And of the children of Ben Jamin, Eliada a man of might, and had with him armed men with bowe and shielde two hundred. M. And next him was Jehosabad, and with him an. C. and. lxxx. M. that were prepared for the warre. These wayted on the kinge, besides those which the king put in the strong cities throughout all Juda.

The. xviij. Chapter.

A AND Iehosaphat had aboundaunce of riches and honour, and ioyned affinitie with A-
3.Re.22a hab. And after certain yeres he went dowen to Ahab to Samaria, and Ahab slue many shepe and oxen for him, and for the people that he had with him, and entreated him to go vp with him vnto Ramoth in Gilead. And Ahab king of Israell saide vnto Iehosephat King of Juda: wilte thou go with me to Ramoth in Gilead? And
B he answered him: I will be as thou, and my people shall be as thine, and we will go with thee to the war. And Iehosaphat said vnto the king of Israell: aske counsell I pray thee, at the woorde of the Lorde, this same day. Therefore the king of Israell gathered together of prophets. iiij. C. men, and saide vnto them: shall we goe to Ramoth in Gilead to fight, or should I cease? And they saide: goe vp, and God shall deliuer it into the kinges hande. But Iehosaphat said: is there yet here neuer a prophet more of the Lordes that we might aske of him? And the king of Israel said vnto Iehosaphat: there is yet one man, by whom we may aske the Lorde. But I hate him: for he neuer prophesieth me good, but alway euil, and the same is Michea the son of Jimla. And Iehosaphat saide: Let not the king saye so. And the king of Israell called one of his chamberlaines, and said: fetche hither quickely Michea the sonne of Jimla. And the king of Israell and Iehosaphat king of Juda sat eyther of them on his seate in their apparell, in a threshing flooze beside the gate of Samaria, and all the Prophetes prophesied before them. And one Zedekia the sonne of Chanana had made him hornes of yron, and saide: thus saieth the Lord: with these shalt thou ouerthrowe Syria, vntill they bee brought to naught. And all the prophetes prophesied euen soo, saying:
C Go vp to Ramoth in Gilead, and it shall prosper with thee: for the Lord shall deliuer it into the hande of the king. And the messenger that went to cale Michea, spake to him, saying: behold, the woordes of the prophetes speake good to the kinge with one assent, let thy woordes therfore be like one of theirs, that thou speake that whiche is pleasaunt. And Michea said: as truly as the Lord liueth, euen what my god saith, that will I speke.

And

And when he was come to the king, the kinge saide vnto him: Michea, shall wee goo to Ramoth in Gilead to fight, or leaue off? And he saide: goe vp, and all shall be well: and they shal be deliuered into your hand. And the king saide to him: So and so many times I charge thee that thou saye nothing but the trueth to me, in the name of the Lord. Then he said: I did
D see all them of Israell scattered in the mountaines, as sheepe that haue no shepherd. And the Lorde saide: these haue no maister, let thē returne euery man therefore to his house in peace. And the king of Israel said vnto Iehosaphat: did I not tell thee, that he woulde not prophesie good vnto me, but euill? But he said againe: therefore heare ye the worde of the Lord,
1.Re.22.d • I sawe the Lord sit vpon his seate, Esay.6.a and all the companie of heauen stoode on his right hande, and on his lefte. And the Lord saide: who shall deceiue Ahab king of Israel, that he may goe vp and be ouerthrowen at Ramoth in Gilead? And he saide: one saith this, another that. And there came out a
E spirite, and stode before the Lorde, and said: I wil deceiue him. And the Lord said vnto him: wherin? And he said: I will go out, and be a lying spirite in the mouthe of all his Prophets. And the Lord said: thou shalt deceiue him, and shalt preuaile, go out, and do euen
1.Re.22.d so. And nowe therefore, beholde, • the Iob.12.d Lorde hath put a lying spirite in the Ezr.14.e mouthes of all these thy prophets, and the Lorde hath spoken euill against thee. And Zedekia the sonne of Chanana went to, and smote Michea vpon the cheke, and said: by what way went the spirite of the Lord from me, to speke with thee? And Michea said: thou shalt see the day when thou shalt goo from chambre to chambre for to hide thy selfe. And the king of Israel saide, take ye Michea, and bring him to Amon the gouerner of the citie, and to Joas the kinges sonne, and ye shal say, thus saith the king: put this fellow in the prison house, and feede him with breade of affliction, and water of trouble, vntill I come agayne in peace. And Michea said: yf thou come agayne in peace, then hath not the Lord spoken vnto me. And he said: harken to ye people euery one of you. And
F so the king of Israel and Iehosaphat the king of Juda went vp to Ramoth in Gilead. And the king of Israell saide vnto Iehosaphat: I must chaunge me, when I go to the battell: but see that thou haue thine owne apparell vpon thee. And the king of Israel chaunged himselfe, and they came to the battell. But the king of Syria had commaunded the Captaynes of the charets that were with him, saying: See that ye fight not against small or great, saue against the kinge of Israell onely. And when the cap-
G taines of the charettes sawe Iehosaphat, they saide: it is the king of Israell, and therefore they compassed about him to fight. But Iehosaphat cried out, and the Lord deliuered him, and God chased them away from him. For it came to passe, that when the captaines of the charettes perceiued, that it was not the king of Israell, they returned backe againe from him. And a certaine man drew a bowe with all his might, and smote the kinge of Israell betweene the ioyntes of his habergin. And hee saide to his charet man: tourne thine hande, that thou maiest carye me out of the hoste, for I am wounded. And the battell ceased that day. Howbeit the kinge of Israell caused his charet to stand still against the Syrians vntill euen. And about the time of the Sun going downe, he died.

The.xxb. Chapter.

AND Iehosaphat the king of Juda, came home againe in peace to Jerusalem. And Jehu the sonne of Hanani the sear, went out to meete him, and saide to kinge Iehosaphat, Wouldest thou helpe the vngodly, and loue them that hate the Lorde? Therefore is wrathe come downe vppon thee, from before the Lorde. Neuertheless, there are some good

good actes found in thee, in that thou haste hewen downe the Groues out of the lande, and hast prepared thine hart to seke God. And so Iehosaphat
B dwelt at Hierusalem, and turned and went out to the people from Beersheba to mounte Ephraim, and brought them againe vnto the Lorde God of their fathers. And he sette iudges in the land throughout all the strong cities of Iuda, citie by citie: and saide to the iudges: take heede what ye doo, for ye execute not the iudgementes of man, but of God, which is with you in the iudgement. Wherfore nowe, let the feare of the Lorde bee vppon you: and take hede, and be doing the thing that pleaseth him. For there is no vn-
C righteousnes with the lord our God:
Rom. 2. b . that he should haue any respecte of
Act. 10. e persons, or take rewards. Moreouer
Eph. 6. b in Jerusalem did Iehosaphat sette of
Col. 3. d. the Leuites, and of the priestes, and of the auncient fathers ouer Israell, in the iudgement and cause of the Lord. And they returned again to Jerusalem. And he charged them, sayinge, Thus shall ye doo in the feare of the Lord, with the truth and a pure hart: What cause soeuer comme to you of your brethren that dwell in their Cities, betweene bloude and bloude, betweene lawe and commaundemente,
D betweene statutes and ordinaunces, ye shall warne them, that they trespasse not against the Lorde, and so wrathe come vppon you and your brethren. Thus do, and ye shall not offend. And behold Amaria the hie priest is amõg you in all matters of the Lorde, and Zebadia the sonne of Ismael, a ruler of the house of Iuda, he is ouer such businesse as concerne the kinge: there be officers of the Leuites also before you. Take courage to you therefore, and be doing manfully: and the Lorde shalbe with suche as be good.

¶ The .xx. Chapter.

I After this also, it fortuned that the childzen of Moab and the childzen of Ammon, and with them other of the Ammonits came against Iehosaphat to battel. And ther came some that told Iehosaphat, saying: there commeth a great multitude against thee from the other side of the sea, and oute of Siria. And beholde, they be in Hasason Thamar, whiche is Engadi. And Iehosaphat feared, and set him selfe to seeke the Lord, and proclaimed fastinge throughoute all Juda. And they that were in Juda, gathered themselues together, to aske counsell of the Lorde, and they came oute of al the Cities of Juda, to make intercession to the Lord. And Iehosaphat stode betwene the congregation of Juda and Jerusalem in the house of the Lord before the new court, and said: O Lord God of our fathers, art not thou God in heauen, and reignest not thou on all the kingdomes of the Hethen? And in thine hand is power B and might, and there is no man that is able to withstand the. Art not thou our God, whiche diddest cast out the inhabiters of this land before thy people Israel, and gauest it to the sede of Abrahã thy louer for euer? And they dwelt therin, and haue built thee a tẽple therin for thy name, saying: • If 2. Par. 6
euill come vpon vs, as the swearde of iudgement, pestilence or hunger: then, if we stande before this house in thy presence, for thy name is in this house and crye vnto thee in our tribulation, heare thou and helpe. And nowe be- C
hold, the childrẽ of Ammon and Moab, and mount Seir, by whome thou wouldest not let them of Israell go, when they came out of the land of Egipt: but they departed from them and destroyed them not. Se how they reward vs, to come for to cast vs out of the possession, which thou hast geuen vs to inherite. O our God, wilt thou not iudge them: for we haue no might against this great company that commeth against vs. Neither wot we what to do: but our eies be vnto thee. And all Juda stode before the Lorde with their yange ones, their wiues and their childzen: and there was Iehaziel the son of Zacharia the son of Banaia the sonne of Jehiel, the sonne of Mathania, a Leuite of the sonnes

of

of Asaph, and vpon him came the spirite of the Lorde, euen in the middes of the congregation. And he saide, herken all Juda, and ye inhabiters of Jerusalem, and thou king Iehosaphat: Thus saith the Lord vnto you: be not afraide, nor faynte harted by reason of this great multitude: for the battell is not yours but Gods. To morow go ye downe against thē: D for they come vp at ziz, & ye shal finde them at the ende of the brooke before the wildernes of Jeruel. Ye shall not nede to fight in the battell: but steppe forth and stand, and behold the helpe of the Lord which is with you: feare not, nor let your hartes faple you: O ye of Juda and of Jerusalem. To morow go out against them: for the Lord will be with you. And Iehosaphat bowed his face to the earthe, and all Juda and the inhabiters of Jerusalem fell before the Lord worshipping the Lord. And the Lenites of the children of the Cahathites, and of the children of the Corathites stode vp, to prayse the Lorde God of Israell with a loud voice on hye. And when they arose early in the morning, they gat them out vnto the wildernesse of E Thekoa. And as they went out, Iehosaphat stode and said: heare me, O Juda, and yee inhabiters of Jerusalem. Put your trust in the Lord, your God, that ye may be founde faithfull. Geue credence to his prophets, and so shall yee prosper. And he gaue the people counsell, and set some to singe vnto the Lorde, and to prayse him in the bewtie of holines, and to goe out before the armie as they went, and to saye: praise the Lord, for his mercy lasteth euer. And what time as they beganne to laude and prayse, then the Lord stered vp certaine of the children of Ammon and Moab, which layed wait for thē that wer of mount Seir which were come against Juda. And thei wer ouerthrowē with strokes among thēselues. For the children of Ammon & Moab rose against the enhabiters of moūt Seir. And they slue and destroyed them. And when they had made an ende of the enhabiters of Seir, euery one helped to destroy another among themselues. And when Juda came to the edge of the wildernes, they loked vnto the multitude. And behold, they were dead carcasses F fallen to the earth, & none escaped. And when Iehosaphat & his people came to take away the spoyle of them, they founde among them aboundaunce of goods, rayment, and pleasant iewels, which they toke for them selues, more then they coulde carry away: so that they were three daies in gathering of the spoyle, it was so muche. And the fourth day they assembled in the valley of blessing: for ther they blessed the Lorde. And therfore they called the name of the same place, the valey of blessing vnto this day. And so all the men of Juda and Jerusalem returned with Iehosaphat their heade, for to go agayne to Jerusalem with gladnesse: for the Lord had made them to reioyce ouer their enemies. And they came to Jerusalē with psalteries and harpes, and shawmes, euen vnto the house of the Lord. And the feare of god fell on the kingdomes of all landes, when they had harde that the Lorde fought against the enemies of Israel. And so the realme of Iehosaphat was G in tranquilitie: and his God gaue 3.re.12.f them reast on euery side. And Iehosaphat reigned vpon Juda, and was xxv. yere old when he began to reign, and reigned. xxv. yere in Jerusalem. And his mothers name was Abusa the daughter of Silhi. And he walked in the way of Asa his father, and bowed not there from, doinge that whiche was righte in the sight of the Lord. Howbeit the hill auters were not taken away, for the people had not yet prepared their hartes vnto the God of their fathers. The rest of the actes of Iehosaphat fyrst and last: beholde, they are written among the sayings of Jehu the sonne of Hanani, which noted them in the booke of the kinges of Israell. After this did Iehosaphat kinge of Juda ioyne him selfe with Ahaziahu kinge of

Israell.

Israell whose minde was to do wickedly. He coupled him selfe with him to make shipps to go to Tharsis, and they made the shippes in Ezion Gaber. And Elieser the sonne of Dodanah of Maresa prophesied against Iehosaphat, saying: because thou hast ioyned thy selfe with Ahaziahu, the Lorde hath broken thy worckes. And the shipps were broken that they were not able to go to Tharsis.

¶ The .xxi. Chapter.

A 3.Re.22g IEhosaphat also • slepte with his fathers, and was buried with his fathers in the citie of Dauid, and Iehozam his sonne reigned in his stede: and he had brethren which were the sons of Iehosaphat, Azaria, Iehiel, Zacharia, Asaria, Michael, and Sephatiahu. All these were the sons of Iehosaphat king of Iuda. And their father gaue them many greate giftes of golde and syluer, and other speciall substaunce, with strong cities in Iuda: But the kingdome gaue he to Iehozam, for hee was the eldest, And Iehozam roose vp against the kingdome of his father, and preuailed Iudi.9 a and • slewe all his brethren with the swearde, and diuers of the Lordes of 4.Re.8 e Israell. • Iehozam was .xxxij. yere olde when he began to reigne, and he B reigned .viii. yere in Ierusalem. And he walked in the way of the kings of Israell, lyke as did the house of Ahab, for he had the daughter of Ahab to wife, and he had wrought euill in the eyes of the Lorde. Howebeit the Lord would not destroy the house of 4.Re.2 a Dauid because of the • couenaunt that and.9.b he had made with Dauid, as he pro- 2. pa.6.c mised to geue a light to him, and to and.7.d. his sonnes for euer. • In his dayes 2.re.8.c. the Edomites rebelled whē they wer 3.re.22g vnder the dominion of Iuda, & made 4.re.8.e them selues a kinge. And Iehozam went forth with his Lordes, and all his charets were with him: and he rose vppe by night, and smote the Edomites, which compalled him in, and the captaines of the charets. But Edom rebelled stil, so that they wold not be vnder the hande of Iuda vnto this daye. That same time also did Libna departe from being vnder his hande, because Iehozam had forsaken the Lorde God of his fathers. Moreouer, he made hill aultars in the cities of Iuda, and caused the enhabiters of Ierusalem to committe fornication, and prouoked Iuda to Idolatry. And there came a writinge to him from Elia the prophet, saying: Thus saith the Lorde God of Dauid thy father: because thou haste not walked in the waies of Iehosaphat thy father, and in the waies of Asa kinge of Iuda, but walkedst in the waies of the kinges of Israell, and haste made Iuda and the dwellers of Ierusalem, to go a whoringe, like to the whoredome of the house of Ahab, and hast slaine thy brethren, euen thy fathers house, which were better then thou: Beholde, with a great plague will the Lorde smite thy folke, thy children, thy wiues, and thy goodes. And thou shalte sucker great paine: euen a disease of thy bowels, vntill thy guttes fall out by reason of thy sickneſſe, day by day. And so the Lord stirred vp against Iehozā the spirite of the Philistines, and the Arabians that were beside the blacke Moores. And they came vp into Iuda, and wasted it, and caried awaye all the substaunce that was founde in the kinges house, and his sonne, and his wiues: so that there was neuer a sonne left him, saue Iehohahas, which was the yongest among his sonnes. And after all these things, the Lord smote him in his bowels with an incurable disease: And it came to passe, ꝑ in processe of time, euen after thend of .ij. yeres, his guts fell out in his sickenes: & so he died of very euill diseases. And they made no burning for him like the burninge of his fathers. When he began to reigne he was .xxij. yeare old, and reigned in Ierusalem .viij. yere, and liued wretchedly: howbeit they buried him in the Citie of Dauid, but not amonge the sepulchres of the kinges.

The

¶ The. xxij. Chapter.

A 4.Re.8.a

AND the inhabiters of Ierusalē made Ahaziahu his yonge sonne king in his stead. For the men of war • that came with the 4.Re.21.b hoste of the Arabians, had slaine all his eldest sonnes. And so Ahaziahu the sonne of Iehoram king of Juda, was made king. ¶ Two and fortie yere olde was he, whē he began to reigne, and he reigned one yere in Ierusalē: His mothers name was Athaliahu the daughter of Amri. And he walked also in the wais of the house of Ahab, for his mother (by her counsell) entised him to do wickedly. Wherefore he did that which was euill in the sight of the Lorde, as did they that were of the house of Ahab: for they were his councellers after the death of his father to his destruction. And he walked after their counceil, & went with B Iehoram ẏ son of Ahab king of Israeli, to fight against Hazael kinge of Siria at Ramoth in Gilead: and the Sirians smote Iehoram. And he returned to be healed in Iezreil, of the woundes whiche were geuen him at Rama, when he fought with Hazaeli king of Siria. And Hahaziahu the sonne of Iehoram king of Juda, went downe to see Iehoram the son C of Ahab at Iezrel, because he was diseased. And it came of God, that Ahaziahu should be despised for his comming to Iehoram: for when he was come, he went out with Iehoram againste Iehu the sonne of Nimsi, 4.Re.9.b • whome the Lorde had annointed to destroye the house of Ahab. And so it came to passe, that when Iehu was executing iustice vppon the house of Ahab, and hadde found the Lordes of Juda, and the sonnes of the brethren of Ahaziahu, that waited on Ahaziahu, he slew them. 4.Re.9.f • And he soughte Ahaziahu, and they caught him where he was hid in Samaria, and brought him to Iehu. And when they hadde slaine him, they buried him: because (saide they) he is the sonne of Iehosaphat, which sought the Lorde with D all his heart. And the house of Ahaziahu, hadde no power to kepe still the kingdome. • But when Athaliahu 4.Reg.9 the mother of Ahaziahu saw that her sonne was dead, she arose and destroied all the kinges sede in the kinred of the house of Juda. And Iehosabeth the daughter of the king tooke Joas the sonne of Ahasiahu, and stale him from amonge the kinges sonnes, that were slaine, and putte him and his nourse in a priuie chamber. And so Iehosabeth the daughter of king Iehoram, the wife of Iehoiada ẏ priest, and the sister of Ahaziahu hidde him frō Athaliahu, that he was not slain. And so he was with them hid in the house of God. vj. yeare. And Athaliahu reigned ouer the lande.

¶ The. xxiij. Chapter.

A 4.Re.11.a

AND • in the seuenth yere Iehoiada being bolde, tooke the captains of hundreds, Azariahu the son of Iehoram, and Ismael the sonne of Iehohanam, Azariahu the sonne of Obed, Maaziahu the son of Adaiahu, and Elisaphat the sonne of Zichri, and made a bonde with thē. And they went aboute in Juda, and gathered the Leuites out of all the cities of Juda, and the auncient fathers of Israel: and they came to Ierusalē. And all the congregation made a bōd with the kinge in the house of God. And he saide vnto them: beholde, the Kinges sonne must reigne, • as the 3.re.11.a Lord hath said of the children of Da- and.9.b. uid. This is it therefore that ye shall 2.pa.6.c. do: The third part of you shall (on the 7.d. and Sabboth) come to the Priestes, Le- 21.b. uites, and kepers of the porches. And another third part shalbe by the Kinges house, and another third part shal be at the gate of the foundation, and all the people shalbe in the • courtes Ex.27.b. of the house of the Lorde. But there shall none come into the house of the Lorde, saue the priestes, and they that minister vnto the Leuites. They shal goe in, for they are holye: but all the people shall keepe the watche of the Lorde, and the Leuites shall compasse the

the king round about, and euery man
shall haue his weapon in his hande:
and what other man soeuer doth come
into the house of the Lord, he shall be
slain: and let them be with the kinge,
when he commeth in, and when he
goeth out. And the Leuites and all
Iuda did accordyng vnto all thinges
that Iehoiada the priest had commaū
ded, and toke euery man his men, that
cam in on the Sabboth, with thē that
went out on the Sabboth daye, nei-
ther did Iehoiada the priest lette the
C companies depart. And Iehoiada the
priest deliuered to the captains of hū-
dredes, speares, shieldes and bucklers
that had pertained to Kinge Dauid,
and were in the house of God. And
he set al the people euery man hauing
his weapon in his hande from the
right side of the Temple, to the lefte
side of the Temple, along by the aul-
tar and the Temple, round about the
king. And they brought out the Kin-
ges sonne, and putte vppon him the
Deu.17.d crowne, and * the testimonie, (and
they gaue him in his hande, the lawe
that was to be kepte) and made him
king. And Iehoiada and his sonnes
annointed him and saide: God saue
the king. When Athaliahu heard the
noise of the people, running and prai-
sing the king, she came to the people
into the house of the Lord. And she
looked, and beholde, the King stoode
in his place at the entring in, and the
Lordes and the trompettes were by
the Kinge, and all the people of the
lande reioised, blowing with trom-
pets, and did playe with instrumen-
tes of musike, and taught to singe and
praise. But Athaliahu rent her clo-
D thes, and said: Treason, treason. And
Iehoiada the Priest went out to the
captains of hundredes, that were go-
uerners of the host, and said vnto thē:
Haue her out without the dooze of
the temple: and who so folowēth her,
let him be slaine with the swearde.
For the Priest said, that they shoulde
not slea her in the house of the Lord.
And they laid handes on her, till shee
was come to the entring of the horse
gate, beside the kinges house, & there
they slew her. And Iehoiada made 4.re.9.d.
a bonde betwene him and all the peo-
ple and the king, that they shoulde be
the Lordes people. And all the peo-
ple went to the house of Baal, and de
stroied it, and brake his aultars, and
his Images, and slewe Mathan the
priest of Baal before the aultars. And
Iehoiada put the offices for the house
of the Lord vnder the hād of the prie-
stes and Leuites, * as Dauid hadde 1.pa.15.a
distributed them in the house of the
Lord, to offer burnte offeringes vnto
the Lorde, * as it is writtē in the Nu.28.a
lawe of Moises, with reioicing and
singing, as it was ordeined of Da-
uid. And he set porters by the gates
of the house of the Lorde, that none
whiche was vncleane in any thinge,
should enter in. And he tooke the cap-
taines of hundredes, and all the no-
bles, and the gouernours of the peo-
ple, and all the folke of the lande, and
caused the king to come downe out of
the house of the Lorde, and they came
through the high gate of the kinges
house, and set the king vpon the seate
of the kingdome. And all the people
of the land reioiced: and the citie was
in tranquilitie, after that they hadde
slaine Athaliahu with the swearde.

¶ The .xxiiij. Chapter.

IOas was seuen yeare olde 4.re.11.a
when he began to reigne, * he
reigned fortie yeare in Ieru-
salem. His mothers name al-
so was Zibia of Beer Seba. And
Ioas did that whiche was right in
the sight of the Lorde all the dayes of
Iehoiada the priest. And Iehoiada
tooke him two wiues, and he begate
sonnes and daughters. And it chaun-
ced after this, that Ioas was minded
to renewe the house of the LORD,
and he gathered together the Prie-
stes and the Leuites, and saide to thē:
Go out vnto the cities of Iuda, and
gather of all Israell money to re-
paire the house of your GOD from
yeare to yeare, and see that ye haste the
thing: howbeit the Leuites wer slack
And the kinge called Iehoiada that

was

was the chiefest, and saide vnto him: why requirest thou not of the Leuites to bring in, out of Juda and Jerusa-
pp.39b lem, • the collection of money, accor-ding to the commaundement of Moses the seruaunt of the Lorde, and the congregation of Israell should offer it for the tabernacle of witnesse. For wicked Athaliahu and her children brake vp the house of God, and all the thinges that were dedicate for the house of the Lorde did they bestowe for Bealim. And at the kinges com-
4.m.12b maundement, • they made a chest, and set it without at the gate of the house of the Lorde: and made a proclama-tion through Juda and Jerusalem, to
Ex.30b bringe into the Lorde • the taxation of money, that Moyses the seruaunt of God set vpon Israell in the wil-dernesse. And the Lordes and all the people reioyced, and brought in, and cast into the chest, vntill it was full.
C And it fortuned, that at the same time they brought in the cheste (vnto them which were in the kinges business) by the hand of the Leuites. And whē they saw that ther was much money, the kinges scribe (and one appointed by the hye priest) came and emptied the cheste, and toke it, and caried it to his place againe: Thus they did day by day, and gathered muche money. And the kinge and Iehoiada gaue it to suche as did the labour and worke in the house of the Lorde, and hyred masons and carpenters to repayre the house of the Lorde, and so did they ar-tificers in yron and brasse, to mende
D the house of the Lorde. And so the workemen wrought, and the worke mended throughe their handes, and they made the house of god as it ought to be, and strengthed it. And when they had finished it, they brought the rest of the money before the king, and Iehoiada: and therwith were made vesselles for the house of the Lorde, euen vessels to minister withall, and to serue for burntofferings, chargers, and spones, vessels of golde and siluer. And they offered burntofferinges in the house of the Lord continually all the daies of Iehoiada. But Ie-hoiada waxed olde, and died full of dayes. For an hundred and thirtie yere olde was he when he died. And E
they buried him in the citie of Dauid among the kinges, because he delte well with Israel, and with God, and with his house. And after the death of Iehoiada, came the Lordes of Juda, and made obeisaunce to the king. And the king herkened vnto them. And so they left the house of the Lorde God of their fathers, and serued groues and ydoles. And then came the wrath of God vpon Juda and Jerusalem, for this their trespalles sake. And he sent prophetes to them, to bring them agayne vnto the Lorde. And they te-stified vnto them: But they wold not heare. And the spirite of God came vp-
F pon Zacharia the sonne of Iehoiada the priest, which stode by the people, and saide vnto them: Thus saieth God: why transgresse ye the cōmaun dementes of the Lord, that ye can not prosper? For because ye haue forsaken the Lorde, he also hath forsaken you.
• And they conspired against him, and mat.23.B
stoned him with stones at the com-maundement of the king: euen in the court of the house of the Lord. And so Ioas the kinge remembred not the kindnes whiche Iehoiada his father had done to him, but slue his son. And when he died, he saide: the Lorde loke vpon it, and require it. And when the
G yere was out it fortuned, that the host of Syria came vp against him: & they came against Juda and Jerusalem, & destroyed all the lordes of the people from among the people, and sente all the spoyle of them vnto the kinge to Damasco: for the Syrians came with a small companie of men, and the Lord deliuered a very great host into their hand, bicause they had forsakē the lord God of their fathers. And moreouer they serued Ioas according to his dedes. And when they were departed from him, they left him in great disea-ses: and • his owne seruantes conspired 4.reg.12
against him, for the bloude of the chil-dren of Iehoiada the priest, and slue him

him on his bedd, and he died, and they
burted him in the Citie of Dauid:
but not in the sepulchres of the kings.
And these are they that conspired a-
gainst him: Zebad the sonne of Si-
meath an Ammonite, and Iehosabad
the sonne of Simrith a Moabite. And
his sonnes, and the summe of the taxe
that was raised in his time, and the
repairing of the house of God, behold
they are written in the storie of the
boke of the kinges. And Amaziahu
his sonne reigned in his stede.

The. xxv. Chapter.

A Amaziahu was. xxv. yere olde
when he beganne to reigne,
and he reigned. xxix. yere in
4.re.14 b • Ierusalem. His mothers name
was Iehodadan of Ierusalem. And
he didde that whiche is right in the
sight of the Lord, but not with a per-
fect hearte. And as soone as he was
setteled in the kingedome, he slewe
his seruauntes that hadde killed the
kinge his father. But he slue not
their children, because it is written
thus in the lawe and boke of Moses,
where the Lord commaunded, saying:
deu. 24.c • The fathers shall not dye for the
4.re.14 b children, neither shall the children dye
Ier. 31.e for the fathers, but euery man shall
Eze. 18 c dye for his owne sinne. And Amazia-
hu gathered Iuda together, and made
them captaines ouer thousandes and
ouer hundredes, according to the hou-
ses of their fathers, throughout all
Iuda and Beniamin. And he num-
bred them from twentie yeare olde,
and aboue, and founde among them,
three hundred thousand chosen men able
to go to battell, and that could handle
speare and shield. He hired also an hun
dred thousand stronge fyghting men
out of Israell, for an hundred talen-
tes of syluer. And there came a man
of God to him, and said: O king, let
not the armie of Israell come with
thee, for the Lord is not with Israell,
neither with all the house of Ephra-
im: But if thou wilt nedes be faith-
lesse, come on, and take the battell in
hand, & god shall make thee fall before
the enemie. For God hath power to
helpe, and to caste downe. And Ama-
ziahu said to the man of God: What
shall we doo then, for the hundred ta-
lentes, whiche I haue geuen for the
host of Israell? The man of God
aunswered: the Lorde is able to geue
thee muche more then they bee. And
Amaziahu seuered them to the army
that was com to him out of Ephraim
to goe home againe. Wherefore they
were exceding wrothe with Iuda,
and returned home in greate angre.
And Amaziahu toke heart, and caried
out his people, and wente to the salte
valley, and • smote of the childzen of 4.re.14
Seir ten thousande. And other tenne
thousande dyd the childzen of Iuda
take aliue, and caried theim vnto the
toppe of a rocke, and cast them downe
from the toppe of the rocke, that they
all to burste: but the souldiers of the
armie whiche Amaziahu sent away,
that they should not go with his peo- D
ple to battaile, fell vpon the Cities of
Iuda, from Samaria vnto Bethoro
and smote three thousand of them, and
toke muche spoyle. And it chaunced,
after that Amaziahu was come from
the slaughter of the Edomites, hee
brought the gods of the childzen of
Seir, and set them vp to be his gods,
and bowed him selfe before them: and
burned incense vnto them. Wherfore
the Lord was wrothe with Amazia-
hu, and sente vnto him a Prophete,
whiche saide vnto him: Why haste
thou sought the Gods of the people,
which were not able to deliuer their
owne people out of thine hande? And E
it chaunced, that as the Prophet tal-
ked with him, the kinge saide vnto
him: Haue men made thee of the kin-
ges counsaile, ceasse; why wilte thou
be beaten? And the Prophet ceassed,
and said: I am sure that God is min-
ded to destroy thee, because thou haste
doone this, and agreest not vnto my
counsell. • Then Amaziahu kinge of
Iuda toke aduise, and sente to Ioas
the sonne of Iehoahaz, the sonne of
Iehu king of Israel, and said: Come
that we may see either other. And Io-
as king of Israell sent to Amaziahu,
king

king of Juda, saying: a thistle that is in Libanō, sent to a Cedar tree of Li-
4Re.14c banon, saying: ¶ geue thy daughter to
Judi.9.c my sonne to wife. And there came a
1Cl.4.b wilde beast of Libanon, and troade
F downe the thistle. Thou sayest that thou hast beaten the Edomites, and thine heart maketh thee proud, to glorifie thy selfe. Nowe therefore bide at home: whye doest thou prouoke vnto euil, that thou maist perish, both thou and Juda with thee? But Amaziahu would not hearken to him: for it came of God, euen to deliuer them into the hande of their enemies, because they sought councel at the Gods of Edom.
And so Joas the king of Israel came vp: and they sawe either other, both he and Amaziahu king of Juda at Beth
G shames which is in Juda. And Juda was put to the worse before Israell. and they fled euery man to his tente.
And Joas the king of Israell tooke Amaziahu king of Juda, the sonne of Joahas, the sonne of Jehoahas at Bethshames: and brought him to Jerusalem, and tare the wall of Jerusalem (from the gate of Ephraim vnto the gate that was ouer against it) four hundred cubits. And he toke away also all the gold and siluer, and al the Jewelles that were found in the house of GOD with Obed Edom, and the treasures of the kings house, and the ponge wards, and returned to Samaria. And Amaziahu the son of Joas king of Juda, liued after the death of Joas son of Jehoahaz kinge of Israell fiftеene yere. ¶ The reste of the actes of Amaziahu first and laste are they not writtē in the boke of the kinges of Juda and Israell. And af-
4Re.14f ter the time that Amaziahu did turne away from the Lorde, they conspired treason against him in Jerusalem, and when he was fled to Lachis, they sent to Lachis after him and slue him there: and brought him vp with horses, and buried him with his fathers
Luke.1b in the citie of Juda.

A ¶ The.xxvi. Chapter.

THē all the people of Juda toke Uzia (whiche was sixteene yeare olde) and made him king in the 4Re.15a
roume of his father Amaziahu. And he built Eloth, and brought it againe to Juda, after that the king was laide to sleepe with his fathers. Sixteene yere old was Uzia when he began to reigne, and he reigned. lij. yere in Jerusalem. His mothers name also was Jecholia of Jerusalem. And he didde that which was right in the sight of the Lord, according to all, as did his father Amaziahu. And it cam to passe 4Re.12b
that hee sought God in the dayes of Zachariahu (whiche maintained the feare of God) and as long as he sought the Lorde, God made him to prosper.
And he wente to battell against the Philistines, and brake downe the wall of Geth, and the wall of Jabne, and the wall of Asdod, and built cities about Asdod, and amonge the Philistines. And God holpe him against the Philistines, and against the Arabians that dwelte in Gurbaali, and Hammehunim. And the Ammo- B
nites gaue tribute to Uzia, and his name spread abroade, euen to the entringe in of Egipte: for he plaied the manne exceadingly. Moreouer Uzia builte towres in Jerusalem by the corner gate, and by the valleye gate, and at the tourninge of the wal, and made them stronge. And he builte towres in the wildernesse, and digged many welles: For hee had muche cattell in the valleyes and playnes, plowmenne and vine dressers in the mountaines, and Charmel, for he loued husbandrye. And Uzia hadde an hooste of fighting menne that wente to warre in the armye, accordinge to the number of their office, vnder the hande of Jeiel the Scribe, and Maasiahu the ruler, and vnder the hande of Hananiahu which was one of the Kinges Lordes. And the whole number of the auncient fathers, and of the menne of mighte were two thousande and sixe hundreth: and vnder the hande of theym was the armye of the menne of warre, euen three hundred and seuen thousande, and fyue hundred that made warre with the

power of an armie, helping the kinge
C against the enemies. And Uzia prouided them throughout all the hoste, shieldes, speares, helmettes, habergiunes, bowes and slinges for to caste stones. And he made subtil enginnes in Jerusalem, which he inuēted and layed on the towres and corners, to shoote arowes and great stones with all. And his name spred farre abroade, because he was helped so excellently, so that he became verye mightie. But in his strength, his heart arose to his destructiō: For he trāsgressed against the Lorde his God, and went into the temple of the Lord, to burne cense vpon the altar of incense. And Asariahu the priest went in after him, and with him foure skore priestes of the Lorde that were valiaunt menne. And they stode by Uzia the king, and saide
Nu.18 a vnto him: • it pertaineth not to thee Uzia to burne incense vnto the Lord, but to the priestes the childzen of Aaron, that are cōsecrate for to offer incense. Come therefore out of the sanctuary, for thou hast trespassed: and it is no worship to thee before the Lord
D God. And Uzia was wroth, and had incense in his hande to burne it: and so while he had indignation against
4.re.15 a the priestes, • the leprosy sprang in hys forehead before the Priestes in the house of the Lord, euen beside the incense aultar. And Azariahu the chiefe priest with all the other priestes looked vpon him: and behold he was become a leper in his forehead, and they vexed him thence. And he was faine to go out, because the Lorde had smitten him. And Uzia the kinge continued a leper vnto the day of his deth, and dwelt seuerall in an house, being a leper, and shut out of the house of the Lorde. And Jotham his sonne hadde the gouernaunce of the kinges house and iudged the people of the lande.

The rest of the acts of Uzia first and last, did Isay the prophete the sonne of Amos write. And so Uzia slepte with his fathers, and they buried him with his fathers in the fielde of the burial, which was beside the sepulchres of the kinges. For they said: he is a leper. And Jotham his sonne reigned in his steede.

The .xxvij. Chapter.

J
JOtham was fiue and twen-
4 re.14.1 tie yeare olde, when hee • began to reigne, and he reigned sixeteene yeare in Jerusalem.
B His mothers name also was Jerusa, the daughter of Zadoc. And he didde that which was right in the sight of the Lorde in all pointes as did his father Uzia, saue that he came not into the temple of the Lord, and the people did yet wickedlye. He builte the hie gate of the temple of the Lord, and on the wall (where the house of ordinaunce was) he built much. Moreouer, he built cities in the mountaines of Juda, and in the woodde country,
C he builte castelles and towres. Hee fought with the king of the childzen of Ammon, and preuailed against thē. And the childzenne of Ammon gaue him the same yeare an hundzed talentes of siluer, and ten thousande quarters of wheate, and ten thousande of barley. So muche did the childzen of Ammon geue him the seconde yeare, and the thirde also. Soo Jotham became mighty, because hee directed his waye before the Lorde his God.
D The rest of the actes of Jotham, and all his warres and his conuersation, lo, they are written in the boke of the kinges of Israell and Juda. He was xxb. yere olde when he began to reigne, and reigned .xbi. yere in Jerusalem. And Jotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his son reigned in his steate.

The .xxviij. Chapter.

A
AHaz was • twentie yeare olde
4 re.16.1 when he began to reigne and reigned sixetene yeare in Jerusalem, and he didde not that whiche is right in the sight of the LORD, as didde his father Dauid. For he walked in the wayes of the kings of Israell, and made molten Images for Baalim. He offered incence in the

valye

valley of the sonne of Hinnom, and
Dt.18.b 4.re.21.a burnte his children in fire after the abhominations of the heathen, whom the Lorde cast out before the children of Israell. He offered also and burnt incense in hill aulters, and on mountaynes, and vnder euery greene tree.
4.re.16.a Esa.7.a Wherfore the Lorde his God deliuered him into the hande of the king of the Syrians: which bette him, and caried away a great multitude of his captiue, and brought them to Damascon. And hee was deliuered into the hand of the king of Israell, whiche smote him with a great slaughter.

For Pekah the sonne of Remaliahu slue in Juda an hundred and twenty thousand in one day, whiche were all fighting men: and that because they had forsaken the Lord God of their fathers. And Zichri, a mightie man of Ephraim slue Maasiahu the kinges sonne, and Asrica the gouernour of the house, and Elcana that was next vnto the king. And the children of Israell, toke prisoners of their brethren, two hundred thousand wemẽ, sonnes, and daughters, and caried awaye muche spoyle of them, and brought the spoile
B to Samaria. But there was a Prophet of the Lordes (whose name was Obed) and he wente out before the hoste that came to Samaria, and said vnto them: Behold, because the Lorde God of your fathers is wrathe with Juda, he hath deliuered them into your hande. And ye haue slayne them with cruelnesse, that reacheth vp to heauen. And nowe ye purpose to kepe vnder the children of Juda and Jerusalem, and to make them bondmen and bond wemen. And do ye not lade your selues with sinne in the sighte of the Lord your God? Now hear me therfore, and deliuer the captiues agayne which ye haue taken of your brethren: for els shall the great wrath of God be vpon you. Wherfore certayne of the
C heades of the children of Ephraim, as Asaria the sonne of Jehohanam, Berechiahu the sonne of Meshillemoth, and Jehezkiahu the sonne of Sallũ, and Amaso the sonne of Hadlai, stoode vppe against them that came from the warre, and sayde vnto them: bring not in the captiues hither. For where as we haue offended toward God already, ye entende to adde more to our sinnes and trespace. For our trespace is greate already, and there is a fearce wrathe against Israell. And vppon that the mẽ of armes left the captiues and the spoyle before the Lordes and all the congregation. And the men that were now rehersed by name, rose vp, and toke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, & shoed them, and gaue them to eate, and to drinke, and anoynted them, and caryed all that were feeble of them vpon Asses, and brought them to Jericho, (the citie of Palmetrees) to their brethren: & then they returned to Samaria agayn. 4.re.16.b
At that same time did king Ahaz send vnto the kinges of Assur, to haue help of them. And the Edomites came agayne, and slue some of Juda, and caryed away captiues. And the Philistines inuaded the Cities in the lowe countrey, and towarde the south of Juda: and tooke Bethsames and Ajalon, and Gederoth, and Socho with the townes longong therto, and Thimna with the tounes of the same: Gimso, and the townes thereof, and dwelte there. For the Lorde brought Juda lowe, because of Ahaz king of Juda, whiche made Juda naked, and transgressed sore against the Lorde.
And Thilgath Pilneser kinge of the Assirians came vpon him, and troubled him, rather then strengthed him.
D For Ahaz toke away a portion out of the house of the Lorde, and out of the kinges house, and out of the Lordes houses, and gaue vnto the kinge of the Assirians, and yet it helped him not. And in the very time of his tribulation did kinge Ahaz trespasse yet more against the Lorde. For he offered vnto the goddes of them of Damasco, whiche bet him, and hee saide: because the goddes of the kinges of Syria helpe them, therfore will I offer to thẽ, that they may helpe me also.

But they were his destruction, and the destruction of al Israell. And Ahaz gathered together the vessells of the house of God, and brake them, and
2.pa.29a *shut vp the doores of the house of the
*2.pa.30 Lord, and made him *aulters in euery corner of Jerusalem. And in al the cities of Juda he made hill aulters, to burne incense vnto other goddes, and angred the Lord God of his fathers. The rest of his actes and his workes first or laste: behold, they are written in the boke of the kinges of Juda and Israell. And Ahaz slept with his fathers, and they buried him in the citie of Jerusalem, but brought him not vnto the sepulchres of the kinges of Israell. And Hezekia his sonne reigned in his stead.

¶ The .xxix. Chapter.

A HEzekia began to reygne, when
4.re.18a he was fyue and twentye yere olde, and reygned .xxix. yere in Jerusalem. And his mothers name was Abia the daughter of Zachariahu. And he did that which was righte in the sighte of the Lorde, in all poyntes as did Dauid his father. He
2.pa.28b *opened the doores of the house of the Lord (in the first yere and first month of his reigne) and repayred them. And he brought in the priestes and the Leuites, and gathered them together into the east strete, and saide vnto them: Heare me ye Leuites, and nowe be sanctified, and halow the house of the Lorde God of your fathers, bringe fylthinesse out of the holye place. For our fathers haue trespassed, and doone euill in the eyes of the Lord our God, and haue forsaken him, and tourned awaye their faces from the habitation of the Lorde, and turned theyr backes
B on it. And beside that they haue shutte vp the doores of the porche, and quenched the lamps, and haue nether burnt incense, nor offered burntofferinges in the holy place vnto the God of Israell. Wherfore the wrathe of the Lorde fell on Juda and Jerusalem: and hee hath brought them to trouble to be wondred on, and to be hissed at, euen as ye see with your eyes. For loe, our fathers were ouerthrowen with the sword, and our sonnes, our daughters and our wiues were caryed awaye captiue for the same cause. And nowe it is in my heart, to make a couenaunt with the Lord God of Israel, that he may turne away his heuy indignation from vs. Now therfore my sonnes C
be not negligent, for the Lorde *hath Nu.18
chosen you to stand before him, and for to minister & serue him, and to burne incense. Then the Leuites arose: Mahath the sonne of Amasai, and Joell the sonne of Asariahu, of the childzen of the Cahathites. And of the sonnes of Merari, Kis the sonne of Abdi, and Asariahu the sonne of Jehaleiel. And of the sonnes of the Gersonites: Joah the sonne of Simma, and Eden the sonne of Joah, and of the sonnes of Elizapham, Simri and Jeriell. And of the sonnes of Asaph, Zechariahu & Mathaniahu. And of the sonnes of Heman. Jehiell and Simei. And of the sonnes of Jeduthun, Semeia and Uziell. And they gathered their brethren, and purified them selues, and came accordinge to the commaundement of the king, and the wordes of the Lorde, for to clense the house of the Lorde. And the priestes went into the inner partes of the house of the Lorde to cleanse it, and brought out all the vnclennes that they found in the temple of the Lord into the courte of the house of the Lorde. And the Leuites toke it, to cary it out into the brooke Cedron. They began the fyrst day of
D the first month to purify, and the .viii. daye of the monthe, came they to the porche of the Lord: & purged the house of the lord in .viii. daies, and in the .xvi day of the first monthe they made an end. And they went into Hezekia the king, and said: we haue clensed all the house of the Lord, the aulter of burnt offering with all his vessels, and the shewbread table with all his apparel: & all the vessels which king Ahaz did cast asyde when he reigned and transgressed, them we haue prepared and

sanc-

sanctified: and beholde, they are before the aulter of the Lord. And Hezekia ℣ king arose early, ℟ gathered the lordes of the citie, and wēt vp to the house of the Lord. And they brought. vij. Oxen, seuen rammes, seuen shepe, and seuen hee goates, to be a synne offeringe for the kingdome, for the sanctuary, ℟ for Juda. And hee commaunded the priestes the sunnes of Aaron, to offer them on the aultar of the Lorde. And they slue the Oxen, and the priests receiued the blud, and sprinkled it vpon the aulter: likewise when they hadde slaine the rammes, they sprinkled the blud vpon the aultar, they slew also ℣ shepe, and they sprinkled the bloud vpon the altar. And then they broughte forth the he goates for the sin offringe before the king and the congregation, and put their handes vpon them. And the priestes slue them, and with the bloud of them they clensed the aultar, to make satisfaction for all Israell: for the king commaunded, that the burnt offering, and the sinne offering should be made for al Israel. And set the Le- ℣ uites in the house of the Lorde with ij.Par.25.a cimbals, psalteries and harpes, • according to the commaundement of Dauid and of Gad the kinges seer, and Nathan the prophet. For so was the commaundement of the Lord through the hande of his Prophetes. And the Leuites stode, hauing the instrumēts of Dauid, and the Priestes heide the Trompets. And Hezekia commaunded to offer the burntofferinge vppon the aultar. And when the burntoffering began, the songe of the Lorde began also, and the trompettes with the instruments that wer ordained by the hand of Dauid king of Israel. And al the cōgregation worshipped, singing a songe, and blowing with the trompets, and all this continued, vntill the burnt offeringe was finished. And when they had made an ende of offeringe, the king and all that were presente with him, bowed them selues, and worshipped. And Hezekia the king, and the Lordes spake to the Leuites to praise the LORDE with the woordes of Dauid, and of Asaph the seer. And the Leuites sang praises with gladnesse, and the other bowed thē selues, and worshipped. And Hezekia answered, and said: now ye haue consecrate your handes to the Lorde: go to therfore, ℟ bring in the sacrifices and thankofferinges into the house of the Lorde. And the congregation brought in the sacrifices and thankeofferinges and burnt offrings, as many as wer of a free liberall heart. And the number of the burntofferinges which the congregatiō brought, was lxx. Oxen, an. C. Rammes. and. CC. sheepe: whiche were all for the burnte offering of the Lorde. And there were dedicated. vi. C. oxen, and. iij. thousād sheepe. And the priestes were to few to slay al the burntofferings: but their brethren the Leuites did helpe theim, til they had ended the worke, and vntill the priestes were sanctified. For the Leuites were purer hearted to be sanctified then the priestes. And there to, the burntofferinges were manye, with the fatte of the peaceofferinges and the drinkeofferinges that belong to the burntoffring. And so the seruice pertainynge to the house of the Lorde, was finished. And Hezekia reioised, and all the people, that God had made the folke so ready: and that the thing was so soone done.

¶ The .xxx. Chapter.

AND Hezekia sent to all Israell and Juda, ℟ wrote letters to Ephraim and Manasse, that they shoulde come to the house of the Lorde at Jerusalem, and offer Passeouer vnto the Lorde God of Israell. And the king held a councel with his Lordes, and all the congregation of Jerusalem, to kepe the feast of passeouer in the seconde month. For they Nu.9.d. coulde not kepe it at that time: because the Priestes wer not sanctified sufficientlye, neither was the people gathered together to Jerusalē. And the thinge pleased the kinge, and all the congregation. And they decreed that

it shoulde be proclaimed throughout all Israel from Bersabe to Dan, that they shoulde come, and holde the feaste of Passeouer vnto the Lorde God of Israel at Jerusalem: for they had not done it of a great season, as they shuld haue done by the lawe. So the postes went with letters of the hande of the kinge, and of his Lordes throughout all Israell and Juda: and at the commaundement of the kinge, they saide: Ye children of Israell, tourne againe vnto the Lord God of Abraham, Isaac and Israell, and he shall returne to the remnaunt that are escaped of you out of the hand of the king of Assur. And be not ye like your fathers, and your brethrē which trespassed against the Lord God of their fathers, which
B gaue them vp to be destroyed, as ye se. And nowe be not ye stifnecked, lyke as were your fathers, but yelde youre selues vnto the Lorde, and enter into his holye place which he hath sanctified for euer, and serue the Lord your God: and the fearcenesse of his wrath shall tourne away from you, for yf ye turne againe vnto the Lord, then shal your brethren and your children find compassion in the presence of theym that toke them captiue, and they shall
Ex. 34. a. come againe vnto this lande: • for the
Je. 31. d. Lord your God is gracious and mer-
psa. 86. c. cifull, and will not turne awaye his face from you, yf ye conuert vnto him. And so the postes went from Citie to citie in the land of Ephraim and Manasse, euē vnto Zabulon, but they laughed them to scorn and mocked them. Neuertheiesse, yet diuers of Asser, Manasse, and of Zabulon, submitted theim selues, and came to Jerusalem. And the hande of God was in Juda, so that he gaue them one heart, to doo the cōmaundement of the king and of the rulers, according to the worde of the Lord. And there assembled then to Jerusalē much people, and there was
C presente a mightie great congregation, to holde the feast of sweete bread in the seconde moneth. And they arose, and remoued the • aultares that were
2 pa. 28 d in Jerusalem. And all the vesselles of incense did they away, and cast them into the broke Cedron. And they slue Passeouer the fourteenth daye of the seconde moneth. And the priestes and Leuites which were ashamed, sanctified them selues, and brought in the burntofferinges into the house of the Lord. And they stode in their office after their maner, and according to the lawe of Moses the man of God. And the priestes sprinkled the blud, which they receiued by the hande of the Leuites. For there were manye in the congregation, that were not sanctifyed, and the Leuites did slay Passeouer for all that were not cleane, and that might not execute the holy worke of the Lord. For many of the people and very many, out of Ephraim, Manasse
D Issachar and Zabulon were not clensed, and yet did eat Passeouer against the lawe appointed. Wherefore Hezekia praied for them, and said: the good Lorde be merciful vnto them. For he set his whole heart, to seeke the Lorde God, euen the GOD of his fathers but all the other did not so, according vnto vnfained holynesse. And the Lorde heard Hezekia, and healed the people. And the children of Israell that wer presente at Jerusalem, helde the feast of sweete bread seuen daies with great gladnesse, and the Leuites and the Priestes praised, and magnified the power of the Lord daye by daye, vpon instruments. And Hezekia spake hertely vnto all the Leuites that hadde vnderstandinge, and were of a good minds towarde the Lorde. And they did eate throughoute that feaste, seuen dayes longe, and offered peaceofferinges, and thanked the Lorde God of their fathers. And the whole assemble tooke counceil, to do so other seuen dayes, and they helde those seuen dayes with gladnelle. For Hezekia king of Juda toke out (from amonge
G his cattel) for the congregation a. M. yonge Oxen, and. vii. M. sheepe. And the Lordes gaue out to the congregation a M. yonge Oxen, and. x. thousande sheepe. And a great number of the Priestes were sanctified. And all

the

the congregation of Juda, with the prieſtes and Leuites, and all the congregation that came out of Iſraell, and the ſtraungers that came out of the lande of Iſraell, and that dwelt in Juda, reioyſed: and there was great gladnes in Jeruſalem. For ſence the time of Salomon the ſonne of Dauid kinge of Iſraell there was no ſuche ioy in Jeruſalem. And the Prieſtes and the Leuites aroſe, and bleſſed the people, and their voyce was heard of the Lord, and their prayer came vp vnto heauen, his holy dwelling place.

¶ The. xxxi. Chapter.

AND when all theſe thinges were finiſhed, all they of Iſraell that were preſent in the cities of Juda, went out and brake the ymages, and cutte downe the Idols groues, and al to brake the hye places, and auiters throughout all Juda and Ben Jamin, in Ephraim alſo and Manaſſe, vntill they had vtterly deſtroyed them all. And all the childzen of Iſraell returned euery man to his poſſeſſions, and to their owne cities. and Hezekia appoynted ſundrie companies of the Prieſts and Leuites after the diuerſitie of their miniſtratiõs euery man according to his office, both prieſtes and Leuites, for the burntofferinge and peaceofferinges, to miniſter and to geue thanckes and prayſe in the gates of the hoſte of the Lorde. And the Kinges porcion of his ſubſtaunce that he gaue, were daily burnt offeringes in the morninge and euenинge, and burnte offerynges for the Sabboth daies, new moones, and ſolenne feaſts, according as it is writ- ten in the law of the Lord. And he bad the people that dwelt in Jeruſalem, geue the parte to the prieſtes and Leuites that they mighte ſubſtauncially apply them ſelues to the lawe of the Lorde. And as ſoone as the Kinges commaundementes came abroade, the childzen of Iſraell brought abounduance of fyrſt fruites, of Corne, wine Oyle, Hony, and of all maner of fruites of the field, and the tithes of al maner of thinges brought they in plenteouſly, and the childzen of Iſraell and Juda, that dwelt in the cities of Juda, they alſo brought in the tythes of Oxen and ſheepe, and other holy tythes which were conſecrate vnto the Lorde theyr God, they did offer and brought them all by heapes. In the thirde moneth they began to laye the heapes (in manner of a foundation) and finiſhed them in the ſeuenth moneth. And when Hezekia and the lordes came, and ſawe the heapes, they bleſſed the Lord and his people Iſrael. And Hezekia queſtioned with the Prieſtes and the Leuites concerning the heapes. And Azaria the cheefe prieſt of the houſe of Zadocke aunſwered him and ſaide: Sens the people began to bring the heaue offeringes into the houſe of the Lorde, we alſo haue had ynough to eate, there remayned ſo muche: for the Lorde hath bleſſed his people and this heape is leſte. And Hezekia bad prepare the chambers in the houſe of the Lorde. And they did prepare them, and caried in the firſte fruites, the tithes and the dedicate things faithfully. Ouer which Chonaniahu the Leuite had the rule, and Semei his brother nexte to him. And Jehiell, Aſariahu, Nathath, Aſael, Jerimoth, Joſabad, Eliel, Jeſmachiahu, Mahath, and Banaiahu were ouerſeers ordeyned by Chonaniahu, and Semei his brother was an officer of Hezekia the kinge, and Azaria was the ruler of the houſe of God (vnto whom all theſe thinges belonged.) And Chore the ſonne of Imna the Leuite, and porter of the Eaſt doore, had the ouerſight of the thinges that were offered of a freewill vnto God, And wer geuen in maner ſenerally vnto the Lord) and ouer the things moſt holy. And vnder his hand were Eden Maniamin, Jeſue, Semeiahu, Amariahu, and Sechaniahu, in the cities of the Prieſts appointed on their fidelitie to geue to their brethren their portions, aſwell to the ſmal as to ỹ great. Except that to the males that were

reckened from thre yere and aboue (amonge all that went into the house of the Lorde) they shoulde geue daye by daye, for their ministration, and for their geuing attendaunce, and for their diuerse waytinges by course. And to the priestes and Leuites throughout the housholde of their fathers, from twentye yeares and aboue, to wayte when theyr courses came. And to the families of all their babes, wiues sonnes and daughters thorow all the congregation. For vpon the fidelitie of them, were the holye thinges bestowed. And to the children of Aaron, the Priestes, whiche were in the fieldes and suburbes of their cities, citie by citie, the men (whose names were expressed afore) shoulde geue portions, euen to all the males among the priestes, and to all the Leuites, accordynge to theyr number. And of this maner did Hezekia throughout all Juda, and wrought it that is good, and right, and true, before the Lorde his God. And in all the workes that he began for the seruice of the house of God, for the lawe, and for the commaundement, he soughte his God, and that did he with all his hert, and prospered.

¶ The. xxxij. Chapter.

4.re.18.c Esa.36 a Eccl.48 c

AFter that these deedes were faithfully done • Sennacherib kinge of Assur came, and entered into Juda, and compassed the stronge cities, and thought to winne them for him selfe. And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight against Jerusalem, he toke counsell with the lordes and men of might to stop the water of the fountaynes without his citie: and they did helpe him. For there gathered many of the people together, and stopt all the welles, and the broke that ranne thorowe the middes of the lande, saying: why shall the kinges of Assur come, and fynde muche water? And Hezekia went to iustely, and buylte vp all the wall where it was broken, and made ordinaunce vpon the towres, and to the other wall without, and repayred Millo in the city of Dauid, and made many dartes and shyeldes. And he set captaines of warre ouer the people, and gathered them together to him in the large strete of the gate of the citie, and spake gentelly to them, saying, Plucke vp your hertes, and be strong: Be not afrayed and discouraged for the king of Assur, and for all the multitude that he hath with him. • For there be mo with vs then with him. With him is an • arme of flesshe: but with vs is the Lord our God, for to helpe vs, and to fight our battayles. And the people toke a corage throughout the wordes of Hezekia kinge of Juda. • After this did Sennacherib king of Assur send of his seruauntes to Jerusalem (but he him selfe remayned besyde Lachis, hauing all his power with him) vnto Hezekia king of Juda, and vnto all Juda that were at Jerusalem, saying: Thus saith Sennacherib king of Assur: • Wherin do ye trust, O ye that dwell in Jerusalem whiche is besieged? Doeth not Hezekia entice you to geue ouer your selues vnto death, hunger, and thirst, saynge: The Lorde our God shall ridde vs out of the hand of the kinge of Assur? Hath not the same Hezekia put downe his hye places and his alters, and commaunded Juda and Jerusalem, saying: Ye shall worshippe before one aulter, and burne incense vpon the same. Knowe ye not what I and my fathers haue done vnto the people of all landes? were the goddes of the people of other landes able or myghtye to saue theyr landes out of my hande? Whiche of all the goddes of those nacions (that my fathers destroyed) coulde deliuer hys people out of minde hande? And shall your God be able to deliuer you out of my hande? Wherefore nowe lette not Hezekia decepue you, nor perswade you of this fashion, nor beleue him. For as no god amonge all nacions and kingdomes, was able to rid his

4.Re.6.f

Jer.17.a

4.re.18.b

4.re.18.c

his people out of my hand, and out of the hand of my fathers: Howe much lesse shall your gods be able to keepe you out of my hand: and yet mo thinges did his seruauntes speake against the lord God, and against his seruant Ezekia. And Sēnacherib also wrote a letter to raile on the Lorde God of Israell, and spake agaynst him, saying: As the gods of the nations of other landes, haue not ben able to deliuer their people out of myne hande: Euen so shall not the God of Ezekia deliuer his people out of mine hand. And they cried with a loude voyce in the Iewes speache vnto the people of Ierusalem that were on the wall to feare them, and to make them faynt hearted, and that they might so take
E the citie. And they spake against the god of Ierusalem, as against the gods of the nations of the earthe, whiche were the woorkes of the handes of men. But Ezekia the kinge and the Prophet Isai, the sonne of Amoz, prayed against that blasphemie, and cried vp to heauen. And the Lord sent an angel, which destroyed all the men of war, and the lords and captaines of the host of the king of Assur, that he turned his face againe with shame toward his owne land. 4.re.19g
F And when he was come into the house of his god, they that came of his owne body, slue him there with his sweard. And so the Lorde saued Ezekia, and the enhabiters of Ierusalem, out of the hād of Sennacherib king of Assur, and from the hand of all other, and mayntayned them on every syde. And many brought offeringes vnto the Lord to Ierusalem, and presentes to Ezekia king of Iuda: so that he was magnified in the sight of all nations from
4.re.20a thence foorth. In those daies Ezeki.38.a kia was sicke vnto the deathe, and prayed vnto the Lorde, which answered him, and shewed him a wonderfull miracle. But Ezekia did not agayne vnto God according to it that he had shewed him: for his heart arose, and there came wrathe vppon him, and vpon Iuda and Ierusalem. Notwithstanding Ezekia submitted him selfe (after that his heart was risen vp) he and the inhabiters of Ierusalem: and the wrathe of the Lorde came not vpon them in the dayes of Ezekia. And Ezekia had exceeding
G muche richesse and honoure. And he gate him treasures of siluer and gold, precious stones, and spices, shieldes, and of all maner of pleasant Iewels: and made store houses for the fruites of corne, for wine and oyle: and stalles for all manner of beastes, and foldes for sheepe. And he made him cities, and had of sheepe and Oxen great aboundaunce. For God had geuen him substance exceeding much. This same Ezekia stopped the vpper water springes of Gihon, and brought them downe to the westside of the citye of Dauid. And Ezekia prospered in all his workes. And when the Princes of Babilon sent vnto him Ambassadors, to enquire of the wondre that chaunced in the land: God left him to De.18.a trye him, and that all that was in his hart, might be knowen. The reast of the dedes of Ezekia, and his goodnes Behold, they are written in the vision of Isay the Prophet, the sonne of Amoz, in the boke of the kings of Iuda and Israell. And Ezekia slepte with his fathers, and they buried him in the most worthy place of the sepulchres of the sonnes of Dauid: and all Iuda, and the enhabiters of Ierusalem did him worshippe at his death. And Manasse his sonne reygned in his steade.

The.xxxiij. Chapter.

MAnasse was. xij. yere olde, I when he began to reigne: 4.re.21a
and he reigned. lv. yere in Ierusalē, but did euill in the sight of the Lord, like vnto the abhominations of the heathen, whom the Lorde caste out before the children of Israell. For he went to and builte the hill auitare which Ezekia his father had broken downe. And he reared vp alters 4.re.18b
for Baalim, and made grones, and wor-

worshipped all the hoaste of heauen, and serued them, and he built aulters in the house of the Lord, where as the
2.re.7.b Lord yet had said: in Ierusalem shal
2.pa.6.a my name be for euer. And he builded
and.7.c. aulters for all the hoaste of heauen in the two courtes of the house of the Lorde. And he burnt his children in fire, in the valley of the sonne of Hinnon. He was a sorcerer: he regarded the crying of byrdes, vsed inchauntments, and mainteined workers with spretes, and sears of fortunes: and wrought muche euill in the sight
B of the Lord to anger him withal. And he put the carued ymage and an ydol which he had made in the houle of God. Of which house, God had saide to Dauid, and to Salomon his sonne: in this house and in Ierusalem, which I haue chosen afore all the tribes of Israell, will I put my name for e-
2.re.7.b uer, and will no more bring the seate
3.reg.8.d of Israell, from the lande whiche I
2.par.6.a haue ordeined for your fathers. Yf so
and.7.c be that they will be diligent, and do all that I haue commaunded them in all the lawe, and statutes, and ordeynaunces by the hande of Moyses. And so Manasse made Iuda and the enhabiters of Ierusalem to erre, and to do worse then the heathen, whom the Lorde destroyed before the children of Israell. And the Lorde spake to Manasse, and to his people, but
C they would not regard. Wherfore, the Lorde brought vppon them the captaynes of the hoaste of the king of the Assirians, whiche tooke Manasse in hold, and bounde him with chaynes, and caryed him to Babilon. And whē he was in tribulation, he besought the Lord his God, and humbled him selfe exceadingly before the God of his fathers, and made intercession to him, and God was intreated of him, and hearde his prayer, and brought him agayne to Ierusalem into his kingdome. And then Manasse knewe that the Lorde was God. After this he builte a wall without the citie of Dauid on the weste syde of Gion in the valley, as they came to the fishe gate, and rounde about Ophel, and brought it vp of a very greate heygth, and put captains of warre in all the strong cities of Iuda. And he tooke awaye straunge goddes, and Images out of
3.pa.18a the house of God, and all the aulters
and.31.a that he had built in the mount of the house of God, and in Ierusalem, and cast them out of the citye. And he prepared the aulter of the Lord, and sacrificed thereon: peace offeringes and thanke offeringes, and charged Iuda to serue the Lord God of Israel. Neuertheles the people did offer still in the hilaulters, howbeit vnto the Lord their God only. The rest of the actes
D of Manasse, and his prayer vnto his God, and the wordes of the sears, and of them that spake to him in the name of the Lorde God of Israell: behold, they are written in the sayings of the kinges of Israell. And hys prayer, and howe that he was hearde, and all his sinnes, and his trespasse and the places where he made hilaulters, and set vp groues, and ymages (before he was mekened) behold they are written amonge the sayinges of the sears. And Manasse slepte with his fathers, and they buried him in his owne house: and Amon his sonne reygned in his roome. Amon was two and twentie yere olde, when he beganne to reygne, and reygned two yeare in Ierusalem. But he did euill in the syght of the Lorde, lyke as did Manasse his father: for Amon sacrifyced to all the kerued ymages, which Manasseth his father had made, and serued theym, and submitted not him selfe before the Lorde: as Manasseth his father had mekened him selfe. And Amon trespassed greatlye. And his owne seruauntes conspired against him, and slue him in his owne house. But the people of the land slue all them that had conspired agaynste king Amon. And the same people of the lande made Iosia his sonne king in his roome.

¶ The .xxxiiij. Chapter.

Iosia

A 4.Ki.22.a Iosia was .viij. yere old when he began to reigne, and hee reigned in Ierusalem .xxxi. yere, & he did that which was righte in the sighte of the Lorde, and walked in the wayes of Dauid his father, and bowed nether to the right hande nor to the lefte. In the eyghte yere of his reigne (when he was yet a childe) he beganne to seeke after the God of Dauid his father. And in the xij. yeare, hee began to pourge Iuda and Ierusalem from hilaultars, groues, karued Images, and Images of mettall, and they brake downe the aultars of Baalim euen in his presence: and other Images that were in greater honoure then they, he caused to be destroyed. And the groues, karued Images, and images of metall, he brake and made dust of them, and strawed it vpon the graues of them, that had offered vnto them. And he burnt the bones of the priestes vpon the aultars of them, and clensed Iuda and Ierusalem. And euen so did he in the Cities of Manasse, Ephraim, Simeon, vnto Nephthalk. And in the wildernesses of them round about, he plucked asunder the altars and the groues, and did beate them and stampe them to pouder, and beate downe all the Images throughoute all the lande of Israell: and returned to Ierusalem againe.

In the .xviij. yere of his reigne when B he had purged the land and the Temple. 4.Re.22.f he sent Saphan the sonne of Imaziahu, and Maasiah the gouernoure of the citie, and Ioah the sonne of Ioahaz the recorder, to repaire the house of the Lord his God. And whē they came to Helkiah the hie Priestе, they deliuered theim the money that was brought into the house of God, which the Leuites that kepte the entries, had gathered of the hand of Manasse, and Ephraim, and of all that yet remained in Israell, & of al Iuda and Ben Iamin, and of the inhabiters of Ierusalem. And they putte it in the handes of the woorkemen, that hadde the ouersight of the house of the Lord: and they gaue it to the labourers that wrought in the house of the Lorde, to repaire and amende the house. Euē to masons and carpenters gaue they it, to get stone and timber for coulpes and for beames of the houses, whiche the Kinges of Iuda hadde destroyed: And the menne did the woorke faithfullye. And the ouersears of them to C courage them forwarde, wer Iahath and Obadiahu, Leuites of the childrenne of Merari and Secharia, and Meſullam, of the childzen of the Cahathites and other of the Leuites: whiche all couldе skill of instrumentes of musicke. And ouer the bearers of burthēs and ouer all that wrought in whatsoeuer woorkemanshippe it were, were there Scribes, officers, and Porters of the Leuites. And when they brought oute the money that was brought into the house of the LORDE, Helkia the Priestе found the Booke of the lawe of the LORDE, geuen by Moises. And Helkia annswered an saide to Saphan the Scribe: I haue founde 4.Re.23.b the Booke of the lawe in the house of the LORDE, and Helkia gaue the booke to Saphan. And Saphan caried the Booke to the Kinge, and brought the Kinge woorde againe, sayinge: all that was committed to thy seruaunts, that do they. And they haue gathered together the money that was founde in the house of the LORD, and haue deliuered it in the handes of the Ouersear of the woorke, and to the hands of the woorkmen. And then Saphan the Scribe shewed the Kinge sayinge: Helkia the Priest hath geuen me a booke, and Saphā red in it before the king. And it fortuned that when the king hadde heard the woordes of the lawe, he tare his clothes: and the king commaunded Helkia & Ahikam the son of Saphan, and Abdon the son of Micah, and Saphan the Scribe, and Asaia a seruant of the kings, saying: go and enquire of the Lorde for me, and for them that are lefte in Israell and Iuda concerning the woords of the boke

thet

that is found. For great is the wrath of the Lorde that is fallen vppon vs, because our fathers haue not kept the worde of the Lorde, to do after all that is written in this booke. And Helkia
e and they that the king had appointed went to Hulda a prophetesse, the wife of Sallum: the sonne of Tokhath, the sonne of Hasra keper of the wardrope (for shee dwelte in Jerusalem within the seconde wall) and so they communed with her. Shee answered them: thus sayeth the Lorde God of Israell, tell ye the manne that sent you to me: Euen thus sayth the Lord: beholde, I will bring euill vpon this place, and vpon the inhabiters thereof (euen all the curses that are written in the boke which they haue read before the king of Juda) because they haue forsaken me, and haue offred vnto other goddes, to anger me with all maner workes of their handes, therefore is my wrath set on fyre against this place: and shall not be quenched.
And as for the king of Juda whiche sent you to enquire of the Lord, so shall ye say vnto him, thus saith the Lorde god of Israel, concerning the wordes
f which thou hast hard: Because thine heart did melt, and thou diddest meke thy selfe before God when thou hardest his wordes against this place, and against the inhabiters therof, and humbledst thy selfe before me, & tarest thy cloathes, and wepedst before me, that haue I heard also, saith the Lord. Beholde, I will take thee to thy fathers, and thou shalte be put in thy graue in peace, and thine eyes shal not see all the mischiefe that I will bring vpon this place, and vpon the inhabiters of the same. And they brought the king word againe. • Then the kinge
4 Re.22.a sent and gathered together all the elders of Juda and Jerusalē. And the
g kinge went vp into the house of the Lorde, and all the men of Juda, and the inhabiters of Jerusalem, and the priestes and Leuites and all the people great and small: and the kinge did reade in their eares all the wordes of the booke of the couenaunt that was founde in the house of the Lorde. And the kinge stode at his standinge, and made a couenaunt before the Lord, to folowe the Lord, and to kepe his commaundementes, and his witnesses, and his statutes with all his hearte, and with all his soule, and to fulfill the wordes of the appointment written in the saide booke. And he sette in their roume all them that were found in Jerusalem: and Ben Jamin and the inhabiters of Jerusalem didde according to the couenaunt of the Lord GOD of their fathers. And Josiah put away all maner of abominations out of all landes that pertained to the children of Israell, and brought in all that were founde in Israell, to worship and to serue the Lord their God. And they turned not aside from after the Lorde God of their fathers, as longe as he liued.

¶ The.xxxb. Chapter.

AND Josiah held the • feast of
4.re.23.a Passeouer vnto the Lorde in
2.Es.1.a Jerusalem, and they slewe Passeouer in the fourtenthe daye of the firste moneth. And he sette the Priestes in their offices: and ayded them in the seruice of the house of the Lord. And he saide vnto the Leuites (that taught all Israel, and wer sanctified vnto the Lorde:) Put the holye Arke in the house, which Salomon the sonne of Dauid king of Israell did builde, there shall no other burdeine be layde vppon your shoulders, But nowe serue the LORD your GOD, and his people Israell. And prepare your selues by youre Aunciente householdes and companies, according to the writinge of Dauid, kinge of Israell, and the writinge of Salomon his soonne. And stande in the holye place, according to the diuision of the auncient housholdes of your brethren, the children of the people, and after the diuision of the aunciente householdes of the Leuites, kil passeouer, and sanctifie, and prepare your brethren, that they may do according to the worde of

the

the Lorde by the hande of Moyses.
B And Josia gaue to the people flockes of shepe and kiddes, for passeouer, and for all that were present thirtie thousand by tale, and three thousande oxen, and these were euen of the kings substaunce. And his lords gaue willingly bothe vnto the people, and to the priestes, and vnto the Leuites. Helkia also, Zacharia and Jehiel, rulers of the house of God, gaue vnto the priestes for passeouer offeringes, two thousand and syxe hundred shepe, and three hundred oxen. Conania and Semiahu and Nethanel his brethren, and Hasiabahu, & Jagel, and Josabad rulers of the Leuites, gaue vnto the Leuites passeouer offerings, euen fiue thousand shepe and fiue hundred oxen. And so the seruice was prepared, and the priestes stode in their places, and the Leuites in their distinct companies at the kinges commaundement. And they slue passeouer, and the priestes sprinkled the blaudde with their hande, and the Leuites pulled of the skinnes of the beasts. And they set away the burntofferinges, to geue thē vnto the people that were deuided by auncient houses, and that they should
Leui. 1.a offer vnto the Lorde, lyke • as it is written in the boke of Moyses. And
Exo. 12b so did they with the oxen also. And • they dressed the passeouer with fire, as the maner was. And the other dedicate beastes sodde they in the pottes, calderns, and pannes, and deuided thē among all the people. And afterward they made ready for them selues, and for the priestes, for the children of Aaron were buried in offering of burntofferinges, and the fatte vntill night: therfore the Leuites prepared for them selues and for the priestes the sonnes of Aaron. And the singers, the chil-
C dren of Asaph stode in their standing
1.pa.25a • accordinge to the commaundement
ma.26.b of Dauid, and Asaph, Heman, and Iedithun the kinges seer: and the porters wayted at euery gate, and might not depart from their seruice: for their brethren the Leuites prepared for them. And so all the seruice of the Lorde was prepared the same daye, to offer passeouer, and to offer burntofferinges vpon the aulter of the Lord accordyng to the commaundement of kinge Josia. And so the chyldren of Israell that were present offred passeouer the same time, and kept the feast of swete bread seuen daies. And there was no passeouer like to that kept in Israell from the daies of Samuel the prophet: neyther did all the kinges of Israell hold such a passeouer feaste as did Josia, and the priestes & Leuites, and al Juda and Israel that wer present, and the enhabiters of Jerusalem This passeouer was holden in the eyghtene yere of the reigne of Josia.
D • After all this, when Josia had pre- 4.re. 22.c
pared the temple. Necha kinge of Egypt came vp to fight against Carcamis beside Euphrates, & Josia went out agaynst him: which sent messengers to him, and said: What haue I to do with thee thou king of Juda? Be not thou against thy selfe this daye: for my war is against another house, and God bad me make haste. Leaue of therefore, and medle not with God, whiche is with me, least he destroye thee. Neuertheless, Josia would not turne his face from him, but rather tooke aduise to fight with him, and harkened not vnto the wordes of Necho out of the mouth of God, & came to fight in the valley of Magedo, and the shoters shot dartes at kinge Josia. And the kinge sayde to his seruauntes: Carye me awaye, for I am sore wounded. His seruauntes therefore had him out of that charette: and put him (as a kinge) in another charet that he had. And when they had brought him to Jerusalem, he dyed, and was buried in the sepulchre of his fathers. • And all Juda and Je- Jer. 12.a
rusalem mourned for Josia. And Jeremia lamented Josia, and all syngynge menne and syngynge women mourned for Josia in their lamentacions to this daye, and made the same lamentations an ordinaunce in Israell: and beholde they are witten in the lamentations. The rest of

which

the actes of Josia, and his goodnes which he did, in folowing the wryting of the lawe of the Lorde, and his sayinges, firste and laste: beholde, they are written in the boke of the kinges of Israell and Juda.

¶ The.xxxvi.Chapter.

A 4.re.24.f AND the people of the lande tooke Jehoahaz, the sonne of Josia, and made him kinge in his fathers steade in Jerusalem. And Jehoahaz was.xxiij. yere olde when hee began to reygne, and he reygned iij.monethes in Jerusalem. And the king of Egipt put him downe at Jerusalem, and merced the land in an.C talentes of siluer, and a talent of gold. And the kinge of Egipt made Eliakim his brother king vpon Juda and Jerusalem, and turned his name to Jehoakin: and Necho toke Jehoahaz his brother, and caried him to Egipt. Jehoakin was.xxv. yeare olde when he began to reigne, and he reigned.xi.yere in Jerusalem: and he did euill in the sight of the Lord his God.

B Agaynst him came vp Nabuchodonozor king of Babilon, and bounde him with two chaynes, to carye him 4.re.24.a to Babilon. The kinge * Nabuchodonozor also caryed of the vessels of the house of the Lorde to Babilon, and put them in his temple at Babilon. The reste of the Actes of Jehoakin, and his abhominations whiche he did, and carued ymages that were layed to his charge, beholde, they are writen in the boke of the kings of Israel and Juda: and Jehoachin his son reigned in his steade. Jehoachin was eyght yere olde when he began to reygne, and he reygned three monethes and ten dayes in Jerusalem: and he did euill in the sighte of the Lorde: And when the yere was out, kinge Nabuchodonozor sent, and fet him to Babilon with the goodly vessels of the house of the Lorde, and made Jedekia (his fathers brother) king ouer Jer.55.a Juda and Jerusalem. * Jedekia was 3.re.24.b one and twentye yeare olde when he began to reigne, and reigned.xi.yere in Jerusalem. And he did euill in the sight of the Lord his God, and humbled not him selfe before Jeremia the prophet at the mouth of the Lord. And he rebelled agaynst Nabuchodonozor, which had receiued an oth of him by God. But he was stifnecked and to hard harted to turne vnto the Lord God of Israell. Moreouer all the rulers, the priestes, and the people trespaced more: sinning after all maner of abhominations of the heathen, and polluted the house of the Lord, which C he had halowed in Jerusalem. * And Jer.25.a the Lord God of their fathers sente to them by his messengers, rising vp betimes and sending, for he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despysed his wordes, and misebused his prophetes, vntill the wrath of the Lorde arose against his people, and till there was no remedie. And so * he brought vp- 2.re.25.a pon them the kinge of Caldey, whiche slue their yonge men with the swearde in their holye temple, and spared neyther yonge man, mayden, olde man, nor him that stowped for age. He gaue them all into his hande. And all the vessels of the house of God (both great and small) and the treasures of the house of the Lord, and the treasures of the king, and of his Lordes: all these caried he to Babilon. And they burnt the house of god, and brake downe the wal of Jerusalem, and burnte all the places therof with fire, and destroyed all the goodly Jewelles therof. And the reste that had escaped the swearde, caryed he to Babilon, where they were bounde to him and his children, vntill the time that Persia had the Empire, to fulfill D the worde of the Lord * by the mouth Jer.25.b of Jeremia, vntill the Lande had her pleasure of her Sabbothes: for as longe as shee laye desolate, she kepte Sabboth, vntill.lxx. yeres were fulfylled. * And the fyrste yere of Cirus 1 Esd.1.a kinge of Persia (when the worde of the Lorde: * spoken by the mouth of Jer.25.c Jeremie

Jeremia was finished) the Lord stered vp the spirite of Cirus kinge of Persia, that he made a Proclamation throughout al his kingdom, and that by wryting, saying. Thus sayth Cirus Kinge of Persia, all the kingedoms of the earth hath the Lord God of heauen geuen me, and hathe charged me to build him an house in Jerusalem, that is in Juda. Wherefore whosoeuer is among you of all his people, the lord his God be with him, and let him go vp.

¶ The ende of the second Boke of the Chronicles.

☞ The first booke of Esdras.

¶ The first Chapter.

I.pa.22.d Jer.25.b. IN the first yeare of Cirus king of Persia (that the word of the Lord spoken by the mouth of Jeremie might be fulfilled (the Lorde stirred vp the spirit of Cirus king of Persia that he caused to be proclaimed thorough out all his empire, and to bee written, saying: thus saith Cirus the king of Persia: The Lorde God of heauen hath geuen me all the kingedoms of the erth, & hath commaunded me to builde him an house at Jerusalem, which is in Juda. Who soeuer now among you, is of his people the Lorde his God be with him, and lette him go vp to Jerusalem in Juda, and builde the house of the Lorde God of Israell. He is the God that is at Jerusalem. And whosoeuer remaineth yet in anye maner of place, where he is a straūger) let the men of that place helpe him with siluer and gold, with good & catteil, beside that which they willingly offer, for ỹ house of God that is at Jerusalem. Then gat vp the principall fathers of Juda & Beniamin, and the priestes and Leuites, and all they whose spirite God had raised to go vp, and to builde the house of the Lorde, which is at Jerusalem. And al they that were about them, strengthed their handes with vessels of siluer and golde, with good and catteil, and iewelles, insomuche that euery one shewed him selfe liberall. And king Cirus brought foorth the vesselles of the house of the Lord, which Nabuchodonosor hadde taken out of Jerusalem, and had put in the house of his God. Those did Cirus the king of Persia bringe foorth by the hand of Mithridates the treasurer, and numbred them vnto Sesbazer, the Prince of Juda. And this is the number of them. xxx. chargers of gold: a thousand chargers of siluer, xxix. knives. xxx. basens of golde, and of other siluer basens. iiij. C. and ten, & of other vessels, a thousande. All the vessels of golde and siluer were fiue thousand and foure hundred All these did Sesbazer cary awaye with them that came vp oute of the captiuitie of Babilon vnto Jerusalem.

2.pa.36. 3.re.25.a Dan.1.a

¶ The.ij. Chapter.

THese are the children of the land that went vp out of the captiuitie (whome Nabuchodonosor the king of Babilon had caried away vnto Babilon) and came againe vnto Jerusalem, and into Juda, euery one vnto his Citie. They that came with Zorobabell are these, Jesua, Nehemiah, Saraiah, Raelaia, Mardochai, Bilsan, Mispar, Biguai, Rehum, Baana. This is the number of the men of the people of Israel. The children of Pharez, two thousand, an hūdred and two and seuentie: the childrē of Sephatia, three hundred and two and seuentie: the children of Arath, seuen hundred and fiue and seuentye: the children of the captaine of Moab, among the children of Jesua and Joab, two thousande, eyghte hundrede and twelue: The children of Elam, a thousand, two hundred, and four and fiftie: The children of Zathu nyne hun-

2.Esd.28

hundred and fiue and fortie, the chil-
dren of Zaccai, seuen hundred and thre
score: the children of Baani, sixe hun-
dred, and two and fortie: the children
of Bebai, sixe hundred and three and
twentie: the children of Asgag, a thou
sand, two hundred and two and twen
tie: the children of Adanicam, six hun-
dred and sixe and sixtie: the children of
Beguai: two thousande, and sixe and
fiftie: the children of Adin, four hun-
dred and foure and fiftie: the children
of Ater of Hezekia, eight and nintie:
the children of Bezai, three hundred &
B three and twentie: the children of Jo-
ra, an hundred and twelue: the childrē
of Hasum two hundred and three and
twentie: the children of Gebar, fiue
and nintie, the children of Bethlehē,
an hundred and three and twentie: the
men of Netopha, sixe and fiftie: the
men of Anathoth, an hūdred & eight &
twentie, the childrē of Asmaueth, two
& fortie: the children of Kiriath Jarim
euen the children of Cephira, & Be-
roth seuen hundred and three and forti,
the children of Harama and Geba, six
hūdred and one and twentie: the men
of Michmas, an hundred and two and
twentie: the men of Bethell and Hai
two hundred and three and twentie:
the children of Nebo, two and fiftie:
the children of Magbis, an hundred
and sixe and fiftie: the children of the
other Elam, a thousand and two hun
dred and foure and fiftie: the children
of Harim, three hundred and twenty:
the children of Lohadid and Ono, se-
uen hundred and fiue and twentie: the
children of Jericho, three hundred and
fiue and forty: the children of Senaa,
three thousand six hundred and thirty.
The Priestes of the children of Je-
daia, of the house of Jesua, nine hun-
dred and three and seuenty: the childrē
of Immer, a thousande and two and
fifty: The children of Pashur, a thou-
sand, two hundred and seuen and for-
ty. The children of Harim, a thousand
and seuenteene. The Leuites. The
children of Jesua and Cadmiell, of
the children of Hodauia foure and se-
uentye, the singers, the children of A-
saph, an hundred ond eight and twen-
tie. The children of the doorekeeper.
The children of Sallum, the childrē
of Ater, the children of Talman, the
children of Akub, the children of Ha-
seta, the childrē of Sobai: all together
an hundred and nine and thirtie. The
Nethinims: the children of Zia, the C
children of Asupha, the children of
Tabaoth, the children of Ceros, the
children of Sicha, the childrē of Pa-
don, the children of Lebanaa, the chil-
dren of Hegaba, the children of Akub,
the children of Hagab, the children of
Samlai, the children of Hanan, the
children of Giddell, the children of
Gahar, the children of Reaia, the chil-
dren of Razin, the children of Necho-
da, the children of Gasam, the childrē
of Asa, the children of Passeah: the
children of Bassai: the children of Is-
na, the children of Mehunim, the chil-
dren of Nephussim, the children of
Bacbuc. The children of Hacuba, the
children of Harhur, the children of
Bazlut, the children of Mehira, the
children of Harsa, the children of
Barcom, the children of Sisara, the
children of Thamah, the children of
Neziah, the children of Hatipha. The
children of Salomons seruaunts, the
children of Sotai, the children of So-
phereth, the children of Perida, the
childrenne of Jaala, the childrenne of
Darcon, the childrenne of Giddell,
the childrenne of Sephatiah, the
children of Hattil, the childrenne of
Pochereth Hazbaim, the children of
Ami. All the Nethinims, and the
children of Salomons seruants, wer D
all together, three hundred, two and
ninety. And these went vp from The-
melah, and from Thelharsa: Cherub,
Addon, and Immer. But they coulde
not discerne their fathers house, and
their sede: whether they were of Is-
raell. The children of Delaia, the
children of Tobia: the childrē of Ne-
coda, sixe hundred and two and fiftie.
And of the children of the Priestes.
The children of Hebaia, the children
of Hacoz, the children of Berzilai,
which tooke one of the daughters of
Berzaldi,

1.re.17.g and.19.f 3.Re.2.d Verzalai the Gileadite to wife: and was called after their name: these soughte their euidence among them that had the register of birth, and wer not founde therein, therefore were they put from their priesthoode. And Hathirsatha said vnto them, that they shoulde not eate of the moolte holie,
Ex.28.e till there rose vp a * priest to weare Urim and Thumim. The whole congregation together was .xlii. thousande, three hundred and three score, beside their seruauntes and maidens: of whom there were seuen thousande three hundred, and seuen and thirtie. And ther wer among them two hundred singing men and women. Their horses were seuen hundred, and .xxxvi. Their mules, two hundred, and .xlv. and their camels foure hundred, and xxxv. Their asses sixe. M. seuen. C. and .xx. And certaine of the chiefe fathers, when they came because of the house of the Lord at Jerusalem, they offred thēselues willing for the house of God, to set it in his place: and gaue golde after their habilitie, vnto the treasure of the worke, euen one and threescore M. peeces, and v. M. pound of siluer: and an hundred priestes garmentes. So the priestes and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israeli in their cities.

¶ The. iij. Chapter.

A
Esd.8.a AND when * the seuenth Moneth came, and the children of Israell were nowe in their cities: the people came together (euen as one man) vnto Jerusalem. And there stode vp Jesua the sonne of Josedec: and his brethren the priestes, and Zorobabell the sonne of Salathiel and his brethren, and builded the aulter of the God of Israell, to offer burntofferinges theron, as it is written in the law of Moises the man of God, and the aulter set they vpon his sockets (for there was a fearefulnesse among them because of the nations and lands) therfore they offred burnt
Nu.28.a offeringes thereon vnto the Lorde. in the morning and at euen. And they B
Nu.29.a heilde the feaste of tabernacles * as it is written: and offered burnt sacrifices dayly, according to the number and custome, day by day. Afterwarde they offered daily burntofferinges also, and in the newe moones, and in all the feaste daies that were consecrate vnto the Lorde, and for all them which did (of their owne freewill) offer vnto the Lorde. From the first day of the seuenth moneth beganne they to offer burnt sacrifices vnto the Lorde: euen when the foundation of the temple of the Lorde, was not yet laide. They gaue money also vnto the masons and carpenters, and meate and drinke: and oyle vnto them of Zidon and of Tire, to bringe the Ceder tymber from Libanus by sea vnto Joppa, according to the graunte that they had of Cirus the king of Persia. In the seconde C
yere of their comming vnto the place of the house of God at Jerusalem, in the seconde moneth, began Zorobabel the sonne of Salathiel, and Jesua the son of Josedec, and the remnaunt of their brethren the Priestes and Leuites, and all they that were come out of the captiuitie vnto Jerusalem, and apointed the Leuites from xx. yere old and aboue, to see, that the worke of the house of the Lord went forward. And Jesua stode with his sonnes and brethren: and Cadmiel with his sonnes, and the children of Juda, to further the workemen of the house of God, euen the children of Henadab, with their children, and their brethren the Leuites. And when the builders laide the foundation of the temple of the Lorde, the Priestes stode in their araye, with trompettes. And the Leuites the children of Asaph with cimbales, to praise the Lorde. * After
1.pa.16.b the maner of Dauid king of Israell. And they sange together, when they D
gaue praise and thanckes vnto the Lorde, because he is gracious, and because his mercie endureth for euer vnto Israell. And all the people shouted loude in praising the Lord, because the foundation of the house of the

Lorde was laide. Manye also of the
priestes and Leuites and auncient fa-
thers: which had sene the firste house
(when the foundation of this house,
was layde before their eyes) wepte
with a loude voyce. And many shou-
ted with ioye, so that the noyse gaue a
great sounde, in so much that the peo-
ple could not discerne the ioyful sound
and gladnes, from the noise of the we-
ping among the people: for the peo-
ple shouted with a loude crye: and the
noyse was heard farre off.

The. iiij. Chapter.

A 3 Esd. 5g

BUt the aduersaries of Ju-
da and Ben Jamin, hearde
that the chyldren of the cap-
tiuitie builded the temple vn-
to the Lord God of Israell: And they
came to Zorobabell, and to the princi-
pall fathers, and saide vnto them: We
will builde with you, for we seke the
Lorde your God like as ye do. And
we haue done sacrifice vnto him, sence
the time of Asor Haddon the king of
3. re. 22 d Assur, which brought vs vp hither.
And Zorobabel, and Jesus, and the o-
ther auncient fathers of Israell saide
vnto them: It can not be, that you and
we together shoulde builde the house
vnto our God: for we our selues will
builde alone vnto the Lord our God
1 Esd. 1 a of Israell, as Cirus the king of
Persia hath commaunded vs. And it
came to passe that the folke of the land
hindred the people of Juda, and trou-
bled them as they were building, and
hyred counceilers against them, to hin-
dre their deuyce as longe as Cirus
the king of Persia liued, vntill the
reigne of Darius kinge of Persia.
And in the reigne of Ahasuerus (euen
in the beginninge of hys reigne)
wrote they vnto him a complaint a-
gainst the inhabitours of Juda and
Jerusalem. And in the dayes of Ar-
taxerses, wrote Mithridath Tabell,
and the other of his counsel vnto Ar-
taxerses the kinge of Persia with
fayre wordes. And the Scrip-
ture of the letter was written in the
Syrians speche, and interpretated in
the language of the Syrians. Re-
hum the recorder, and Samsai the
scrybe, wrote a letter from Jerusa-
lem to Artharxerses the king, as it fo-
loweth. Then Rehum the recorder, B
and Samsai the scrybe, and other of
their compane of Dyna, of Arpha-
sath, of Tharpla, of Persia, of Arach,
of Babilon, of Susan, of Deha, of
Elan, and other of the people whom 4. re. 17 b
the great and noble Asnaphar brought
ouer, and set in the cities of Samaria:
and other, that are nowe on this side
the water. This is the copie of the
letter that they sente vnto king Ar-
taxerses: Thy seruantes, and the men
that are nowe on this syde the water:
Be it knowen vnto the kinge, that
the Jewes whiche came vp from thee
to vs, are come vnto Jerusalem (a ci-
tie seditious and frowarde) and build
the same, and set vp the walles therof,
and laye the foundations. Be it kno-
wen nowe also vnto the kinge, that
if this citie be builded, and the wal-
les therof made vp againe: then shall
not they geue tolle, trybute, and cu-
stome, and the kinges profite shall in-
curre dammage. And nowe in the C
meane season we haue destroyed the
temple, and would no lenger see the
kinges dishonour. Therfore sent we
out also, and certified the kinge, that
it maye be sought in the booke of the
Chronicles of thy progenitours, and
so shalt thou finde in the booke of the
Chronicles, and perceaue, that this
citie is seditious and noysome vn-
to kinges, and landes, and that they
cause other also among them to re-
bel of olde, and for the same cause was
this citie destroyed. Therfore do we
certifie the kinge, that yf this citie be
builded againe, and the walles therof
made vp: thou shalt hereafter haue no
portion on this side the water. Then
sent the king an answere vnto Re-
hum the recorder, & Samsai the scribe
& vnto other of their companions that
dwelt in Samaria, and vnto the other
that were beyonde the water, in He-
lan and Cheheth. The letter which
ye sent vnto vs, hath bene openly red
before me, and I haue commaunded

to

to make search: and it is founde, that this citie of olde hath made insurrection against Kinges, and that rebellion and sedition hath bene committed therin. Ther haue bene mighty kinges also at Ierusalem, whiche haue reigned ouer all countries beyond the water, and tolle, tribute, and custome was geuen vnto them. Geue ye now therefore commaundement, that the same men be forbidden, and that the Citie be not builded againe, till I haue geuē another commaundement. Take hede nowe that ye be not negligent to do this: for why shoulde the king haue harme therthrough? Now when the copie of king Artharxerses letter was read before Rehum and Samsai the Scribe, and their companions, they went vp in all the haste to Ierusalem, vnto the Iewes, and forbad them with violence & power. Then ceassed the worke of the house of God at Ierusalem, and continued so vnto the seconde yeare of Darius king of Persia.

The.v. Chapter.

THe prophetes, Aggeus and Zacharī the son of Iddo, prophecied vnto the Iewes that were in Iuda & Ierusalem, in the name of the God of Israel. Then gat vp zorobabel the son of Salathiel, & Iesua the son of Iosedec, and began to build the house of God at Ierusalem, and with them wer the prophetes of God which helped them. At the same time came to thē Tahnai, which was captaine on this side the water, & Sthar-bazani, and their companions, & saide thus vnto thē: who hath cōmaunded you to build this house, & to make vp these wals? Then tolde we them the names of the men that made this building. But the eyes of their God was vpon the elders of the Iewes, ẏ they could not cause thē to ceasse, til ẏ matter was brought to Darius, and then they aunswered by letters therevnto. This is the copi of ẏ letter, ẏ Tahnai (which was captaine on this side the water, & Sthar-bazani, & ẏ cōsaillers of Aphahsah which wer on this side the water) sent vnto king Darius, & ẏ matter that they sent vnto him, was writtē thus, within the letter: Vnto Darius the king, al peace: Be it knowen vnto the king, that we went into the lād of Iewrie, to the house of the great god, which is builded w mighty great stones, & beames are laide in the walles, and the worke goeth faste forth, and prospereth in their handes. Then asked we the elders, and saide vnto them as it followeth: who commaunded you to build this house, and to make vp the walles therof? We asked their names also, that we might certifie thee, and write the names of the men that were their rulers. But they answered vs with these words, and said: We are the seruaunts of him that is God of heauen and earth, and builde the house that was builded manye yeares agoe, which a great king of Israell builded, and set vp. But after ẏ our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nabuchodonozor the king of Babilon. and of the Chaldeis, whiche brake downe his house, and caried the people awaye captiue vnto Babilon, But in the firste yeare of Cirus the king of Babilon, the same king Cirus gaue cōmaundement concerning this house of God, that it shoulde be builded againe. And ẏ vessels of golde and siluer of the house of God, which Nabuchodonozor tooke out of the Temple that was at Ierusalem, and brought them into the temple at Babilon, those did Cirus the kinge take out of the temple at Babilon, & they wer deliuered vnto one Sasbazar by name, whō he made captain, & said vnto him: Take these vessels, and go thy way, & set thē in the temple ẏ is at Ierusalē, & let the house of God be builded in his place. Thē cam ẏ same Sasbazar, & laid the fōdation of ẏ house of God, which is at Ierusalē. Since that time also vntil nowe hath it bē in building, & yet it is not finished. If it please ẏ king nowe therfore, let ther be serch made in ẏ kīgs library which is

Esd.6.a
Hy.1.a
3.Re.6.a
1.Pa.3.a
4.Re.24 and.25.
1.Es.1.a

ther at Babilon, whether it haue ben
kinge Cirus commaundement, that
this Temple of God at Jerusalem
should be builded, and let him send vs
the kings minde concerning the same
matter.

¶ The.vj. Chapter.

A 3. Es. 6. a

THen commaunded king Darius, and they made search in the
librarie, euen in the place wher
they laied vp the treasure at Babilon.
And there was founde in a coffer (in
the place that is in the lād of the Me-
des) a volume: and therein was it
thus writtē, and suche a memoriall:
In the first yere of king Cirus, gaue
the same king Cirus commaundemēt
concerning the house of God at Je-
rusalem, that the same house should
be builded in the place where they
offer the Sacrifices, and to ioyne the
walles together of three score cubites
height, and three score cubites bredth.
Thre rowes of rough stones, and one
rowe of timber, and the expenses shal
be geuen of the kinges house. And let
the gold, and siluer vessell of the house
of GOD, which Nabuchodonozor
B toke out of the temple at Jerusalem,
and brought vnto Babilon) be resto-
red, and brought againe vnto the tem-
ple at Jerusalem to their place in the
house of God. Get you far from them
therefore, thou Thahnai captaine be-
yonde the water, and Starbozanai,
and your coūsailers and Aphersechei,
which are beyond the water, get ye a-
way from them. Let the worke of the
house of this God alone, that the cap-
taine of the Jewes, and their elders,
may builde the house of God in his
place. I haue commaunded what shal
be doone to the elders of Juda, for the
building of the house of God, that
there shalbe diligent hede taken of the
kinges goodes, euen of the rentes be-
yonde the water, and geuen vnto the
men, that they be not hindred. And yf
they haue nede of calues, rammes and
Lambes for the burntofferinge of the
God of heauen, wheat, salt, wine and
oyle, after the custome of the Priestes
at Jerusalem, lette the same be geuen
them dayly without anye delaye: that
they maye offer sweete sauoures vnto
the God of heauen, and praye for the
kinges life, and for his children. And
suche a commaundement haue I ge-
uen, that what man soeuer he be, that
altereth this word, there shal a beame
be taken from his house, and sette vp,
and he shalbe hanged thereon, and his
house shalbe made a dong hill, for the
same thing. And the God that set his C
name there, destroye all kinges and
people that put to their hand to alter,
and to breake downe the house of god
whiche is at Jerusalem. I Darius
haue commaunded: that this be done
with spede. Then Thahnai the cap-
tain of the country beyond the water,
and Starbozanai with their counsail-
lers (to whom kinge Darius hadde
sent) did their diligence: And the El-
ders of the Jewes builded, and they
prospered through the prophecyinge
of Aggeus the Prophet, and Zachary
the sonne of Iddo: and they builded
and layed vp the foundation, accor-
ding to the commaundement of the
God of Israel, and after the cōmaun-
demente of Cirus and Darius, and
Artaxerses kinges of Persia. And the
house was finished the thirde daye of
the moneth Adar, euen in the .vi. yere
of the reigne of King Darius. ¶ And
the children of Israel, the priestes, the D
Leuites: and the other children of the 2. pa. 7
captiuitie, helde the dedication of this
house of God: with ioye, and offered
at the dedication of this house of
GOD, an hundred Oxen, two
hundred Rammes, four hundred goa-
tes, and for the reconciling of all Is-
raell twelue hee goates, according to
the number of the tribes of Israell:
and set the priestes in their sundrye
courses, and the Leuites in their di-
uers offices to minister vnto God at
Jerusalem: as it is writtē in the
booke of Moses. And the children of
the captiuitie helde Passeouer vpon
the .xiiii. day of the first month: for the
priestes and Leuites were purified, so
that

ẏ they wer all clene together, & killed Passeouer for al the childzen of ẏ captiuitie, and for their bzethzen the pzieſtes, and for them ſelues. And the childzen of Iſraell which were come againe out of captiuitie, and all ſuche as had ſeparated theym ſelues vnto them, from the filthines of the Heathen of the lande, to ſeeke the Lozde God of Iſraell, did eate, and held the feaſt of vnleuened bzead, ſeuen dayes with ioy: for the Lozd had made them glad, and turned the heart of the king of Aſſur vnto theim, to ſtrengthen their handes in the wozke of the houſe of God, euen the God of Iſraell.

¶ The. viȷ. Chapter.

AFter theſe actes, there was in the reigne of Arthaxerſes king of Perſia, one Eſdzas the ſon of Saraiah, the ſonne of Aſaria, the ſonne of Helkia, the ſonne of Sallum the ſonne of Zadoc, the ſonne of Ahitob, the ſonne of Amaria, the ſonne of Aſaria, the ſonne of Meraioth, the ſon of Zerata, ẏ ſon of Uſi, the ſon of Bucki, the ſon of Abiſua, the ſonne of Phinehes, ẏ ſon of Eleazar, the ſon of Aarō the chief pzieſt. This Eſdzas alſo went vp from Babilon, and was a perfecte Scribe in the lawe of Moi-
1.Esd.20 ſes, and which the Lozd God of Iſraell did gene. And the Kinge gaue him all that he required, becauſe the
Pſa.73 hand of the Lozde his God was vpon him. And ther went vp certaine of the childzen of Iſraell: of the pzieſtes, Leuites, ſingers, pozters, and of the Nethinims vnto Ieruſalem, in the ſeuenth yere of king Arthaxerſes. And he came to Ieruſalem in the fifth month, euen in the ſeuenth yere of the king. For vpon the firſte daye of the firſt moneth, beganne he to go vp from Babilon: and on the firſte daye of the fifth moneth came he to Ieruſalem, becauſe the good hande of God was vpon him. For Eſdzas pzepared his heart to ſeke the lawe of the Lozd, and to do it, and to teach the pzecept and iudgement in Iſrael. And this is the copie of the letter, that B king Arthaxerſes gaue vnto Eſdzas the Pzieſt, and ſcribe: whiche was a wziter of the wozdes and commaundements of the Lozd, and of his ſtatutes ouer Iſraell. Arthaxerſes a kinge of kinges: Vnto Eſdzas the Pzieſte and ſcribe of the lawe of the God of heauen, peace and ſalutation. I haue commaunded that all they of the people of Iſraell, and of the pzieſtes, and Leuites in my realme (which are minded of their owne good will to go vp to Ieruſalem) go with thee: and therfoze arte thou ſente of the kinge and of his ſeuen counſailers, to viſit Iuda and Ieruſalem, accozdinge to the lawe of thy God, which is in thy hande: And that thou ſhouldeſt take with thee ſilner and golde, which the kinge and his Counſailers offer of their owne good will, vnto the God of Iſraell. whoſe habitation is at Ieruſalem) and all the ſilner & golde that thou canſt finde in all the countrey of Babilon, with it that the people offer of their owne good will, and the pzieſtes gene for the houſe of their God whiche is at Ieruſalem. Take C thou the ſame, and bye diligentlye with the ſame money, oxen, rammes, and lambes, with their meatofferinges and dzinkeofferinges, and thou ſhalt offer them vppon the aulter of the houſe of your God, which is at Ieruſalem. And looke what it liketh thee and thy bzethzen to do with the remnaunt of the money, that do after the will of your God. And the veſſelles that are geuen thee for the miniſtration in the houſe of thy God, thoſe deliuer thou before God at Ieruſalem. And whatſoeuer thing more ſhalbe needefull for the houſe of thy God, which is neceſſarie for to ſpend, thou ſhalte receaue the charges oute of the kinges treaſure houſe. I king Arthaxerſes haue commaunded all the treaſures beyonde the water, that loke whatſoeuer Eſdzas the Pzieſte and ſcribe, in the lawe of the God of heauen, requireth of you, that ye fulfil the ſame ſpedelye, vntill an hundzed

talentes of syluer, and till an hundred quarters of wheate, and till an hundred Bates of wine, and till an hundred bates of oyle, and salte without measure. Whatsoeuer also belongeth to the law of the God of heuen, let the same be done without any delaye for the house of the God of heauen, that he be not wroth against the realme, and against the kinge, and his children. And we certify you: that ye haue no authoritie to require taxing and custome, and verely rentes vppon any of the priestes, Leuites, singers, Porters, Nethinims and ministers in the house of his God. And thou Esdras (after the wisedome of thy God, that is in thy hande) set iudges and arbitrers (by my authoritie) to iudge all the people that is beyonde the water, euen all suche as knowe the lawe of thy God: and them that know it not, those see that ye teache. And whosoeuer will not fulfill the lawe of thy God and the kinges lawe, lette him haue his iudgement without delay, whether it be vnto death, or to be rooted out, and to bee condempned in goodes, or to be put in prison. Blessed be the Lorde God of our fathers, which so hath inspired the kings hert to garnishe the house of the Lord, that is at Jerusalem, and hath enclined his mercy vnto me in the presence of the kinge, and his counsaylers: and before all the kinges hye estates. And I was comforted (euen as the hande of the Lord my God was vpon me) and so gathered I the heades of Israell together, that they might go vp with me.

3. Re. 7 d

D

2. Es. 8. a

The. viij. Chapter.

A

These are the principall fathers of them, and this is their register that wente vppe with me from Babilon, what time as kinge Arthaxerses reigned. Of the children of Phinehes, Gerson: of the children of Ithamar, Daniell: of the children of Dauid, Hatus: of the children of Zechania, amonge the children of Pharos, Zacharie, and with him were numbred an hundred and fiftie men. Of the children of the captaine of Moab, Elionai, the sonne of Zerahia, and with him two hundred men. Of the children of Zechania the sonne of Jahaziel: and with him thre hundred men. Of the children of Adin, Abed the sonne of Jonathan, and with him fiftye men. Of the children of Elam, Jsai, the sonne of Athalia, and with him seuentie men. Of the children of Saphatia, Zebadia the sonne of Michaell, and with him foure score men. Of the children of Joab, Obadia the sonne of Jehiell, and with him two hundred and eightene men. Of the children of Selomith the sonne of Josophia, and with him an hundred and three score men. Of the children of Bebai, zachari the sonne of Bebai, and with him eight and twentie men. Of the children of Asgad, Johanan the sonne of Hakathan, and with him an hundred and ten men. Of the children of Adonicam that were the laste, whose names are these: Eliphelet, Jehiel and Samaiah, and with them three score men. Of the children of Biguai, Uthai, and Zabud, and with theym seuentie men. And I gathered them together by the water that runneth towarde Ahaua, & there abode we three dayes. And I looked amonge the people and the Priestes, and founde there none of the children of Leui. Then sent I to Eliezer, to Ariel, Semeia, Elnachan, Jarib, Elnathan, Nathan, Zachary, and to Mesullam the rulers, and to Joiarib and Elnathan, whiche were men of vnderstanding: and to those gaue I commaundement, vnto Iddo the chiefest at Casphia, that they shoulde fetche vs ministers for the house of our GOD: and I told them what they should say vnto Iddo: and to his brethē the Nethinims at Casphia. And (through the good hande of our God vppon vs) they brought vs a wise man from amonge the children of Moholi the sonne of Leui, the sonne of

2. Es. 8. c

B

C

of Israel: and Sarabia with his sons and his brethren, euen eightene. And Hasabia, and with him Isai of the children of Merari, with his brethrē, and their sonnes twenty. And of the Nethinims, whom Dauid and the princes gaue to minister vnto the Leuites, two hundred and twentye of Nethinims, which all were named by name. And euen ther at the water, beside Ahaua I proclaimed a faste, that we might humble our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substaunce. For I was ashamed to require of the king, souldiers and horsemen, to helpe vs against the ennemy in the waye: but we saide vnto the kinge: The hande of our god is vppon all them that seeke him, in goodnes, (and his dominion,) his violence and wrath, is against all them that forsake him. So wee fasted, and besought oure God for this, and hee heard vs. And I tooke out twelue of the chiefe priestes: Sarabia, and Hasabia, and ten of their brethren with them, and wayed them the siluer and golde, and vessels that were appointed for the house of oure God, which the king and his counsailers, and his Lordes, and all Israell that wer there at hande, had geuen together. And I wayed vnto their hande sixe hundred and fiftie talentes of siluer, and in siluer vessels an hundred talents, and in golde an hundred talentes, twentie basens of golde, of a thousande peces: and two costlye ornamentes of good brasse, as cleare as golde, and I saide vnto them: Ye are consecrate vnto the Lord, like as the vessels are holy also, and the golde and siluer are geuen of a good will vnto the Lorde God of your fathers. Watche ye, and keepe it for ye shall way it downe before the chiefe priestes and Leuites, and auncient fathers of Israell at Jerusalem in the Treasuries of the house of the Lorde. Then tooke the Priestes and Leuites the wayed siluer and golde, and vessell, to bring it to Jerusalem, vnto the house of our God. And we brake vp, from the water of Ahaua on the .xij. day of the first moneth, to go vnto Jerusalem: and the hand of our God was vpon vs, and deliuered vs from the hande of the enemies, and of suche as laid wait for vs by the way. And we cam to Jerusalem, and abode there .iij. dates. But on the .iiij. daye was the siluer and golde, and vessell wayed in the house of our god, by the hand of Merimoth, the sonne of Uria the priest, and with him was Eleazar the sonne of Phineches, and with thē was Josabad the sonne of Jesua, and Noadia the sonne of Benor the Leuites. Accoryding to the number and waight of euery one, was the waight all writtē vp at the same time. And the children of the captiuitie whiche were come out of prison, offred burnt-offeringes vnto the God of Israell, twelue bullockes for all Israell. xcbj. rammes, seuen and seuentye lambes, twelue hee goates for a sinneoffering, all to the burntoffering of the Lorde. And they deliuered the kinges Commission vnto the kinges officer, and to the captaines that were on this side the water. And they promoted the people, and the house of God.

¶ The .ix. Chapter.

When these things were done, the rulers came to me, and saide: The people of Israell and the Priestes and Leuites, are not seperated from the people of the landes (as touching their abhominatiōs) namely, of the Cananites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egiptians, and Amorites. For they haue taken the daughters of the same to them selues, and to their sonnes, and the holy sede is mixed with the natiōs in the land, and the hande of the Princes and rulers hath bene principall in the trespasse. And when I heard this saynge, I rente my clothes and my garmente, and pluckte off the heere of my head, and of my beard, and sat mourninge. And there resorted vnto me all suche as feared the woordes of the

Deu. 7. a
Jos. 23. c
Jud. 3. a
3. Es. 8. c

Lorde God of Israell, because of the transgression of the people of the captiuitie. And I sate mourning vntill the euening sacrifice. And aboute the euening sacrifice, I arose vp fro my heuinesse, and rent my clothes and my raiment, and fell vpon my knees, and spread out my handes vnto the Lorde
B my God, and saide: My God, I am ashamed, and dare not lifte vppe mine eyes vnto thee my God: for oure wickednesses are growen ouer our head: and our trespasse is waxed great vnto the heauen. Since the time of our fathers, haue we bene in great trespasse
De.18.d vnto this daye, • and because of our
2.par.32 wickednesses haue we and oure kin-
3.re.24 d ges bene deliuered into the hande of the kings of the nations, to ỹ sweard, into captiuitie, into shame, & into confusiō of face: as it is to se this day. And
C now is ther a litle and a sodaine graciousnesse come from the Lorde oure God, in causing some of vs to escape, and that he may geue vs a naile in his holye place, and that oure God maye lighte our eyes, and geue vs a little life to take breathe in our bondage. For wee are bondmen, and our God hath not forsaken vs in our bondage, and hath enclined mercie vnto vs in the sighte of the kinges of Persia, to geue vs life, to set vp the house of our god, and to redresse the desolatiō therof, and to geue vs a wall in Juda, and Jerusalem. And nowe, O our God, what shall we saye after this? for we haue forsaken thy commaundements, which thou hast commaunded by thy seruauntes the Prophetes, sayinge: The lande vnto whiche ye go to possesse, it is an vncleane land, because of the filthinesse of the people of the landes, which with their abhominatiōs haue made it full of vnciennes on e-
Deu.7.a nery side. • Therfore shall ye not geue your Daughters vnto their sonnes, and their daughters shall ye not take vnto your sonnes, nor seke their peace and wealth for euer, that ye maye be strong and enioy the good in the land, and that ye and your childrenne maye haue the inheritaunce of it for euermore. And after that all these thinges D
are come vpon vs (because of our euil dedes and great trespalles) thou oure God hast thrust downe our wickednesses, and hast geuē vs a deliuerance, (as it is come to passe this day.) And if we turne backe againe, to let go thy commaundements, and make cōtracte with the people of these abhominations, wilt thou not then be wrothe at vs (and not without cause) til we be vtterly consumed, so that nothing remain, and till ther be no deliuerance?
O Lorde God of Israell, thou art righteous, for we remaine yet escaped as it is to see this day. Beholde also, in thy presence are we in our trespasses, and because of it may we not stand before thee.

¶ The.x. Chapter.

AND when • Eldras praied after this manner, and knowe- A
3.El.11 ledged, wepte, and laye before the house of God, there resorted vnto him out of Israell a very great congregation of men and women, and children: and the people wepte verye sore. And Sechania the sonne of Jehiel one of the children of Elam, answered, & said vnto Eldras: We haue trespalled against our G O D, and haue taken straūge wiues of the people of the lande. Nowe there is hope yet in Israell concerning this thing: for nowe we will make a couenaunt with our God, and put away all the wiues (and such as are borne of thē) according to the Counsaile of the Lorde, and we will be in the feare of the commaundementes of our God, that wee maye doo according to the lawe. Sette thee vp, for this matter belongeth vnto thee: we also will be with thee: be of good comfort therfore
and doe it. • Then rose Eldras, & toke 3.El.9
an othe of the chiefe priestes and Leuites, and of al Israel, that they shuld do according to this worde: and they B
sware. And Eldras stoode vp from before the house of God, and wente into the chambre of Jehanan the son

of Eliasib. And when he came thither, he did eate no bread, nor drinke water, for he mourned because of the transgression of the people that had ben in captiuitie. And they caused a proclamation to go throughout Juda and Jerusalem, vnto all the children which had ben in captiuitie, that they should gather them selues together vnto Jerusalem. And that who soeuer came not within three dais, according to the deuise of the rulers and elders, all his substãce should be forfait & he should be put out from the congregation of the captiue. Then al the mẽ of Juda and Ben Jamin, gathered them selues together vnto Jerusalem within three dais, euẽ the twentie day of the ninth month: and all the people satte in the streete before the house of God, and trembled because of this matter, and for the rain. And Esdras the priest stoode vppe, and saide vnto them: Ye haue transgressed, and haue taken straũge wiues, to make the tresspasse of Israel yet more: confesse now therfore vnto the Lord God of youre fathers, and do his pleasure, and separate your selues from the people of the lande, and from the straunge wiues. And all the congregation aunswered, and saide with a loude voice: It shall be so: and we will doo as thou haste said. But the people are many, and it is a rainie wether, and the people are to faint to tary without in the strete neither is this a worke of one day or two: for we haue offended very sore in this thing. Let our rulers stand therfore in all the congregation, and let all them which haue taken straunge wiues in our cities, come at the time appointed: and let the Elders of euerye citie, and their iudges be with them till they haue turned the wrath of our God away from vs, concerning this matter. Then were appointed Jonathan the soonne of Asahell, and Jahasia the soonne of Tekua ouer this matter. And Mesullam and Sabathai, the Leuites helped theym. And the children of the captiuitie did euen so. And Esdras the priest, and the ancient heades thorough the house of their fathers, all men of great fame, separated theim selues, and sat theim down in the first day of the tenth moneth, to examine the matter. And vntil the first day of the first month, they were finishing the busines, with all the men that had taken straunge wiues. And amonge the children of the priests, there wer men found that had taken straunge wiues, namely among the children of Jesua, the sonne of Josedec, and of his brethren Masiah, and Eliezer, Jarib, and Jedalia, and they gaue their handes therupon, that they would put awaye their wiues, and for their trespasse offeringe to geue a ram for their trespasse. And amonge the children of Emer, Honany and Zabadia. Among the children of Harim, Saasia, Elia, Semeiah, Jehiel, and Uzia. Among the children of Pashur, Elioenai, Maasia, Ismaell, Nethanell, Josabad, and Elasa. Among the Leuites, Josabad, Simei, Kelaia (whiche same is Kalathah.) Pathahiah, Juda, and Eleazer. Among the singers also Eliasib. And among the porters, Sellum, and Telem and Uri. And of Israell amonge the children of Pharohs, Remeia, Jesiah, Malchia, Miamin, Eliazar, Malchia, and Baania. Among the children of Elam, Mathania, Zacharie, Jehiell, Abdi, Jerimoth, and Elia. Among the children of Zathu, Elioenai, Eliasib, Mathania, Jerimoth, Zabad, and Aziza. Among the children of Beba, Jehohanan, Hanania, zabai, and Athalia. Among the children of Beni, Mesulam, Maluch Adaiah, Jasub, Saal, and Jerimoth. Among the children of the captaine Moab, Adna, Chelal, Benaia, Masia Mathania, Bezelei, Benni, & Manasse. Among the childrẽ of Harim, Eliezer, Jesia, Malchia, Semeia, & Simeon, Ben Jamin, Maluch, & Samaria. Among the children of Hasum, Mathanai, Mathathah, Zabad, Eliphelet, Jeremie, Manasse, and Semei. Among the children of Bani, Madai, Amram, Uel, Banea,

Then

Deut. 7. a. Jud. 3. a.

Cheluhi, Badiah, Uaniah, Maremoth, & Eliasib, Mathania, Mathanai, Jacsi, Bani, Beni, and Semeiah Selemia, Natham, Adaia, Machnadbabai, Sasai, and Sarai, Israell, Selemiahu, and Samariahu, Salum, Amaria, and Joseph. Amonge the children of Nebo, Jehiel, Mathathia, Zabad, Zabina, Jadai, Joell, and Banaia. All these hadde taken straunge wiues. And among the same, there were some that had children by their wiues.

¶ The ende of the first booke of Esdras.

¶ The seconde Booke of Esdras, otherwise called the booke of Nehemia.

¶ The first Chapter.

A THe wordes of Nehemia, the son of Hachalia. It fortuned in the moneth Chisleu, in the twentye yeare that I was in the castell at Susā: and Hanani, one of my brethren came with certain men of Juda, & I asked thē howe the Iewes did, that were deliuered, and escaped from the captiuitie, and howe it went at Jerusalē. And they saide vnto me: The remnaunte of the captiuitie are there in the lande in great misfortune and rebuke. * The wall of Jerusalem also is broken downe: and the gates thereof are brent with fire. It fortuned, that when I heard these woordes, I satte me downe and wept, and mourned certaine dayes, and fasted, and prayed before the G O D of heauen, and saide: O Lorde God of heauen, thou greate and terrible G O D, *thou that keepest couenaunte and mercye for them that loue thee, and obserue thy Commaundementes, let thine eares hearken, I beseeche thee, and let thine eares be open, that thou maiest heare the prayer of thy seruantes, whiche I praye nowe before thee day and night, for the children of Israell thy seruauntes, and knowe-ledge the sinnes of the children of Israell, whiche wee haue sinned against thee. I and my fathers house haue sinned: we haue bene vtterly disparsed from thy lawe, and haue not kept thy commaundements, statutes, and lawes, whiche thou commaundedst thy Seruaunt Moises. I beseeche thee call to remembraunce the woorde that thou commaundest thy Seruaunt Moises, and saidest: Ye will transgresse, and * I will scatter you abrode among the nations. But if ye turne vnto me, and kepe my commaundementes and do them: though ye were caste out vnto the vttermoste part of heauen, yet will I gather you from thence, and will bringe you vnto the place that I haue chosen, to set my name there. They are thy seruantes and thy people, whom thou haste deliuered through thy great power, and in thy mightie hande. O Lorde, I beseeche thee let thine care harken to the prayer of thy seruaunt, and to the prayer of thy seruauntes, whose desire is to feare thy name, and let thy seruaunt prosper this day, and graunt him mercy in the sight of this man for I was the kinges butler.

4.re.25.b B C D Ex.20.a and.24.a Deu.7.b Deu.27.c

¶ The .ij. Chapter.

IT fortuned, that in the Moneth * Nisan, in the twentieth yeare of king Arthaxerses, the wine stoode before him, and I tooke vp the wine, and gaue it vnto the kinge. And I was heauie in his presence. And the kinge said vnto mee: why lokest thou so sadlye, when thou art not sicke? it is nothing els, but that thou art heuy harted. And I was sore afraid, and saide vnto the king: G O D saue the kings life for euer. How shuld I not I March.

loke sadly, when the citie and place of my fathers buriall lieth waste, and the gates thereof are consumed with fyre? And the kinge saide vnto me: what is then thy request? I made my prayer also to the God of heauen, and sayde vnto the kinge: if it please the king, and yf thy seruaunt haue found fauoure in thy sighte, sende me vnto
B Juda vnto the citie of my fathers buriall, that I may buylde it. And the kinge saide vnto me (the queene his wife sitting by him) how longe shall thy iourney continue, and when wilt thou come agayne? And it pleased the kinge to sende me: and I sette him a time, and sayd vnto the kinge: Yf it please the kinge, let him geue me letters to the captaines whiche are beyond the water, that they maye conuaye me ouer, till I come into Juda, and letters vnto Asaph the lord of the kinges wood, that he may geue me tymber to make beames for the gates of the palace (whiche is harde by the house) and for the wals of the citie, and for the house that I shall enter into. And the king gaue me according to the hand of my God which was good vpon me. And when I came to the captaines beyond the water, I gaue them
C the kinges letters. And the king did send captains and horsemen with me. Sanabalat also the Horonite, & Tobia a seruaunt (the Ammonite) heard of it, and it greued them sore, that ther was come a man, whiche sought the wealth of the children of Israel. And I came to Jerusalem, and was there three dayes, and I gatte me vp in the night season, and a few men with me, neyther tolde I any man, what God had geuen me in my hart to do at Jerusalem: and there was not one beaste with me, saue it that I rode vppon. And I departed in the night by the valley porte, before the dragon well, and to the donge porte, and considred the walles of Jerusalem, howe they were broken downe, and the portes thereof consumed with the fyre. And I went ouer vnto the well port, and to the kinges condite, & there was no roome for the beaste that was vnder me to passe. Then went I on in the night by the broke side, and considered the wall, and turned backe, and came home againe by the valley porte. And the rulers knew not whither I went or what I did: neyther did I as yet tel it vnto the Iewes, to the priestes, to the noble men, to the rulers, and to the other that laboured in the worke.
Then saide I vnto them: ye see the
D miserie that we are in, howe Jerusalem lieth waste, and how the gates ther of are brent with fyre: come therfore, that we may buyld vp the wal of Jerusalem, and that we be no more a rebuke. And I tolde them of the hand of my God, that it was gracious ouer me, and the kinges wordes that he had spoken vnto me. And they saide: Let vs get vp & build: and they streng thed their hand to good. But when Sanabalat the Horonite, and Tobia the seruaunt (an Ammonite) and Gesem the Arabian herd it, they laughed vs to scorne, and mocked vs, and said: what is this that ye do? Will ye fall away from the king? Then answered I them, and said: the God of heauen, he it is that hath graunted vs prosperitie, and we be his seruauntes. Let vs get vp and build: As for you, ye haue no portion, nor right nor remembraunce in Jerusalem.

The. iij. Chapter.

AND Eliasib the hye priest gat
B him vp with his brethren the priestes, and they builded the sheepegate. They repayred it, and set vp the dores of it: euen vnto the towre Mea, repayred they it, and vnto the towre Hananeell. Nexte vnto him Jer. 31 g
also builded the men of Jericho. And zach. 14. c
beside him builded Zachur the sonne of Imri. But the fishepoze did the children of Senaa builde, which also laide the beames thereof, and sette on the doores, lockes, and barres of it. And nexte vnto him builded Meremoth the sonne of Uria, the sonne of Hakoz. And next vnto them builded
B Mesulam the sonne of Berechea, the sonne of Mesesabeel. And nexte vnto

him

him builded Zadoc the ſonne of Baana. And next vnto him builded they of Thekoa. But the great men that were among them, put not their neckes to the worke of their Lorde. The olde gate builded Iehoiada the ſonne of Paſeah, and Meſulam the ſonne of Beſodia, they layed the beames thereof, and ſet on the dores, lockes, C and barres of it. Next vnto them builded Melatiah of Gibeon, and Jadon of Merano, menne of Gibean, and of Miſpa where hee that was captaine on this ſide the water had a manſion. Next vnto him builded Uſiel the ſon of Harhaiah the golde ſmith. Nexte vnto him alſo builded Hanantiah, the ſonne of Harakaim, and they repaired Jeruſalem vnto the broade wall. Nexte vnto them builded Raphaiah the ſonne of Hur, the ruler of the halfe part of Jeruſalem. Nexte vnto him builded Jedaia the ſoonne of Harumaph ouer againſt his houſe: and next vnto him builded Hatus, the ſonne of Haſabnia. But Melchia the ſonne of Harim and Haſub the ſoonne of the captaine of Moab builded the other piece, and the towre beſide the fornaces. Next vnto him builded Sallum a ſingers ſonne, the ruler of the halfe part of Jeruſalem, he and his daughters. The valley gate builded Ha- D num, and the Citizēs of Zonoa. Thei builded it and ſet on the dores, lockes, and barres thereof, and a thouſande cubites on the wall vnto the dounge port. But the dounge porte builded Melchiah the ſonne of Rechab, the ruler of the fourth parte of Bethcharē: he repaired it, and ſet on the dores, lockes and bars therof. But the well gate repaired Sallum, the ſonne of Cholhoſah, the ruler of the fourth part of Miſpa. He builded it, and layed the beames, and ſet on the doores, lockes, and barres therof, and the wal vnto the poole Siloah, by the kinges garden, and vnto the ſteppes that go doſwn frō the city of Dauid. And after him builded Nehemiah the ſonne of Aſbok, the ruler of the halfe parte of Bethzur, vntill the other ſide ouer againſt the ſepulchres of Dauid, and to the poole that was repaired, and vnto the houſe of the mightie, After E him builded the Leuites, Rehum the ſonne of Bani, and next vnto him, builded Haſabia the ruler of the halfe part of Keilah in his quarter. After him builded their brethren. Banai the ſonne of Henadab, the ruler of the halfe parte of Keilah: and after him builded Ezer the ſonne of Jeſua: the ruler of Miſpa the other peece, harde ouer againſt the going vp to the houſe of the ordinaunce that was in the corner. Againe, after him brake forth Baruch the ſonne of Zachai of indignation, and repaired the other peece from thr turninge corner, vnto the dooze of the houſe of Eliaſib the F hie prieſt. After him alſo builded Merimoth, the ſoonne of Uria the ſonne of Hacos the other pece, from the doze of the houſe of Eliaſib, euen as longe as the houſe of Eliaſib extended. After him builded the prieſtes, the men of the plaine. After him builded Ben Jamin and Haſub, ouer againſt their houſe, and after him wrought Maria the ſonne of Maaſia, the ſonne of Ananias, next vnto his houſe. After him alſo builded Benni the ſonne of Hanadad, the other peece from the houſe of Azaria vnto the tourninge of the wall, and vnto the corner. After him builded Pala the ſonne of Uſai, ouer againſt the corners and ye high towre, which lieth out ouer from the Kinges houſe, that was beſide the Court of the priſon. After him Phedaia the ſonne of Pharhos (as for the Nethinims they dweit in the ſtronge holde vnto the watergate, toward the eaſt, and to the towre that lieth out.) After him builded they of Thekua the G other peece ouer againſt the gret tour that lyeth outwarde, vnto the wal of the ſtronge holde. But from aboue the horſegate foorth builded the prieſtes, euery one ouer againſt his houſe. And after theim builded Zadock the ſon of Immer ouer againſt his houſe. After him builded alſo Semeia ye ſon of Sechania the keper of the eaſtgate.

After

After him builded Hanania the sonne of Helemia, and Hanum the sonne of Zalaph the sixte, the other piece. And after him builded Mesulam the son of Barachia ouer against his stooze house. After him builded Malachia, the gold smithes son, vntill the house of the Nethinims, and of the Marchantes ouer against the gate Mathkad, and to the parlour in the cozner. And betwene the parlour of the cozner vnto the sheepegate builded the golde smithes and the marchauntes.

¶ The. iiij. Chapter.

BVt whē Sanabalat herd that we builded the wall, he was wroth in him selfe, and tooke greate indignation, and mocked the Jewes, and saide before his brethren and the souldiers of Samaria, what doo these impotent Jewes? will the hethen suffer thē? shall they offer? shal they perfourme it in one day? shall they make the stones whole againe, that are brought to dust and brente? And Tobiah the Ammonite was beside him, and said: Though they build yet if a foxe go vp, he shall breake downe their stonye wall. Heare (O thou oure God) for we are despised turne their shame vppon their owne headde, and geue them ouer into the despisinge in the lande of their captiuitie. Couer not their wickednesse and let not their sinne be put oute in thy presence: for they haue prouoked the builders. And so builded we the wall, and it was ioyned whole together, vnto the halfe height therof. And the people were minded to labour.

B And it fortuned that when Sanabalat, and Tobiah and the Arabians, Ammonites, and Asdodites hearde, that the walles of Jerusalem were made vp, and that the gappes beganne to be stopped, they were very wroth, and conspired all together to come and fight against Jerusalem, and to make the people an hinderance therein. Neuertheiesse, we made our prayer vnto our god, and set watchmenne by them which builded day and night ouer against them. And Juda saide: the strength of the bearers is to feble and there is yet muche more morter, and wee are not able to builde on the wall. And our aduersaries saide: they shall not knowe, neither see: till wee come in the mids among them, & slaye them & hinder the worke. But it fortuned ỳ when the Jewes (which dwelt beside them) came, they tolde vs as good as tenne times: that in al places wher ye go vnto, they are apointed to fall vpon vs. Therfore set I the people after their kinredes with their swoordes, speares, and bowes beneth in the lowe places behinde the wall, and I loked, and gat me vp: and saide vnto the chiefe menne, to the rulers: and to the other people: be not ye afraide of them: but thinke rather vppon the great Lorde, which ought to be feared, and fight for your brethren, your sonnes, your daughters, youre wiues, and your houses. Neuertheiesse, it chaunced that when our enemies heard, that we had gotten word of it, God brought their councell to nought: and we tourned all againe to the wall: euery one vnto his labour. And from that time forth it came to passe, that the halfe parte of the yong men did the labour, and the other half part of them held the speres, shieldes, bowes, & brestplates: and the rulers stoode behinde all the house of Juda, which builded on the wall, and bare burthens from those that laded them. With one hand did euery one worke, and with the other held he his weapon: And euery one that builded: had his swoorde, girde by his thigh, and so builded they. And the trompette bleswe beside me. And I said vnto the principall menne, to the rulers, and to the other people: the worke is greate and large, and we are separated vpon the wal one farre from another. Loke in what place therefore ye heare the noise of the trompette, resorte ye thither vnto vs, and our GOD shall fight for vs: and we wilbe labouring in the worke. And the half part of thē helde the speares from the morninge

C

2. Es. 1. d and. 9. k.

D

Exo. 14. c

spring.

lyinge, til the starres came forth. And at the same time said I vnto the people: euery one abide with his seruant at Jerusalem, that in the night season we may watche, and laboure on the day time. As for me and my brethren, my seruauntes, and the menne of the watche (which were behinde me) we put neuer off our clothes, no more the other did their harnesse, saue only because of the water.

¶ The. v. Chapter.

A And there arose a greate complaint of the people, and their wiues, against their brethren the Jewes. For there wer some that saide: our sonnes and daughters, and we are to many, therfore wil we take corne for them, that we may eate and liue. Some also there were that said: let vs set our landes, vineyardes and houses to pledge, and take vp corne in the dearth. But some there were that said: let vs borow mony for the kings tribute, and that vpon our landes and vineyards. Behold our bodies as the bodies of our brethren, and oure children as their children: eis shoulde we subdue our sons and daughters vnto bōdage, and some of our daughters are subdued vnto bondage alredy, and no strength is there in our hands, and other men haue our landes and vineyardes. And when I heard their cōplaint and such wordes, it displeased me sore, and I aduised so in my mind, that I rebuked the coūcellers, and the B rulers, and saide vnto them: Euery one of you is to chargeable vnto his brother, and I brought a great congregation against them, and said vnto them: we (after our habilitie) haue bought oure brethren the Jewes, whiche were solde vnto the heathen. And wil you sel your brethren againe vnto the heathen, after that they haue bene solde vnto vs? Then held they their peace, and could finde nothinge to aunswere. And Nehemia saide: It is not good that ye do. Ought ye not to walke in the feare of God, because of the rebuke of the Heathen, that are our enemies? I and my brethren, and my seruauntes do lende them money and corne: but as for vsury, let vs leue it. Therefore, this same daye I praye you se that ye restore them their landes againe, their vineyardes, oyle, gardēs, and their houses, and remit the hundred parte of the money of the corne, wine, and oile that ye haue wonne of them. Then saide they, we will restore them again, and wil require nothinge of them: and will do as thou haste spoken. And I called the priests and tooke an othe of them, that they should so do. And I shooke my lappe, C and saide. God shake out euery man after the same maner from his house and labor, that maintaineth not this woorde: euen thus be he shaken oute and voide. And all the congregation saide: Amen, and praised the Lorde, And the people did so. And from the time forth, that the king committed vnto me to be a captaine of them that were in the land of Juda, euen from the. xx. yeare vnto the. xxxij. yeare of king Artharxerses (that is. xii. yeare) I with my brethren liued not of such sustinaunce, as was geuen to a captaine. For the olde captaines that were before me, had bene chargeable vnto the people, and had take of them breade and wine. and. xl. sicles of siluer: yea, and their seruauntes had oppressed the people. But so did not I, and that because of the feare of God. But I laboured also in the woorke vpon the wall, and bought no lande. And all my seruauntes came thither together vnto the woorke. Moreouer, D there are at my table an. C. and fifte of the Jewes and rulers, which came vnto me from amonge the Heathen, that are about vs. And there was prepared for me daylye an Oxe, and sixe chosen shepe, and birdes, and euer once in ten dayes a great summe of wine. Yet required not I the liuinge of a captaine, for the bōdage was greuous vnto the people. Thinke vpon me my 2. Esd. 6. God vnto the best, according to all and. 13. that I haue done for this people.

¶ The. vj. Chapter.

And

A And when Sanabalat, Tobiah, and Gesem the Arabian, and the other of our enemies hearde that I had builded the walle: and that there were noo moe gappes therein (howbeit at the same time, hadde I not hanged the doores vppon the gates) Sanabalat and Gesem sente vnto me, saying: Come, that we may mete and take counsayle together in the villages that are in the plaine of the Citie Ono. Neuertheless, they thought to do me euill. And I sent messengers vnto theim, saying: I haue a great busines to do, and I can not come downe. The worke shoulde stande still, yf I were negligent, and came downe to you. Howbeit, they sent vnto me as good as foure times after the same maner. And I gaue them the same aunswere. Then sent Sanabalat his seruaunt againe vnto me the fifth time with an open letter in his hand, wherin was writen: It is told the Heathen, and Gesem hath said it, that thou and the Iewes thinke to rebel: for the which cause thou buildest the wal, that thou maiest be their king in these matters, and haste ordeined the Prophetes to preach of thee at Jerusalē, and to say:
B He is king of Juda. And nowe shall this come to the kinges eares: come nowe therefore, and let vs take our counsell together. And I sent vnto him, saying: there is no suche thinge doone as thou saiest: for thou faynest them out of thine owne hearte. For they were all minded to make vs afraide, saying: they shall withdraw the their handes from their worke, that it shall not be finished. Howbeit, I strengthed my hand the more. And I came vnto the house of Semeia the sonne of Delaia, the sonne of Mehetabeel, and he had shut him selfe within, and said: let vs come together into the house of God, euen vnto the midst of the temple, and shutte the doores of the temple, for they will come to slaye
C thee: yea, euen in the night will they come to put thee to death. And I said: should any such man as I flye? who is that, being as I am, that wil go into the temple, to saue his life? I will not go in. And I perceaued that God had not sent him. Yet spake he prophesie vpon me, neuertheless, Tobiah, & Sanabalat, had hired him for money. Therefore tooke hee the money that through feare I should so do, and sin, that they might haue an euil report of me, to blaspheme me, My God, thinke thou vpon Tobiah and Sanabalat according vnto these their workes, and of the prophet Noadia, & of the other prophetes, that would haue put me in feare. And the wall was finished on the .xxv. day of the moneth Elul, in .lii. daies. And when al our enemies hard therof, all the Heathen that wer about vs, were afraid, and their courage fayled them. And they perceiued that this D worke came of our God. And at the same time wer there many of the chefe of Juda, whose letters wente vnto Tobiah: and againe from Tobiah vnto them (for there wer many in Juda, that wer sworn vnto him, for he was the sonne in lawe of Sechania, the sonne of Arah, and his sonne Jehonathan, had the daughters of Mesullam the sonne of Barachia, and they spake good of him before me: and tolde him my wordes) and Tobiah sent letters, to put me in feare.

The. vi. Chapter.

NOwe when the wall was builded, I hanged on the doores also, and the porters, syngers, and Leuites wer appointed. And I commaunded my brother Hanani, and Hanania the ruler of the castell at Jerusalem: for he was a faythfull man, and feared God more then did many other. And I said vnto them: let not the gates of Jerusalem be opened vntill the sonne bee whote. And while they were standing in the watch, they shut the doores and barred them. And we appointed certayne citizens of Jerusalem, to be watchemen, euery one to keepe his watch, & euery one to be ouer against his house. As for the citie, it was large of roome, & great, but the people were fewe

lewe therin, and the houses were not builded. And God gaue me in my hart that I gathred together the principal men, and the officers, and the people, to number them: and I found a reste-
1.Es.2.a ster of the number of them, • whiche came vp before out of the captiuitie, and found written therin: these ar the sonnes of the land that went vp from the captiuitie of the carying away, (whom Nabuchodonozor the kinge of Babilon had brought away) and came againe to Jerusalem and Juda: euery one vnto his citie. They which came with Zorobabel are these: Jesua Nehemia, Azariah, Raamia, Nahamani, Mardochee, Beilsam, Mespherath, Beguai, Nahum, and Baanath.

C This is the number of the men of the people of Israel. The children of Pharaos, wer two thousand, an hundred, and. lxxii. the children of Sephatiah. iij. hundred, and two and seuentie: the children of Arah vi.C. and two and fiftie: the children of the captaine of Moab, among the children of Jesua, and Joab, two thousand, eight hundred, and. xviii. the children of Elam, a thousand, two C. and foure and fiftie, the children of Zathua, eight. C and fiue and fortie, the children of Zachai, seuen hundred and threescore: the children of Banui, sixe C. and eight and fortie, the children of Bebai, sixe C. and eight and twentie, the children of Asgad, two thousand, three hundred and two and twentie, the children of Adonicam. vi. hundred, threescore and seuen, the children of Begoai, two thousand, threescore & seuen, the children of Adin, sixe hundred & fiue and fiftie, the children of Ater, of Hezekia
D eight and nintie. The children of Hasom, three hundred and eight and twentie, the children of Bezai, three C. and foure and twentie, the children of Hariph, an C. and twelue, the children of Gibeon, nintie and fiue, the men of Bethlehem, and Nethophath, an hundred, fourescore and eight, the men of Anathoth, an hundred & eyght and twentie: the men of Beth Asmaneth two and fortie: the men of Kariath Jarim, Cephirah, and Beeroth, seuen hundred and three and fortie: the men of Ramah, and Geba, sixe hundred and one and twentie: the men of Michmas, an hundred and two and twentie, the men of Bethel, and Ai, an hundred and three and twentie: the men of Nebo, an hundred and two and fiftie: the children of the other Elam, a thousand, two hundred and four and fifty: the children of Harim, three hundred and twentie: the children of Jericho, three hundred and fiue and fortie: the children of Lodhadid, and Ono, seuen hundred and one and twentie, the children of Hanaai, three thousande, nine hundred, and thirtie. The priestes, the E children of Jedaiah, of the house of Jesua, nine hundred, and three and seuenty: the children of Immer, a thousand, and two and fiftie: the children of Phashur, a thousand, two hundred and seuen and fortie: the childrē of Harim, a thousande and seuentene. The Leuites. The children of Jesua, of Cadmiel, and of the children of Hoduah, four and seuentie. The singers: The children of Asaph, an hundred & eight and fortie. The Porters. The children of Sallum, the children of Ater, the childrē of Thalmon, the children of Acub, the children of Hatita, the children of Sobai, all together an hundred and eyght and thirtie. The Nethinims. The childrē of Zitha, the children of Hasupha, the children of Tebahoth, the children of Ceros: the children of Sia, the children of Phadon, the children of Lebanah, the children of Hagaba, the children of Samai, the children of Hanan, the children of Gidel, the children of Gaher, the children of Reaia, the children of Rezin, the childrē of Necoda, the children of Asa, the children of Phaleah, the children of Besai, the children of Mennim, the children of Nephussim, the children of Bachuc, the children of Hacupha, the children of Harhur, the children of Bazlith, the children of Mehida, the childrē of Harsa, the children of Barcos, the children of Sisera: the children of Thamah, the chil-

dren

dren of Meziah, the children of Hathipha. The children of Salomons ſeruauntes, the children of Hotai: the children of Sophereth, the children of Pherida, the children of Jaala, the children of Darcon: the children of Giddell, the children of Saphatiath, the children of Hatill, the children of Pochered of Zabaim, the children of Amon. All theſe Nethinims, and the children of Salomons ſeruauntes, were three hundred ninty and two. And theſe went vp alſo of Thel, Mela, Thel, Harſo, Cherub, Addon, and Immer: but they coulde not ſhewe their fathers houſe, nor their ſeede, and that they were of Iſraell. The children of Dalaiah, the children of Thobia, and the children of Nechoda, ſixe hundred and two and foorty. And of the prieſtes the children of Habaiah: the children of Hacos, the children of Berſilai, whiche tooke one of the daughters of Berſilai the Gileadite to wife, and was named after their name. Theſe ſought their writinge in the regiſter of their generation, but they were not founde, therefore they were put from their prieſthoode. And Hathirſata ſaide vnto them: that they ſhould not eate of the moſt holye, till there came vp a prieſte that ſhoulde D weare Urim and Thumim. And ſo the whol congregation together was two and fortie thouſand three hundred and three ſcore, beſide their ſeruauntes and maidens, of whom there were ſeuen thouſand, three hundred, and ſeuen and thirty. And they had two hundred and ſeuen and foorty ſinging men and women. Their horſes ſeuen hundred and ſixe and thirtye, and their mules two hundred and fiue and foorty. The Camels, foure hundred and fiue and thirty: ſixe thouſande, ſeuen hundred and twenty Aſſes. And certaine of the ancient fathers gaue vnto the worke. Hathirſata gaue to the treſure a thouſand pieces of gold, fifty baſens, fyue hundred and thirty prieſts garments. And ſome of the chiefe fathers gaue vnto the the treſure of the worke. xx. thouſand peces of gold, and two thouſand, and two hundred pound of ſiluer. And the other people gaue twentye thouſand peces of golde, and two. M pound of ſiluer: and three ſcore and ſeuen prieſtes garments. And the prieſtes and Leuites, the porters, and the ſyngers, and the other of the people, and the Nethinims and all Iſraell, dwelt in their cities. And the ſeuenth moneth came, and the children of Iſracll were in their cities.

The.viij. Chapter.

AND all the people gathered A
them ſelues together, as one 1.Eſ.3.a
man in the ſtreete, that was 3.Eſ.9.c
before the watergate, and they ſayde vnto Eſdras the Scribe, that hee ſhoulde fetche the booke of the lawe De.31.f
of Moyſes, whiche the LORDE 3.re.23 a
commaunded to Iſraell. And Eſdras the Prieſte brought the lawe before the congregation bothe of men and women, and all that coulde vnderſtande, did harken vnto it, vpon the firſt day of the ſeuenth moneth: and he red therein, in the ſtreete that was before the watergate, (from the morning vntill the noone daye) before men and women that did herken to it: and the eares of all the people were inclined vnto the booke of the lawe. And Eſdras the ſcribe ſtoode vppon and hye pulpit of wood: which they hadde made for the preaching, and beſyde him ſtoode vppe Mathatia, Shema, Anania, Urtah, Helkia, and Maaſeia, on his right hande: and on his lefte hande ſtoode Pedaia, Miſaell, Malchia, Haſum, Haſbadana, Zacharl, and Meſulam. And Eſdras opened the booke before all the people, for he ſtode aboue all the people. And when B he opened it, all the people ſtoode vp. And Eſdras prayſed the Lorde the greate God. And all the people aunſwered, Amen, Amen, with their handes vp, and bowed them ſelues, and worſhipped the Lorde, fallyng downe vpon their faces to the grounde. And Jeſua, Baam, Herabiah, Jamin, Acub, Sebathai, Hadaia, Maaſia, Celita, Azaria, Jozabad, Hanan,

Pelaia: and the Leuites caused the people to geue hede vnto the law, and the people stoode in their place. And they red in the boke of the law of god distinctly and plainelye, so that men vnderstode the thing that was read. And Nehemiah (which is Hathirsatha) and Esdras the priest and scribe, and the Leuites, that caused the people to take heede, sayde vnto all the people: this day is holy vnto the Lord your God: be ye not sorie, and weepe not. For all the people wepte, when they hearde the woordes of the lawe.

¶ 3 Esd.8.9 And he sayde vnto them, go your waye, and eate the fatt, and drinke the sweete, and sende part vnto them also that haue not prepared them selues: for this day is holy vnto the Lorde, be not ye sorye therefore: for the ioye of the Lorde is your strengthe. And the Leuites stilled all the people, and said: holde your peace, for the daye is holy, vexe not ye your selues. And all the people wente their waye to eate and drinke, and to sende parte vnto other, and to make great mirth, because they had vnderstand the woordes that were declared vnto them. And on the next daye were gathered together the chefe fathers, among all the people, and the Priestes and Leuites, vnto Esdras the Scribe, that they might vnderstande the woordes of the lawe. And

Leu. 23.f Nu. 29 b 2.mac.2 c they found written in the law (which the Lord had commanded by Moses, (that the children of Israell shoulde dwell in bouthes, in the feaste of the vii. month, and that they should cause it to be declared and proclaimed in all their Cityes, and thorowout Jerusalē, saying: go ye forth vnto the mount

B and fetche Oliue braunches, Pyne braunches, Myrre braunches, Palme braunches, and braunches of thicke trees, to make bouthes, as it is written. And so the people wente forthe, and set them, and made them bouthes, euery one vpon the rofe of his house, and in their courtes, and in the courtes of the house of GOD, and in the streete by the watergate, and in the streete by forte Ephraim. And all the congregation of them that were come agayne out of the captiuitie, made bouthes, and sate vnder the bouthes: for sence the time of Josua the sonne of Nun, vnto this daye, hadde not the children of Israell done so, and there was very great gladnesse. And euery daye from the first day vnto the laste, red Esdras in the boke of the lawe of God. And seuen daies heide they the feaste, and on the eyght daye they gathered together, accordinge to the manner.

¶ The. ix. Chapter.

IN the foure and twentie daye of B this monthe came the children of Israell together agayne, with fasting and sackeclothes, and earthe 1.Esd.8b Esa.58a vpon them, and they that were of the seede of Israell, were separated from all the straunge children, and stoode and knowledged their sinnes, and the wickednesses of their fathers, and stoode vppe in their place, and read in the Booke of the lawe of the Lorde their God, foure times on the daye, and they knowledged and worshipped the Lorde their God foure times on the daye. And the Leuites stoode on hye, namelye Jesua, Bani, Cadmiell, Sabaniah, Buni, Sarebiah, Bany, and Chanani, and cried loude vnto the Lorde their God. And the Leuites, Jesua, and Cadmiell, Bani, and Halsabnia, Serebia, and Hodia B Sebania, and Phathahia, said: stande vppe, and prayse the Lorde your God for euer: and lette thankes be geuen vnto the name of thy glory, whiche excelleth all the thankes geuing and prayse. Thou arte Lorde alone, thou haste made heauen, and the heauens of all heauens, with all their hooste, the earth and all things that are therin, the Sea, and all that is therein, and thou preseruest theym all, and the hoost of heauen worshippeth thee. Thou art the Lord our God, thou hast chosen Abraam, and broughtest him out of Arim in Chaldea, and calledst him Abraham, and foundest his Ge.11 17.a

heart faithfull before thee, and madest a couenaunt with him, to geue vnto his seede the lande of the Cananites, Hethites, Amorites, Pherezites, Iebusites, and Gerzites, and haste made good thy wordes: for thou art righteous, • and haste considered the miserie
Exo.3.d. of our fathers in Egipte, and hearde their complainte by the red Sea, and shewed tokens, and wonders vppon Pharao, and all his seruauntes, and on all the people of his lande: for thou knewest, that they were presumptuous and cruell against thē, and so madest thou thee a name, as it is this dai. And the redde sea diddest thou deuide in sundre before theim, so that they wente thrzoughe the middes of the sea dry shod: and their persecuters threwest thou into the deepe (as a stone) in the mightye waters: and leddest them on the day time in a cloudie piller, and on the night season in a piller of fyre,
C to shewe them light in the waye that
Exo.19.a they wente. • C Thou cammest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgementes, true lawes, good commaundementes and statutes, and declaredst vnto them thy holy Saboth, and commaundedst them preceptes, ordinaunces and lawes, by the
Exo.19.d hand of Moses thy seruant, and • gauest theim breade from heauen when
Exo.17.d they wer hungry, & • broughtest forth
Nu.25.b water for them out of the rocke when they wer thirstie: and promisedst thē, that they shoulde go in and take possession of the lande, ouer which thou haddest lift vp thine hande for to geue them. But they and our fathers were proud and hardnecked: so that they folowed not the commaundements: and would not obeye, neither were mindfull of the wonders that thou diddest for them: but became obstinate & headie, in so much that they turned backe to their bondage for their disobedience. And thou my God forgauest, and wast gracious, mercifull, patient, and
D of great goodnesse, and forsakest them
Ne.9.a not. • And though they made a moulten calfe (and said: This is thy Goddes that brought thee out of the land of Egipt) and did great blasphemies yet forsookest thou theim not in the wildernesse, accordinge to thy great mercye. • And the cloudye piller de-
Exo.13.b parted not from theim on the daye
Nu.14.c time to leade them the waye, neither
1Cor.10 the piller of fire in the night season, to shewe theim lighte in the waye that they wente. And thou gauest theim thy good spirite, to enfourme theim, • and withheldest not thy
Exo.16.b Manna from their mouth, • and ga-
Exo.7.d. uest theim water when they were
Nu.20.b thirstie. Forty yeares longe madest thou prouision for theim in the wildernesse, so that they lacked nothinge • their clothes waxed not olde, and
Deu.8.b their feete swelled not. And thou ga-
and.19.a uest them kingdomes and nations, and partedste theim accordinge to their portions: so that they possessed • the lande of Sehom kinge of Hes-
Nu.21.c bon, and the lande of Og, the kinge of Basan. And their children multiplyedst thou as the starres of heauen, and broughtest theim into the lande wherof thou hadst spoken vnto their fathers, that they shoulde go into it, and haue it in possession. And the children went in, and possessed the lande, • and thou subduedst before
Iob. 23. theym the inhabiters of the lande, e-
and.42.a uen the Cananites, and gauest theym E into their hande, with their Kinges and the people of the lande, that they mighte doo with theim what they wouilde. And they wanne their stronge Cities, and a fatte lande, and tooke possession of houses that were full of all maner of gooddes, welles digged oute, vineyardes, oilegardens, and many fruitfull trees, and they did
3.re.19.b eate, and were filled, and became fat: and liued in wealthe thrzoughe thy greate goodnesse. Neuertheless they were disobediente, and rebelled againste thee, and caste thy lawe behinde their backes, and slue thy prophetes (whiche exhorted theim earnestly, they might bring them againe vnto the) and did great blasphemies.

Therfore thou gauest them ouer into the hande of their enemies, that vexed them. And in the time of their trouble when they cried vnto thee: thou hearedest them from heauen: and throughe thy great mercy, thou gauest them sauiours, which helped them out of the hand of their enemies. But whē they
F came to rest they turned backe againe to do euill before thee: therefore lefte[s]t thou them in the hande of their enemyes, so that they had the dominion ouer them. And when they conuerted, and cried vnto thee: thou heardest thē from heauen, and manye times haste thou deliuered them according to thy great mercy, and testifiedst vnto them that thou mightest bringe them againe vnto thy lawe. Notwithstandinge, they were proude, and harkned not vnto thy commaundementes, but
Leu. 18.a sinned in thy lawes. (which if a man
Ro. 10.a do, he shall liue in them,) and tourned
Gala. 3.b the shoulder awaye, and were stiffe-
Eze. 20 b necked, and wold not heare. And many yeares diddest thou forbeare them, and testifiedst vnto them throughe thy spirite, euen by the hande of the prophetes, and yet would they not heare. Therfore gauest thou them into the hande of the nations in the landes. And for thy great mercies sake, thou haste not vtterlye consumed them, nether forsaken them: for thou arte a gra-
2 Esd. 1 b cious and mercifull God. Nowe
Exo. 30 a therefore oure God, thou great God,
and. 34. a mightye and terrible, thou that keepest couenaunt and mercy, regard not a little all the trauaile that hath happened vnto vs, and our kinges, oure princes, oure priestes, our prophetes, and oure fathers, and all the people, sence the time of the kinges of Assur, vnto this day. And truly thou art iust in all that thou haste brought vppon
G vs: for thou hast done right. As for vs, we haue bene vngodlye: and oure kinges, and our princes, our priestes, and our fathers haue not done after thy lawe, nor regarded thy commaundementes, and thy earnest exhortations, wherewith thou haste exhorted them: and they haue not serued thee in their kingedome, and in thy greate goodes that thou gauest them, and in the large and plēteous lande which thou gauest before them, and haue not conuerted frō their wicked workes. Beholde, we are in bondage this daye: and so is the lande that thou gauest vnto our fathers to enioye the fruites and goodnes thereof: beholde, there are we bondmen. And great is the encrease of it vnto the Kinges, whom thou hast set ouer vs, because of our sinnes, and they haue dominion ouer our bodies and cattell (euen as they will them selues) and we are in great trouble. And in all this make we a sure couenaunt and write it, and oure princes, Leuites, and Priestes, seale vnto it.

The .x. Chapter.

The sealers were: Nehemiah, (that is) Hathirsatha, the son of Hathaliah, and Zedekia, Saraia, Asariah and Jeremie, Phashur, Amaria, Malkia, Hatus, Sebania, Malluc, Harim, Meremoth, and Obadia, Daniell, Jenthon, and Baruch, Mesulam, Abia, and Mianim, Maasia, Belgai, and Semeia, these were priestes. The Leuites were: Jesua, the sonne of Azania, Benui amonge the children of Henadad, and Cadmiell. And their brethren: Sechania, Hodia, Celita, Pelaia Haman, Micha, Rehob, and Hasabiah, Sachur, Serebia, Sabania, Hodia, Bani, and Beninu. The heades of the people were Phares the captaine of Moab, Elam, Zathu, & Bani, Boni, Asgad, Bebai, Adania, Begoai, Adin, Ater, Hezekia, Asur, Hodia, Hasum, Besai, Harip, Anathoth, and Nebai, Magphias, Mesulam, Nesir, Meselabell, Zadoc, Jaddua, Phalaria, Hanan, Anaia, Hosea, Hanania, Hasub, Halothes, Paltha, Sobek, Rehum, Hasebna, Maasia, Ahia, Haanā and Anan, Malluth, Aarim, and Baana. And the other people, the priests, Leuites, porters, singers, Nethinims: & all they that had separated

them

them selues from the people in the landes vnto the lawe of God, with their wiues, their sonnes, and their daughters, and as many as could vnderstand, and their lords that had rule of them, receiued it for their brethren.

Iol. 24. f
2. pa. 15. c
And they came to sweare, and to bind them selues with an othe to walke in Gods lawe, whiche was geuen by Moyses the seruaunt of God, and that they woulde obserue and do according vnto all the commaundementes, iudgementes, and statutes of the
Deu. 7. a
Lord our God: * And that we would not geue our daughters vnto the people in the lande, neyther to take their
:Ef. 14. c
daughters for our sonnes. * And yf the people of the lande brought ware on the Sabboth, and all maner of vitayles to sell, that we would not take it of them on the Sabboth, and on the
Le. 15. a
Deu. 15. a
holy dayes, * and that we would let the seuenth yere be free, concerning
C
all maner of charge. And we decreed a statute vpō our selues to geue yereye the third parte of a sicle to the ministration in the house of our God, to the shewebreade, to the dayly meatoffering, to the dayly burntoffering of the Sabbothes, of the new mones and feaste daies, and to the thinges that were sanctified, and to the offeringes of attonement, to reconcyle Israell withall, and to all the busines in the house of our God. And wee cast the lotte among the Priestes, Leuites, and the people for the offering of the woode to be brought vnto the house of our God from yere to yere, after the houses of our fathers, that it might be brent at times appointed, vpon the aulter of the Lorde our God, as it is written in the lawe: and to bringe the firstlinges of our land, and the firstlinges of our frutes of all trees: yeare by yeare vnto the
D
house of the Lord: and the firstlinges of our sonnes, and of our catteil, as it is written in the law: and the firstlinges of our oxen and of our sheepe, which we should bring to the house of our God, vnto the priestes that ministre in the house of our God: and that we should bring the firstlinges of our doughe, and our heaue offeringes, and the frutes of all maner of trees, of wine also & of oyle, vnto the Priestes, to the chestes of the house of our God. And the tythes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our ministration. And the priest the sonne of Aaron shall with the Leuites haue also of the tythes of the Leuites: so that the Leuites shal bring vp the tithes of their tithes vnto the house of our God, to the store houses, and to the treasure houses. For the children of Israell and the children of Leui, shall bring vp the burntofferinges of the corne, wine and oyle, vnto the store houses, there as are the vessels of the sanctuary, and the priestes that minister, and the porters and singers, that we forsake not the house of our God.

¶ The. xi. Chapter.

AND the Rulers of the people
M
dwelt at Jerusalē. The other people also cast lottes, that among ten, one parte shoulde goo to Jerusalem into the holy citie to dwel and nine parts to be in the cities. And the people thanked the men, that wer willinge to dwell at Jerusalem. These are the heades of the land, that dwelte in Jerusalem, and in the cities of Juda, euery one in his possession, and in their cities: they of Israell, the priestes, Leuites, the Nethinims & the children of Salomons seruauntes. And at Jerusalem dwelt certaine of the children of Juda, and of Ben Jamin. Of the children of Juda: Athaiah, the sonne of Uzia, the sonne of Zachary, the sonne of Amaria, the sonne of Saphtia, the sonne of Mahalaleel, of the childrē of Phares. And Maasia, the sonne of Baruch, the sonne of Chal, Hose, the son of Hasaia, the sonne of Adaia, the son of Jotarib, the sonne of Zachary, the sonne of Siloni. All these were the children of Phares that dwelt at Jerusalem, euen foure hundred, three score and eyght baleaunt men. These

B are the childzen of Ben Jamin Salu the sonne of Mesullam, the sonne of Joed, the sonne of Pedaia, the sonne of Calaia, the son of Masia, the sonne of Jehiel, the sonne of Isai, and after him Gabai, Selai, nine hundzed and eight and twenty. And Joel the sonne of Zichzi had the ouerlight of them: and Juda the sonne of Senua was
1.pa.10f next ouer the citie. ¶ Of the Pzieſtes: Jedaiah the sonne of Joiarib, Jachin Saraiah the sonne of Helkia, the son of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Ahitob, was pzince in the house of God: and his bzethzen, that perfourmed the wozke in the temple, eyght hundzed and two and twentye. And Adaia the sonne of Jeroham, the sonne of Palalel, the sonne of Amzi, the sonne of zachari, the sonne of Pashur, the sonne of Melchia, and his bzethzen, chiefe among the fathers, two hundzed and two and fozty. And Amasai the sonne of Azrael, the sonne of Ahasai, the son of Mosolemoth, the sonne of Immer, and his bzethzen were valiaunt men. an hundzed and eyght and twentie. And their ouerſear was zabdiel a son
1.pa.10b of one of the great men. ¶ Of the Leuites: Semeia the sonne of Hasib, the sonne of Hasrikam, the sonne of Hasabai, the sonne of Bunni, and Sabathai, and Josabad of the chiefe of the Leuites, had the ouerlight of the outwarde busines of the house of God.

C And Mathania the sonne of Micha, the sonne of zabdy, the sonne of Asaph was the pzincipall to begin the thankesgeuing and pzayer. And Bacbukia the seconde amonge his bzethzen, and Abda the sonne of Samua, the sonne of Galall, the sonne of Jeduthun. All the Leuites in the holy city wer two hundzed, foure scoze & foure.
3.pa.10c ¶ And the pozters Acub and Talmon, and their bzethzen that kept the poztes wer an hundzed and two and seuentie. As foz the residue of Israell, the pzieſtes and Leuites, they were in all the cities of Juda, euery one in his inheritaunce. And the Nethinims dwelt in Ophel: and ziba and Gisba, were set ouer the Nethinims. The ouerſear of the Leuites at Jerusalem was Usi, the sonne of Bani, the sonne of Hasabia, the sone of Mathania, the sonne of Micha. Of the childzen of Asaph there were singers about the busines in the house of God, foz it was the kinges commaundement concerning them: that the syngers shoulde deale faythfullye euery day as was accozding. And Pathaia the sonne of Mesebabel of the childzen of zerah, the sonne of Juda, next the kinge in all matters concerning the people, and their billages, and lands. And some of the childzē of Juda, that were without in the townes of their land dwelt at Kariath Arbe. And in the billages therof, at Dibon, and in the billages therof, and at Jecabzeel, and in the billages thereof, at Jesua, Moladath, Bethphalet in the Towne of Shuall, Beerseba and in their billages, at Siklag, and Moconath, and their billages, And at Enremon, Zarah, Jerimuth, Zanoa, Odollam, and in their billages, at Lachis, and in the fieldes therof, at Aseka, and in the billages thereof: and they dwelt from Berſabe vnto the valley of Hinnon. The childzen also of Ben Jamin, of Jeba, dwelt at Machmas: Aia, Bethel, and in their billages. And at Anathoth, Nob, Ananiah, Hazoz, Ramah, Gethaim, Hadid, zeboim, Nabalath, Lod, and Ono, the carpenters valley. And the Leuites had possession bothe in Juda and in Ben Jamin.

¶ The. xij. Chapter.

T These are the pzieſtes and Leuites, that went vp with zozobabel the sonne of Salathiell, and with Jesua, Sararia, Jeremie, and Esdzas, Amaria, Malluch, Hatus Sechania, Rehum, Merimoth, Iddo, Genthoi, Abia, Meamin, Maadia Belga, Semeia, and Joiarib, Jadaia Salu, Amok, Helkia, & Jadaia. Thes were the heades among the pzieſtes & theyz bzethzen in the dayes of Jesua

The Leuites wer these: Jesua, Bennui, Cadmiell, Sarabia, Juda, and Mathania which was ouer the office of thanke sgeuing: he and his brethrē, Bacbukia and Hynni, and their brethren, were aboute them in the watches. Jesua begate Joakim, Joakim also begate Eliasib, and Eliasib begat Joiada, Joiada begat Jonathan, and Jonathan begat Jadua. In the days of Joakim wer these the chief fathers amonge the prieſtes: vnder Saraia, Maraia, vnder Jeremy Hanania, vnder Esdras, Mesuliam, vnder Amaria, Jehoanan, vnder Melico, Jonathan, vnder Sebania, Joseph, vnder Harim, Adna, vnder Maraioth, Helkia, vnder Iddo, zachari, vnder Genthon, Mesuliam, vnder Abia, Zichri, vnder Miniamin, and Moadia, Piltai, vnder Belga, Samua, vnder Semeia, Jehonathan, vnder Joiarib, Methenia, vnder Jadaia, Uſi, vnder Helai, Kelai, vnder Amok, Eber, vnder Helchia, Hasabia, vnder Jaiada, Nathanael. And in the time of Eliasib, Joiada, Johanan and Jadua wer the chiefe fathers among the Leuites and the Prieſtes, written vnder the reigne of Darius the Perſian. The children of Leui, the principall fathers were written in the Chronicles, vntill the time of Jonathan the ſonne of Eliasib. And theſe were the chiefe amonge the Leuites, Hasabia, Serebia, and Jeſua the ſone of Cadmiel, and their brethren in their preſence, to geue praiſe and thankes, accordinge as Dauid the man of God had ordened it, one watch ouer against another, Mathania, Baibukia, Obadia, Meſuliam, Talmon, and Akub, wer porters in the watch at the threſholdes of the gates. Theſe were in the daies of Joakim, the ſonne of Jeſua, the ſonne of Joſedec, and in the dayes of Nehemia the captaine, and of the Prieſt Esdras the ſcribe. And in the dedication of the wall at Jeruſalem, they ſought the Leuites out of all their places, that they might be brought to Jeruſalem, to kepe the dedication and gladneſſe, with thankeſgeuinge, and ſinging with Cimbals, Pſaltaries and harpes. And the children of the ſingers gathered theim ſelues together from euery ſide out of the plaine country about Jeruſalem, and from the villages of Nethophati from the houſe of Gilgall, & out of the countreis of Geba, and Aſmaueth: for the ſingers had builded them villages round about Jeruſalem. And the Prieſtes and Leuites were purified, and cleanſed the people, and the gates, and the wall. And I brought the Princes of Juda vpon the wall, and appointed two great Queeres of men to geue thankes, whiche wente on the righte hande of the wall toward the Dongegate, and after them went Haſaia, and halfe of the princes of Juda, and Aſaria, Esdras, and Meſuliam, Juda, Ben Jamin, Semia, Jeremie, and certaine of the Prieſtes children with trompettes: namely zachari the ſonne of Jonathan, the ſonne of Semia, the ſone of Mathania, the ſonne of Machaia, the ſonne of Zacur, the ſonne of Aſaph, and his brethren, Semeia, Iſarael, Melalai, Gilalai, Maai, Nathanaell, and Juda, and Hanani: with the Muſical inſtrumentes of Dauid the man of god. And Esdras the ſcribe wente before them, and beſide the well gate, they went vp ouer against them vpon the ſteps of the citie of Dauid: at the going vp of the wall beyonde the houſe of Dauid, vnto the watergate Eaſtward. The other queere of them that gaue thankes went ouer against thē, and I after them, and the halfe part of the people vpon the wal, beyonde the fornace gate vnto the brode wall, and beyond the port of Ephraim, & beyond the olde gate, beyonde the fiſhe gate, and the tower of Hananeli, and the tower of Mea, vntill the ſhepegate. And they ſtode ſtil in the priſon gate: and ſo ſtode the two queres (of them that gaue thankes) in the houſe of God: and I, and the half of the rulers with mee, and the Prieſtes, namelye Eliakim, Maaſia, Miniamin, Michaia, Eliocnai, zachari and Hanania

with trompets: and Maasia, Semiah, Eleaser, Vrsi, Iehohanan, Melchiah, Elam, and Ser. And the singers sange loude, hauing Iestahiah, for their ouersear. And the same day they offered great sacrifices, and reioyced: for God had geuen them great gladnesse, so that both the wiues and childzen were ioyfull, and the myzth of Ierusalem was heard farre off. At the same time wer there men appointed ouer the tresure houses (wherein were the heaueofferinges, the fyzstelinges, and the tythes) that they should gather them out of the fieldes about the cities: to distribute them vnto the Pziestes and Leuites accozdinge to the lawe: for Juda was glad of the Pziestes and Leuites, that they stode and waited vpon the office of their God, whiche is a pure office. And the singers and pozters stode after the commaundement of Dauid, and of
2.Pa.23a Salomon his sonne: • for in the time of Dauid and Asaph were the chiefe singers founded, and the Songes of prayse and thankesgeuing vnto God. In the time of Zozobabel and Nehemia, did all they of Israell geue poztions vnto the singers and pozters, euerye day his pozton, and they gaue tythes vnto the Leuites, and the Leuites gaue tithes againe vnto the childzen of Aaron.

¶ The. xiii. Chapter.

A AND that day did they reade in the booke of Moyses, and the people harkened thereto, and
den.34.a there was founde wzitten, • that the Ammonites and Moabites shoulde neuer come into the congregation of God, because they mette not the chil-
Nu.23a dzen of Israell with bzead and water, • but hyzed Balaam against them that he shoulde curse them, and our God turned the curse into a blessing. Nowe when they heard the lawe, it fortuned that they separated from Israell euery one that had mixte himselfe therein. And before this had the Pziest Eliasib the ouersight of the tresure of the house of our God, and he was kinsman vnto Tobia, and had made him a great chamber, and there had they afozetime laied the offerings, frankinsence, vessell, and the tithes of cozne, wine, and oyle (accozding to the commaundement geuen to the Leuites, syngers, and Pozters,) and the heaueofferinges of the Pziestes. But 6
in all this time was not I at Ierusalem: for in the two and thirtie yere of Artharerses king of Babilon, came I vnto the king, and after certaine daies obtained I licence of the kinge to come to Ierusalem. And I gate knowledge of the euill that Eliasib did vnto Tobia, in that he had made him a chambze in the courte of the house of God: and it greeued me sore: and I cast forthe all the vessels of the house of Tobia out of the chambze, 8
commaunded them to clense the chambers. And thither bzought I agayne the vessels of the house of God, with the meateoffering and the encense. And I perceiued that the pozcions of the Leuites were not geuen theim, and that euery one fled to his lande, euen the Leuites and syngers that executed the wozcke. Then repzoued I the rulers and said: why is the house of God forsaken? And I gathered them together, and set them in their place. Then bzought all Juda the tithes of cozne, and wine and oyle vnto the tresure. And I made treasurers ouer the treasure: euen Selemiah the Pziest, and Zadoc the scribe, and of the Leuites, Phadaia, and vnder their hande was Hanan the sonne of Zacur, the sonne of Mathania, for they were counted faithfull, and their office was to distribute the pozcions vnto their bzethzen. • Thinke vppon me 1.Es.5
O my God herein, and wipe not out my mercye that I haue shewed on the house of my God, and on the officers thereof. And the same time sawe I some treading wine pzesses on the Sabbothe, and bringinge in sheues, and Asses laden with wine, grapes, figges, and bzinging al maner of burthens vnto Ierusalem, vpō the

Sab-

Sabboth day. And I rebuked them earnestly the same day that they solde the vitayles: There dweite menne of Tyre also therein, which brought fishe and all maner of ware, and solde on the Sabboth vnto the childzen of Juda in Jerusalem. Then repzoued I the rulers in Juda, and saide vnto them: what euill thinge is this, that ye doo, and breake the Sabboth daye? Did not your fathers euen thus, and our GOD brought all this plague vpon vs, and vpon this Citie? And ye make the wzath moze yet vppon Israell, in that ye breake the Sabboth. And it fortuned, that when the portes of Jerusalem began to be darke in the euening, before the Sabboth, I commaunded to shut the gates, and charged that they shoulde not be opened till after the Sabboth: add some of my seruauntes sette I at the gates, that there should no burthen be brought in on the Saboth day. Then remayned the chapmen and marchauntes once or twyse ouer nighte without Jerusalem with all maner of ware.

Then repzoued I theim sooze, and saide vnto theim: why tarye ye all nyght about the walle? If ye doo it once agayne, I will laye handes vppon you. From that time soozthe came they no moze on the Sabboth. I saide vnto the Leuites, that they shoulde clense them selues, and that they shoulde come and keepe the gates, to halowe the Sabbothe daye. Thinke vppon me (O my GOD) concerning this also, and spare me, according to thy greate mercye. And at the same time sawe I Jewes that maried wines of Asdod, of Ammon, and of Moab: and the childzen spake halfe in the Speeche of Asdod, and coulde not speake in the Jewes language, but by the toungue mighte a man perceiue euery people. Then I repzoued theim, and cursed theim, and smote certaine men of them, and made them bare, and tooke an othe of theym by GOD: Ye shall not geue your daughters vnto their sonnes: Neyther shall yee take their daughters vnto your sonnes, or for your selues. Did not Salomon the king of Israell synne for suche? And yet among many Heathen was there no Kinge lyke him, whiche was deare vnto his God: and God made him kinge ouer all Israell: and yet neuertheleste outlandyshe women caused him to sinne. Shall we then obey vnto you to doo all this greate euill, and to transgresse against our GOD, and marry straunge wiues? And one of the childzen of Jehoiada, the sonne of Eliasib the high pziest, had made a contracte with Sanaballat, the Hozonite: But I chased him from me. (O my God) thinke thou vppon them that defyle the Pziesthode, and the couenaunt of the Pziesthoode, and of the Leuites. Thus clensed I them from all suche as were outlandishe, and appointed the courses of the Pziestes & Leuites, euery one in his office, & to offer the wood at times appointed, and the firste fruites. Thinke thou vpon me, O my God, for the best. Amen.

The ende of the seconde booke of Eldras: Otherwise called the Booke of Nehemia.

¶ The Booke of Esther

¶ The first Chapter.

A T ſoꝛtuned, in the dates of Ahaſuerus, which reigned from India vnto Ethiopia (ouer an hundꝛed and. xxvij. landes) euen in thoſe dayes when the king Ahaſuerus ſat on his ſeate royall, which was in Sulan the chiefe Citie, in the third yeare of his reigne, he made a feaſte vnto all his ꝓnces and ſeruants. And the mightie men of Perſia and Media, the captains alſo and rulers of his countreis were before him, and he ſhewed the riches and glorye of his kingdome, and the glorious worſhip of his gretneſſe many dayes long: euen an hundꝛed and four ſcore dayes. And when theſe dayes were expired, the Kinge made a feaſte vnto all the people that were in Sulan the chiefe citie, both in the Court of the garden by the kings palace: where there hanged white, grene and yealowe cloathes, faſtened with coardes of fine ſilke, and purple in ſiluer rynges, vpon pillers of marble ſtones. The benches alſo were of golde and ſiluer, made vppon a pauement of grene, white, yelow, & blacke marble. And they dꝛanke in veſſelles of gold, and changed veſſell after veſſell. And the kinges wine was much accoꝛding to the power of the Kinge. And the dꝛinke was ſo appointed that none ſhoulde compell any man: foꝛ ſo the king had commaunded by the officers of his houſe, that euery one ſhuld doo as it liked him. And the Queene Aſthi made a feaſt alſo foꝛ the women in the palace of Ahaſuerus. And on the ſeuenth daye when the Kinge was merye after the wine, he commaunded Nehuman, Bizetha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the ſeuẽ chamberlains, that did ſeruice in the preſence of king Ahaſuerus, to fetche the queene Aſthi with the croꝛwne regall into the kinges preſence, that he might ſhewe the people and ꝓnces her fairenelle, foꝛ ſhe was beautifull. But the Queene Aſthi would not come at the kinges woꝛd by his Chamberlaines. Then was the king very woꝛth, and his indignation kindled in him. And the King ſpake to the wiſe men that had vnderſtanding in the oꝛdinaunces of the land: foꝛ the kinges matters muſt be handled before all ſuche as haue knowledge of the law and iudgemẽt. And (the chiefe and) nexte vnto him were Carſena, Sethar, Admata, Therſis, Mares, Marſena, and Memucan, the ſeuen ꝓnces of Perſia, and Media, which ſawe the kinges face, and ſat aboue in the kingdome. What law (ſayeth the King) ſhould be executed vpon the Quene Aſthi, becauſe ſhee did not accoꝛding to the woꝛde of the king Ahaſuerus, which he commaunded by his chamberlaines? And Memucan anſwered before the king, and the ꝓnces: The queene Aſthi hath not onely done euill againſt the king, but alſo againſt all the ꝓnces, and againſt all the people that are in all the lãds of king Ahaſuerus: foꝛ this dede of the quene ſhal come abꝛode vnto all women, ſo that they ſhall deſpiſe their huſbandes before their eyes, and ſhall ſay: The king Ahaſuerus cõmaunded Aſthi the Queene to be bꝛought in before him, but ſhe would not come. And ſo ſhall the ꝓnceſſes in Perſia and Media, ſay likewiſe vnto all the kinges Pꝛinces, when they heare of this dede of the quene: thus ſhal there ariſe to much deſpitefulnes & wꝛath. If it pleaſe the king therfoꝛe, let there go a commaundement from him, and let it be wꝛittẽ accoꝛding to the lawes of the Perſians and Medians, (and not to be tranſgreſſed) that Aſthi come no moꝛe before king Ahaſuerus, and let the Kinge gene her kingdome vnto an other, that is better then ſhe. And when this commaundemente of the Kinge (whiche ſhall be made) is publiſhed thoꝛoughe oute all his

his empyre (which is great) all women shall holde their husbandes in honour both among great and small. This pleased the king, and the princes, and the king did according to the worde of Memucan. For he sent letters forth into all the kinges landes, into euery land: according to the writing therof, and to euery people after their language, that euery man should be lorde in his owne house. And this caused he to be spoken after the language of his people.

The. ij. Chapter.

¶ After these actes, whē the displeasure of kinge Ahasuerus was nowe layed, he thought vpon Vasthi, and what she had done, and what was concluded against her. Then sayde the kinges seruauntes that ministred vnto him: Let there be sayre younge virgins sought for the king, and the king appointed certaine men in all the landes of his empyre, whom he charged that they shoulde bynge together all the sayre yonge virgins vnto Susan the head citie, to the womens building, vnder the hand of Hagei, the kinges chamberlayne, that kept the women, to geue theim their apparell, (and other thinges necessarie to be had.) And that the damosell which pleased the kinge should be quene in Vasthis stede. And this pleased the king and he did so. In the City of Susan there was a Jew, whose name was Mardocheus, the sonne of Jair, the sonne of Semei, the sonne of Cis a man of Jemini, which was caried away from Jerusalem, • when Jeconia the king of Juda was lead awaye, (whom Nabuchodonozor the kinge of Babilon caried thence) and he norished Hadassa (that is Esther) his vncles daughter: for she had neyther father nor mother, and she was a sayre and a beautiful damosell: whom Mardocheus (when her father and mother was deade) receyued for his owne daughter. So it fortuned, that when the kinges commaundement and commission was published, and many damselles were brought together in the citie of Susan, vnder the hande of Hagei, Esther was brought also vnto the kinges house vnder the hande of Hagei the keper of the women, and the damsell pleased him that she founde fauour in his sighte. And he caused ornamentes to be geuen her, and such thinges as belonged to her, and apointed her seuen comly damsels out of the kinges house, and fauoured both her and her gentle women synguleriy in the house of the women. But Esther shewed not her people and her kinred: for Mardocheus had charged her that she should not tell it. And Mardocheus walked euery day before the court of the womens house, that he might knowe howe Esther did, and what shoulde become of her. And when the appointed time of euery damsell came, that she should go in to kinge Ahasuerus, after that she had bene twelue monethes in the decking of the women (for their decking must haue so much time, namely syxe monethes with Balme and Myrre, and syxe monethes with good spyces, so were the women beautified) then wente there one damosell vnto the kinge, and whatsoeuer she required (so that it were comelye) that must be geuen her to go with her out of the womens building vnto the kinges palace. In the euening she went, and on the morowe agayne, into the seconde house of the women abyding vnder the hande of Saasgas the kinges chamberlaine, whiche kepte the concubines. And she came in vnto the king no more, except it pleased the king to haue her and that he called her by name. Nowe when the time came of Esther the daughter of Abihan the vncle of Mardocheus (which had receiued her as his own daughter) that she shoulde come in to the kinge, she desyred nothinge, but what Hagei the kinges chamberlayne, the keper of the women sayde. And Esther founde fauoure in the sighte of all theym that looked vpon her. And Esther was taken vnto the kinge Ahasuerus into his house royall,

4.Re.24.e
Ie.24.a

in the tenth moneth, which is the moneth Tebeth, in the seuenth yere of his reigne. And the kinge loued Esther aboue al the wemen, and she found grace and fauour in his sight before al the virgins: so that he set the crowne of the kingdome vppon her head, and made her Queene in steede of Vasthi. And the kinge made a great feast vnto all his princes and seruaunts (which feast was because of Esther) and caused the landes to be in quietnesse, and gaue giftes, as became the royaltie of a king. And when the virgins were gathered together the seconde time, Mardocheus sate in the kinges gate. And as yet had not Esther shewed her kinred and her people, accordinge as Mardocheus had bidden her, for Esther did after the word of Mardocheus, like as if she had bene yet vnder his gouernaunce. At the same time, while Mardocheus sat in the kinges gate, two of the kinges chamberlains Bithan and Theres, which kept the dore, were wroth, and soughte to laye their handes on the kinge Ahasuerus wherof also Mardocheus gat knowledge, and told it vnto Queene Esther, and Esther certified the kinge thereof in Mardocheus name. And when inquisition was made, it was found so. And they were both hanged on tree: and it was written in the Chronicles before the kinge.

December.

Esth. 6. a

The. iij. Chapter.

AFter these actes did king Ahasuerus promote Haman the sonne of Amadatha, the Agagite, and set him on hie, and set his seat aboue all the princes that he had with him. And all the kinges seruauntes that were in the kinges gate bowed their knees and worshipped Haman: for the king had so commaunded, concerning him. But Mardocheus bowed not the knee, and worshipped him not. Then the kings seruants which wer in the kings gate said vnto Mardocheus: why trāsgressest thou ỹ kinges commaundements. And whē they spake this daylye vnto him, he folowed them not, and they told Haman, that they might se how Mardocheus matters would endure: for he had told them, that he was a Iewe. And when Haman sawe that Mardocheus bowed not the knee vnto him, nor worshipped him, he was full of indignation, and thought it to little to laye handes onely on Mardocheus: for they had shewed him the nation of Mardocheus: wherefore he soughte to destroye all the Iewes that were throughout the whole empire of Ahasuerus, and that were of the nation of Mardocheus. In the firste moneth (that is the moneth Nisan) in the tweluth yere of king Ahasuerus, they caste Phur (that is a lot) before Haman from daye to daye, and from moneth to moneth, to the twelueth moneth, that is the moneth Adar. And Haman saide vnto King Ahasuerus: There is here a people scatred abrode, & dispersed among all people in all the landes of thine empire, and they haue their lawes contrary from all people, and do not after the kings lawes: neither is it the kinges profite to suffer them after this maner. If it please the kinge, let it be written, that they maye be destroyed, and so wil I waye down ten thousand talentes of siluer, by the handes of the workemen, to be brought into the kinges treasure: and the king toke his ring from his hand, and gaue it vnto Haman the sonne of Amadatha, the Agagite, the Iewes enemie. And the king saide vnto Haman: Let the siluer be geuen thee, and do with that people as it pleseth thee. Then were the kinges scribes called on the thirtenth daye of the firste moneth (Nisan) and there was written (according as Haman commaunded) vnto al the kinges officers, and to the captaines that were in all the landes, and to the rulers of euery people in the countreys of euerye side, according to the writing of euery nation, and after their language: in the name of king Ahasuerus was it written, and sealed with the kinges ring. And the writings were sent by postes into

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all

all the kinges landes, to roote oute, to kill and to destroye all Iewes, both yong and olde, childzen and women in one daye (namelye, vppon the thirtenth daye of the twelfth month, Februa. which is the moneth Adar) and to spoile their gooddes. This was the sume of the writing, that ther should be a commaundement geuen in al landes, and published vnto all people, that they shoulde be ready against the same daye. And the postes went in all the hast, accozding to the kinges commaundement. And in Susan the chefe citie was the commaundement deuised. And the kinge and Haman satte and dzanke: when in the meane time the citie of Susan was disquieted.

¶ The. iiij. Chapter.

WHen Mardocheus perceaued all that was doone, hee rente his clothes, and put on sackecloth: with ashes, and went oute into the middes of the Citie, and cryed loude and lamentablye, and came before the kinges gate: but he mighte not enter within the kinges gate, by cause he had sackecloth on, and in all landes, countryes and places as farre as the kinges woozde and commaundemente extended, there was greate lamentation amonge the Iewes, fasting, weeping and mourninge, and many lay in sackclothes, and in ashes. So Esthers damosels and her chamberlaines came and tolde it her. Then was the Quene excedingly astonished. And she sent raiment, that Mardocheus shoulde put on, and laye the sackcloth from him. But Mardocheus woulde not take them. Then called Esther Hathath, one of the kings chamberlaines (which stoode before her) and gaue him a commaundement vnto Mardocheus, that hee mighte know what it were, wherfoze he did so. So Hathath went fozth to Mardocheus vnto the strete of the Citie, whiche was before the kinges gate. And Mardocheus tolde him of all that had happened vnto him, and of the summe of siluer that Haman had promised to weye down into the kinges treasurye because of the Iewes, if he woulde destroye theim, and hee gaue him the coppe of the kings commaundemente, that was deuised at Susan, to destroy thē, that he mighte shewe it vnto Esther: and to speake to her, and charge her, that she shoulde go into the king, and make her prayer and supplicatiō vnto him foz her people. And when Hathath came in, hee C tolde Esther the woozdes of Mardocheus. And again, Esther spake vnto Hathath, and commaunded him to say vnto Mardocheus: all the kinges seruauntes, and the people in the landes of the kinge, knowe that whosoeuer commeth within the courte vnto the kinge, whether it be man oz woman, which is not called, the commaundement is, that the same shall die, except the kinge holde out the golden scepture vnto him (in token of graciousnes) foz then he shall liue. As foz me, I haue not bene called to come into the Kinge nowe this thirtie dayes. And they certified Mardocheus of Esthers woozdes, and Mardocheus D bad say againe vnto Esther: think not to saue thine owne life while thou arte in the kinges house, before al Iewes: foz yf thou holdest thy peace at this time, then shall the Iewes haue helpe and deliueraunce oute of an other place, and thou and thy fathers house shall be destroyed. And whoe knoweth whether thou art come to the kingedome, foz this causes sake? Esther bad them gene Mardocheus this answer: Go thou thy way, & gather together all the Iewes together that are founde at Susan, and fast ye foz me, that ye eat not and dzinke not in thzee daies, neither day noz night. I and my damoselles will faste likewise: and so will I go into the king, which thing yet is contrary vnto the commaundement: and yf I perishe, I perishe. Soo Mardocheus wente his waye, and did all that Esther had commaunded him.

¶ The. v. Chapter.

And

A Nd on the third daye it fortuned, that Esther put on her roi all apparell, and stoode in the court of the kinges palace within, ouer against the Kinges house. And the kinge sat vpon his royall seate in the kinges palace, ouer against the gate of the house. And when the king sawe Esther the Queene standing in the Courte, she founde grace in his sighte. And the kinge helde oute the golden scepter that was in his hande towarde Esther. So Esther stepte forth and touched the top of the scepter. Then saide the kinge vnto her: What wilte thou queene Esther? and what requirest thou? al be euen the halfe of the empire, and it shalbe geuē thee. And Esther aunswered: If it please the king, let the kinge and Haman come this daye vnto the banket, that I haue prepared for him. And the king saide: cause Haman to make haste that he maye do as Esther hath saide. So the kinge and Haman came to the banket that Esther had prepared, and the kinge saide vnto Esther at the banket of wine: What is thy petition? that it maye be geuen thee. And what requirest thou? Yf it be euen the halfe of the empire, it shall be done. Then aunswered Esther, and saide: My petition and desire is, yf I haue founde grace in the sighte of the king: and if it please the kinge to geue me my petition, and to fulfill my request, then let the kinge and Haman come to the banket that I shall prepare for them, and so wil I do to morowe, as the kinge hath saide. Then went Haman forth the same day ioyfull and mery in his mind. And when the same Haman sawe Mardocheus in the kinges gate that he stode not vp and kneled before him, he was full of indignation at Mardocheus. Neuertheless, Haman refrained him selfe: and when he came home he sente, and called for his frendes, and Zares his wife: and Haman tolde them of the glorye of his richesse, and the multitude of his childzen, and all together howe the kinge had promoted him so greatly, and howe that he had set him aboue the princes and seruauntes of the kinge. Haman saide moreouer: Yea, and Esther the queene did let no man come in with the kinge vnto the banket, that she had prepared, excepte me. And to morowe am I bidden vnto her also with the kinge. But in all this am I not satisfied as longe as I see Mardocheus the Iewe sitting at the kinges gate. Then saide Zares his wife, and all his frendes vnto him: Let them make a galowes of fiftye cubites hye, and to morowe speake thou vnto the kinge, that Mardocheus may be hanged theron, and go thou in merily with the kinge vnto the bankette. And Haman was well content withall, and caused the galowes to be made.

The. vi. Chapter.

THe same nighte could not the kinge sleepe, and he commaunded to bringe the Chronicles and storyes: which when they were red before the Kinge, they happened on the place, where it was written, howe Mardocheus had tolde that Esth. 2
Bigthana and Theres, the Kinges two chamberlaines (which kepte the thresholdes) sought to laye handes on king Ahasuerus. And the kinge saide: What worshipp and good haue we don to Mardocheus therfore? Then saide the kinges seruauntes that ministred vnto him: there is nothing at all done for him. And the king said: who is in the court? for Haman was gone into the court without before the kinges house, that he might speake vnto the king to hang Mardocheus on ỹ tree (that he had prepared for him.) And the kings seruants said vnto him: behold, Haman standeth without in the courte. And the kinge saide: Let him come in. And when Haman came in, the king saide vnto him: What shalbe done vnto the man whom the Kinge wold faine bring vnto worshipp? Haman thought in his hert: whom desireth the king to bring vnto worshipp, more then me? And Haman answered the king: Let the mā whom the kinge

pleaseth to bringe vnto worshipp, be brought hither, that he may be arayde with the royall garmentes, whiche the kinge vseth to weare: and the horse that the kinge rideth vpon, and that the crowne royall maye be sette vpon his head. And let this rayment and horse be deliuered vnto the hande of one of the kinges princes, that he may araye the man withall (whom the king is disposed to bringe to honour) and carry him vppon the horse thorow the strete of the citie, and proclaime before him: thus shal it be done to the man, whom the king pleaseth to bringe to honour. And the kinge sayde: Make hast, and take as thou hast said: The rayment and the horse, and do euen so vnto Mardocheus the Iewe, that sitteth before the kinges gate: and let nothing fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought him on horsebacke thorowe the streete of the citie, and proclaymed before him: Euen this shall it be done vnto the man whō the king is disposed to honour. And Mardocheus came againe to the kinges gate: but Haman gate him home in all the haste mourning bare headed, and tolde Zares his wife, and all his frendes, euery thing that had happened him. Then saide his wise men, and Zares his wyfe vnto him: If it be Mardocheus of the seede of the Iewes, before whom thou haste begon to fall thou shalt not preuayle against him. And while they were yet talking with him, came the kinges chamberlaynes, and caused Haman to make haste, to come vnto the banket that Esther had prepared.

The. vij. Chapter.

AND the king & Hamā came in to the banket that quene Esther had prepared: and the king said vnto Esther on the seconde daye at the bankette of wyne: what is thy petition (queene Esther) that it may bee geuen thee? And what desyrest thou? Yea, aske euen halfe the empire, and it shall be done. And Esther the Quene answered and saide: If I haue found grace in thy sight (o king) and if it please the king, then graunt me my life at my desyre and my people, for my petitions sake: for we are solde, I and my people, to be destroyed, to be slayne, and to perishe. And would God that we were sold to be bondmen and bondwomen, then wold I holde my tongue. For the enemie pondreth not the kings harme. Then king Ahasuerus answered, and saide vnto queene Esther: who is he? And where is he, that dare presume in his minde to do after that maner? And Esther sayd: the enemy and aduersary is this wicked Haman. Haman was exceadingly afrayde before the kinge and the queene. And the kinge arose from the banket, and from the wyne, in his displeasure, and wente into the palace garden. And Haman stode vp, and besought queene Esther for his lyfe, for he sawe that there was mischefe prepared for him of the kinge all ready. And when the kinge came agayne out of the palace garden, into the place where they dranke wyne: Haman had laied him vppon the bed, that Esther sate vppon: Then sayde the king: will he force the Quene also before me in the house? Assoone as that worde went out of the kinges mouthe, they couered Hamans face, And Harbona one of ỹ chamberlains that stode before the kinge, sayde: Behold, ther standeth a galous in Hamās house, fifty cubites hye, which he had made for Mardocheus, ỹ spake good for the king. The king said hang him thereon. So they hanged Haman on the galowes, that he hadde made for Mardocheus. Then was the kinges wrath pacified.

The. viij. Chapter.

THe same day did king Ahasuerus geue the house of Haman the Iewes enemie, vnto quene Esther. And Mardocheus cam before the king: for Esther told how that he belōged vnto her. And the king put of his finger ring, which he had take frō Haman, & gaue it vnto Mardocheus.

And

And Esther sette Mardocheus ouer the house of Hamã. And Esther spake yet moze before the king, & fell downe at his feete weeping, and besought him that he would put away the wickednesse of Haman the Hagagite, and his deuise that he had ymagined against the Iewes. And the king (according to the maner) healde out the golden scepter toward Esther, (wher by was declared a token of graciousnesse. Then rose Esther, and stoode before the king, and sayde: if it please the king, and if I haue founde grace in his sight, and if it be acceptable before the king, then let it be written, that the letters of the deuice of Haman, the sonne of Hamadatha the Agagite may be called agayne, whiche letters he wrote to destroye the Iewes, which are in all the kinges landes. For how can I suffer and see the euill that shall happen vnto my people? Or howe can I looke vpon the destruction of my kinredde. And the king Ahasuerus saide vnto Queene Esther, & to Mardocheus the Iewe: Beholde, I haue geuen Esther, the house of Haman, whom they haue hanged vppon a tree, because he layde hande vppon the Iewes. Wzite ye also for the Iewes, as it liketh you, in the kinges name, and seale it with the kinges ringe, for the wzitinges that were wzitten in the kings name, and sealed with the kinges ring, durst no man disanull. Then were the kinges Scribes called at the same time, euen in the third moneth, that is the moneth Siuan, on the thze & twentith day. And it was wzitten (accozding to all as Mardocheus commanded) vnto the Iewes, and to the princes, to the debities and captaynes in the lands, which are from India vnto Ethiopia, namely an C. and seuen and twenty landes vnto euery one, accozding to the wziting thereof, and vnto euery people after their speche, and to the Iewes accozding to their wziting and language. And he wzote in the king Ahasuerus name, and sealed it with the kinges ringe. And by postes that rode vpon hozses and swift yong mules sente he the wzitinges, wherein the king graunted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand foz their life, and foz to roote out, to slaye, and to destroy all the power of the people and land that would trouble them, with childzen and women, and to spoile their good vpon one day, in all the landes of king Ahasuerus, namely vpon the thirteenth day of the xij. month, which is the month Ader. The sum of the wziting was, howe there shoulde be a commaundement geuen in all landes, and published among all people, and that the Iewes shoulde be ready against that day, and to auenge them selues on their enemies. And so the postes that rode vpon the swift hozses and mules, made haste with all speede, to execute the kinges wozde, and the commaundement was deuised in Susan the chefe Citie. And Mardocheus went out (from the place, and) from the kinge in royal apparel, of yelow and white, and with a great crowne of Gold, being arayed with a garment of silke and purple, and the city of Susan retoyced and was gladde: and vnto the Iewes there was come (a newe) lyght and gladnesse, toy and wozshyp. In all landes and Cities into what places soeuer the kinges wozde and commaundement reached, there was ioye and mirth, prosperitie and good daies among the Iewes, in so muche that many of the people in the land became of the Iewes belefe, and the feare of the Iewes came vpon them.

B

C

May.

D

Febr.

The. ix. Chapter.

IN the twelueth monthe, that is the monthe Ader, vpon the thirtenth daye of the same, when the kinges wozde and commaundement should be done, euen vppon the same daye that the ennemies should haue destroyed the Iewes to haue oppressed them, it turned contrary wise, euen that the Iewes shoulde subdue their

E

enmes

enemies. For then gathered the Iewes together in their cities within all the landes of king Ahasuerus, to lay hande on suche as would do them euill, and no man coulde withstande them, for the feare of them was come ouer al people, and al the rulers in the landes, and princes & debities, and officers of the kinge promoted the Iewes, for the feare of Mardocheus cam vpon them. For Mardocheus was great in the kinges house, and the report of him was noysed in all landes, B howe he encreased and grewe. Thus the Iewes smote all theyr enemies with a sore slaughter, and slue and destroyed, did after their will vnto such as wer their aduersaries. And at Susan the chef citie slew the Iewes, and destroyed fyue hundred men, and slue Pharsandatha, Dalphon, Aphatha, Phozatha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, and Waizatha, the ten sonnes of Haman, the sonnes of Hamadatha the enemie of the Iewes: but on his goodes they layed no hands. At the same time was the king C certified of the number of those that were slayne in the Citie of Susan. And the king said vnto quene Esther: The Iewes haue slayne and destroied fyue hundred men in the citie of Susan, and the ten sonnes of Haman. What haue they doone thinkest thou in other landes of the Kinge? And what is thy petition, that it maye be geuen thee? or what requirest thou moze to be doone? Esther aunswered: If it please the kinge, let hym suffer the Iewes to mozowe also to do accozdinge vnto this dayes commaundement, that they may hange Hamans ten sons vpon the tree. And the kinge charged to do so: and the commaundement was deuised at Susan, and they hanged Hamans ten sonnes. For the Iewes that were in Susam gathered theym selues together vpon the fouretenth day of the monthe Adar, and slue three hundred men at Susan, but on theyr goodes they layed no handes. As for the other Iewes that were in the kinges landes, they cam together, and stode for their liues that they might haue rest from their enemies, & slue of their enemies fyue and seuenty thousande: howbeit they layed no handes on their goods. This D they did on the thirteenth day of ỹ moneth Adar, and on the .xiiij. day of the same moneth rested they, whiche day they helde with feasting and gladnes. But the Iewes that were at Susan cam together both on the .xiij. day, and on the .xiiij. and on the .xv. day of the same they rested, & held that day with feasting & gladnes. And therefore the Iewes that dwelt in the vilages and vnwalled townes held the .xiiij. day of the month Adar, with gladnes and feasting, & kept holy day, & euery one sent giftes vnto another. And Mardocheus wrote these acts, and sent the writinges vnto all the Iewes, that were in all the lands of king Ahasuerus, both nye and far, that they should make a lawe among them selues, and hold the .xiiij. & .xv. day of the month Adar, as the days wherin the Iewes cam to rest from theyr enemies, and as a month wherin their paine was turned to ioye, & their sorow into an holy day: and that in those days they shold E make feastes and gladnes, and one to sende giftes vnto another, and to distribute vnto ỹ poze. And the Iewes wer content with it that they had begon to do, & that Mardocheus wrote vnto them: howe that Haman the son of Hamadatha al the Iewes enemie, had deuised against the Iewes, howe he might destroye them, and caused to cast Phur (that is a lotte) for to putte theym in feare, and to bringe theym to nought: And howe Esther went and spake to the kinge, that throughe letters his wicked deuise (which he ymagined against the Iewes) might be turned vpon his owne head: and howe he and his sonnes were hanged on the tree. For the which cause they called this day Phurim, because of the name of the lotte, and because of all the woordes of this writing, and what they them selues had sene, and what had happened vnto them.

F And the Jewes set it vp, and tooke it vpon them and their sede, and vpon al suche as ioyned them selues vnto thē, that they would not misse but obserue these two dayes yerely, accordyng as they wer wryten and appointed, how that these daies are not to be forgottē, but to be kept of chyldren childzen amonge all kynreds in all landes and cities they are the dayes of Phurim, whiche are not to be ouerslipt among the Jewes, and the memorial of them ought not to perishe from their sede. And queene Esther, the daughter of Abihail, and Mardocheus the Jewe wrote with al auctoritie (to confirme this second wryting of Phurim) and sent the letters vnto all the Jewes in the hundred and seuen & twenty lands of the empire of Ahasuerus, with frendly and faithfull wordes, to confirme these daies of Phurim, in their time appointed, accordyng as Mardocheus the Jew, and Esther the quene
G hadde appoynted theym. And they bounde their soule and their sede to fastynge and prayer. And Esther stablished the wordes of these lottes, as it is wryttē in the booke. And the king Ahasuerus layde this Tribute vpon the lande, and vpon the Iles of the sea. And all that he dyde by his power and auctho:itie, and the great worshippe of Mardocheus, whiche the kynge gaue him, bee they not wryttē in the Chronicles of the kinges of Media and Persia? For Mardocheus the Jewe, was the second nexte vnto kinge Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, as one that seeketh the wealthe of hys people, and speaketh the best for all his sede.

The ende of the Booke of Esther.

The booke of Job.

The fyrst Chapter.

IN the lande of Hus there was a man, whose name was Job: and the same was a perfecte and iuste man, suche a one as feared God, and eschueth euill. And he hadde seuen sonnes, and three daughters. * His substance also was seuen M. sheepe, and three M. Camels, fyue C. yoke of Oxen, and fyue C. she asses, and a very great housholde, so that he was one of the most principall men among all them of the East countrey. And his sonnes went and made bankets: one day in one house, another day in another, and sente for their three sisters to eate and drynk with them. And it fortuned, that when they had passed ouer the tyme of theyr banketting rounde about, Job sente for them, and sanctified them, and gat vp early, and offred for euery one a burntoffring. For Job said: lest peraduēture my sonnes haue done some offence, and haue bene vnthankful to god in their hertes. Thus did Job euery day. And vpon a daye * when the childzen of God came and stode before the Lord, it fortuned, that Sathan came also among them. And the Lord sayde vnto Sathan. From whens comest thou? Sathan answered the Lord and saide: * I haue gone about the land, and walked thorow it. B And the Lord said vnto Sathan: hast thou not considered my seruaunt Job howe that there is none like him in the land: a perfect and a iust man, such a one as feareth God, and eschueth euill? Sathan answered and said vnto the Lord: Doeth Job feare God for nought * hast thou not preserued him, and his house, and all that he hath on euery syde? Thou haste blessed the workes of his handes, and his possession is encreased in the lande. But laye thine hande nowe vpon him (a litle)

A Ge. 22.d

Job. 1.3

Job. 2.1

1 pet. 5.f

Eccl 1 tim

Job.

little) and touche all that he hath, and he shall curse thee to thy face. And the Lord said vnto Satan: Lo, all that he hath, be in thy power: only vpon him self, see that thou lay not thine hande. And Sathan went foorth from the
C presence of the Lord. And vpon a certaine daye it fortuned, that his sonnes and daughters were eating and drinkinge wine in their eldest brothers house, and there came a messenger vnto Job, and said: While the oxen were a plowing, and the asses going in the pasture beside theym: The Sabees came violently, and toke them awaye: yea, they haue slain thy seruants with the edge of the swerd, and I only ran my waye to tell thee. While he was yet speaking, there came another, and said: The fyre of God is fallen from heauen, and hath brent vp al thy shepe and seruauntes, and consumed theim: and I onely ran my way to tell thee. And while he was yet speaking, ther came an other and said. The Caldees made three armies, and fell vpon the camels, and haue caried them awaye: yea and slaine thy seruantes with the sword: and I onely am gotten away to tel thee. And while he was yet speking, ther came another and said: Thy sonnes and thy daughters wer eating and drinking wine in their eldest brothers house, and beholde, there came a mightie great wind out of the south, and smote the fower corners of the
D house, which fell vpon thy children and they are dead: and I am gotten away alone to tell thee. Thē Job stode vp, and rent his clothes, and shaued his head: fel downe vpon the ground,
Eccl. 5.c worshipped, and said: * Naked came
1 Tim. 6.b I out of my mothers wombe, and naked shall I turne thither again. The Lord gaue, and the Lorde hath taken awaye, (euen as it hath pleased the Lorde, so it is come to passe.) Blessed
Job. 2.c. be the name of the Lord. * In al these thinges did Job not offend, nor murmured foolishely against God.

The .ij. Chapter.

AND the children of God came A
& stoode before the Lorde, and Sathan camme also amonge theim, and stoode before the Lorde. And the LORDE sayde vnto Sathan: Frome whence commest thou? Sathan aunswered the Lorde, and saide: I haue gone aboute the lande, and walked thorough it. And the LORDE saide vnto Sathan: Haste thou not considered my seruaunt Job? for there is none like him in all the lande. For he is a perfecte B
and a iuste man, suche a one as feareth God: and eschueth euill, & continueth still in his godlynesse. And thou monest me against him, that I shuld punishe him for naught. And Satan answered the Lorde and saide: Skinne for skinne: yea, a man wil geue al that euer hee hathe for his life. But laye thine hande nowe vppon him, and touch once his bone and flesh, and hee shall curse thee to thy face. And the Lorde said vnto Sathan: lo there hast thou him in thy power, but spare his life. So went Satan forth from the presence of the Lorde, and smote Job with meruailous sore biles, from the sole of his foote, vnto his crowne, so that he sat vpon the ground in the asshes, and scraped off the filth of his sores with a potsheard. Then saide his
C wife vnto him: * Doest thou continue Tob. 2. B
yet in thy perfectnes? curse GOD, Job. 4. D
and die. But Job sayde vnto her: Thou speakest like a foolish woman. Shall we receaue prosperitie at the hand of God, and not receaue aduersitye? * In all these thinges did not Job. 1. D
Job sinne with his lips. Now when Jobs frendes heard of all the trouble that happened vnto him, there came thre of them, euery one from his own place, namely Eliphas the Themanit Bildad the Suhite, and Sophad the Naamathit. And they wer agreed together to com to shew their cōpassion vppon him, and to comforte him. So when they lift vp their eyes a farre of they knew him not. Then they cried:
D and wepte, and euerye one of theym

rent his clothes, and sprinkled duste vpon their heades in the ayre. They sat them downe by him also vpon the ground seuen dayes, and seuen nightes. Neither was there anye of them that spake one worde to him, for they sawe that his paine was very great.

¶ The. iij. Chapter.

A After this opened Job his mouthe, and cursed his daye. And Job answered, and said: Lost be the day, wherin I was borne: and the nighte, in the whiche it was saide: there is a man childe conceaued. The same day be turned to darkenes, and not regarded of God from aboue: neither let him shine vpon it with light, but let it be stained with darkenesse, and the shadow of deth. Let the dimme cloude fall vpon it, and let it be lapped in with sorowe, on the daye tyme. Let the darke stormie ouercome that night: and let it not be ioined vnto the daies of the yere, nor counted in the monethes. Desolate be that night and without gladnesse: let theim that curse the daye, and that be readye to raise vp mourninge, geue it also their curse. Let the starres of that night be dimme through darkenesse of it. Let it loke for light, but let it see none, neyther the rising vp of the fayre morning, because it shut not vp the wõbe that bare me. For then should the sorowes haue bene hid from mine eyes.

B Alas. whype dyed I not in the birth? Jer. 10d Why did not I perishe as soone as I came oute of my mothers wombe? why set they me vpon their knees: why gaue they me sucke with their breastes? Then shoulde I nowe haue lyen still, I should haue slepte, & bene at reste, like as the kinges and lordes

C of the erth, which haue builded them selues special places. Or as the princes that haue had great substaunce of golde, and their houses full of siluer. Or why was not I hid, as a thinge borne out of time, either as yong childen, whiche neuer sawe the lighte? There must the wicked cease from their tiranny, and there suche as are ouer labored be at rest: there are those set out fre, which haue bene in prison, so that they heare nomore the voice of the oppressour. There are small and greate, and the seruaunte is free from his master. Wherefore is the light geuen to him that is in miserie? and life vnto them that haue heauye hearted? Which longe for death (and though it come not) woulde digge it out of hid D places, whiche also woulde be exceading glad, and reioice if they coulde finde their graue anye where. That should be ioy to that man whose way is hid, and God kepeth it backe from him. For my sighes come before I eate, and my rorynges fall out like the water. For the thing that I feared is come vpon me: and the thinge that I was afraide of, is happened vnto me. Was I not happy? Had I not quietnesse? Was I not in reste? And nowe commeth suche misery vpon me.

¶ The. iiij. Chapter.

And Eliphas the Themanite I aunswered, and saide: If wee begin to commen with thee, wilt thou be discontente. But who canne withholde him selfe from speakinge? Beholde, thou hast bene a chastener of many, and hast comforted the werye handes. Thy wordes haue set vppe those that were fallen: thou hast refreshed the weake knees. But nowe that the plage is come vpon thee, thou art grieued. Now that it hath touched thy self, thou art faint herted. Is not B this thy feare, thy stedfastnes, thy pa- Ecc. 4.j cience, & the perfectnes of thy waies? Job. 1.4 Consider (I pray thee) who euer perished being an innocent? Or when were the godly destroyed? For (as I haue proued by experience) they that plowe iniquitie, and sow wretched- Gala. j nesse, reape the same. With the blaste of God they perish, & with the breth of his nostreiles are they consumed awaye. The roaringe of the Lion, and the voice of the Lyon, and the teeth of the Lions whelpes are pulled oute. The Lion perisheth for lacke of praye, and the Lions whelpes

are

are scattered abroade. And vnto mee came the woorde secretelye, and mine eare hath receiued a little thereof. In the thoughts and visions of the night (when sleepe commeth on men) feare came vpon me, and dread, which made all my bones to shake. The winde passed by, before my presence, & made the heares of my flesh to stande vp. He stode there, and I knewe not his face, an ymage there was before mine eies, and in the stilnes herd I a voice:

Job.25a pſa.143a Ro.3.c. 1Pe.2.b

* Shall man be more iust then God? Or shall a man be purer then his maker? Beholde: He found no trueth in his seruauntes, and * in his aungelles there was folly. Howe much more in them that dwell in houses of clay, and whose foundation is but dust: which shall be consumed as it were with a Moth? They shalbe smitten from the morninge vnto the eueninge: yea, they shall perishe for euer, when no manne thinketh thereon. Is not their royaltie gone away with them, they shall dye truelye: and not in wisedome.

B

The.v. Chapter.

A

CRye (I praye thee) if happly there be any that will answer thee, and looke thou vpon anye of the holye men. As for the foolishe man, displeasure killeth him, and anger slayeth the ignoraunte. * I haue seene my selfe, when the foolishe was depe rooted, and sodenlye I cursed his habitation. His children were without prosperitie, and they were slaine in the gate, and there was no manne to deliuer them. * His haruest was eaten vp of the hungry, and the weaponed man spoiled it, and the thirstie dranke vp their laboure. It is not the erth that bringeth forth iniquitie, neither cōmeth sorow out of the ground, but man is borne vnto labour, like as the sparkes fly vp oute of the whote coales. But I will aske councell at the Lorde, and will talke with God: whiche doeth thinges that are vnsearcheable, and meruelles withoute number. * He geueth raine vppon the earth, and powreth water vppon the stretes, to * set vp them that be of low degree, and that those whiche are in heauynesse, may come to prosperitie. He destroieth ỹ deuises of the suttle, so that their hands are not able to performe any stedfast thinge. * He compasseth the wise in their owne craftinesse, and ouerthroweth the counceil of the wicked. In so muche that they runne into darkenesse by fayre daye, and * grope about them at the noone daye, like as in the night. He shall deliuer the poore from the sworde, and from the threatnings of the vngodly, and from the violence of the mightye. Hee is the hope of the poore, and the mouth of the wicked shalbe stopped. Beholde, * happy is the man, whom God punisheth: therefore refuse not thou the chastening of the almightye. For though he make a wound, he geueth a plaster: though hee smite, his hande maketh whole againe. He shall deliuer thee in sixe troubles, and in the seuenth, there shall no euill come to thee. In hunger, he shall saue thee from death: and when it is war, from the power of the sworde. Thou shalt be kept from the euill tonge, and whē trouble commeth, thou shalt not nede to feare. In destruction and dearthe thou shalte be mery, and * shalt not be afraide of the beastes of the erth. For the stones of the land shalbe confederate with thee, and the beastes of the feld shal geue thee peace. And thou shalt knowe that thy dwelling place shalbe in rest: and thou shalte go and beholde thy habitation, and shalte not sinne. Thou shalt se also, that thy sede shall encrease, and that thy posteritie shall be as the grasse vppon the earth. Thou shalte come also to thy graue in a faire age, like as when they take vp a corne sheafe in due season. Lo, this we our selues haue proued by experience, and euen thus it is. Hearken thou to it also, that thou maiest take hede to thy selfe.

1Cor.3.c C deu.28.b Heb.12a Apo.3.b Pro.3.b Oze.6.a D Psa.91a

The.vi. Chapter.

A

IOb aunswered also, and said: O that the displeasure which I haue, were truelye waied, and my punishmente layed in

Pſal.36. Deu.28 B deu.28.c Eccl.10b 1.Re.2.c

the balaunces together: for now is it heauier then the sande of the sea. And this is the cause, that my woordes are so sorowfull. For the arowes of the almightye are round about me, whose indignation hath dronke vp my spirite, and the terrible feares of God are
Amos. 3a set against me. • Doth the wilde Asse roare when he hath grasse? Or crieth the oxe when he hath foder ynough? Eat whiche is vnsauerye, shall it be eaten without salte, or is there anye taste in the white of an egge? The thinges that some time I might not away withall, are nowe my meat for verye sorowe. O that I might haue my desire, and that God wold graunt me the thing that I longe for. O that God woulde beginne and smite me: that he woulde let his hande go and
B take me cleane awaye. Then shoulde I haue some comforte: yea, I shoulde desire him in my paine, that he would not spare: for I will not be against the woordes of the holye one. For what power haue I to endure? And what is mine ende, that my soule might be patient? Is my strength the strength of stones? Or is my flesshe made of brasse? Is it not so, that there is in me no helpe: and that my substance is taken from me. He that is in tribulatiō ought to be cōforted of his neighbour, but the feare of the Lorde is cleane away. Mine owne brethren passe ouer by me as the water broke, & as the riuers of water do hastelye go awaye.
C But they that feare the hore frost, the snow shal fall vpon them. When their time commeth, they shalbe destroyed and perishe: when they be set on fire, they shalbe remoued out of their place for the pathes that they go in, are crooked: they haste after vaine things, and shall perishe. They turne them to the pathes of the man, and to the wayes of Saba, wherin they haue put their trust. Confounded are they that putte any confidence in theim. For when they come to obtaine the thinges that they loke for, they are brought to confusion. Euen so are ye also come vnto me: but nowe that ye see my misery, ye are afraid. Did I desire you to bringe vnto me, or to geue me anye of youre substaunce? To deliuer mee from the enemies hande, or to saue me from the hande of tyrauntes? Teach me, and I
D will holde my tonge: and when I do erre, shewe me wherin. How stedfast are the woordes of truth? And which of you can rebuke and reproue them? Doue yee take deliberation to checke mennes sayinges? and iudge a poore woorde in vaine? Ye fall vpon the fatherlesse, and go about to ouerthrowe youre owne frende. And therefore be contente, and looke nowe vppon me, and I will not lye before youre face. Turne (I praye you) be indifferente iudges, turne againe, and yee shall see mine vngiltynesse, whether there be anye vnrighteousnes in my tongue: or vaine woordes in my mouth.

¶ The .vij. Chapter.

HAth man anye certaine tyme
A vppon earthe? • Are not his Pſ.139
dayes also lyke the dayes of an hyred seruaunt? For like as a bonde seruaunt desireth the shadowe, and as an hirelinge wold faine haue an ende of his woorke: Euen so haue I laboured whole monethes long (but in vaine:) and many a care-
den. 21
full nighte haue I tolde. • When I
B layde me downe to sleepe, I sayde: O when shall I arise. Agayne I longed sooze for the nighte. And in the meane time am I ful of sorowes vntill the twylighte. My flesshe is clothed with wormes and duste of the earth, my skinne is withered and becomme horrible, • my dayes passe ouer Iob. 9.
more spedely, then a weuer can weue and. 24.
out of his web, and are gone or I am aware. Oh remember that my life is but a winde, and that mine eie shal no more see pleasures therof: yea, and that none other mans eye shall see me anye more. For yf thou fasten thine eye vpon me, I come to naught. The cloud is consumed and banished awaye, euen so hee that goeth downe to the graue shal come no more vp, nor turne againe into his house, neither shall his

his place knowe him any more. Therfore I will not spare my mouth, but will speake in the trouble of my spirite, and muse in the bitternesse of my minde. Am I a sea or a whale fyshe, that thou kepest me so in prison? Whē I saye: my bed shall comfort me I shal haue some refreshing by talking to
Dan.2.a my selfe vpon my couch. Then troudlest thou me with dreames, and makest me so afraide throughe visions, that my soule wysheth rather to perysshe and dye, then my bones to remayne. I can see no remedie, I shall liue no more. O spare me then, for my dayes are but vayne. What is man that thou hast him in suche reputation, and settest so much by him? Thou visitest him earlye, and euery daye, sodenly doest thou trye him. Why goest thou not fro me, nor lettest me alone, so lōg till I may swallowe downe my spittle? I haue offended, and what shal I
Ge.22.a do vnto thee, O thou preseruer of mē?
deu.8.a Why haste thou made me to stande in the waye, and am so heauy a burthen vnto my selfe? Why dost thou not forgeue me my sin? Wherfore takest thou not away my wickednesse? Beholde, now must I sleepe in the dust: and yf thou seekest me to morowe in the morning, I shall be gone.

¶ The. viij. Chapter.

THen aunswered Bildad the Suhite, and saide: Howe long wilt thou talke of suche thinges? How long shal thy mouth speake so proude wordes? Doeth God peruerte the thing that is lawefull? Or doth the almighty destroye the thing that is right? For seing that thy sonnes sinned against him, did not he punishe them for their wickednesse. If thou wouldest nowe resort vnto God betymes, and make thine humble prayer to the almightye, yf thou wouldest liue a pure and a godly lyfe, shold he not awake vp vnto thee immediatly, and geue thee the beauty of righteousnesse agayne: In so muche, that wherin soeuer thou haddest little afore, thou shouldest haue nowe greate
B aboundaunce. Enquire (I pray thee) of them that haue ben before thee, and searche diligently among their fa- Deu.23.
thers. For we are but of yesterdaye, Job.7.a
and consider not that our dayes vpon Psa.39.b
earth are but a very shadowe. Shall not they shewe thee, and tell thee, yea and gladly confesse the same? May a rishe be grene without moisture? Or may the grasse growe without water? No, but or euer it be shot foorthe, and or euer it be gathered, it withereth C
before any other herbe. Euen so goeth it with all them that forget God, and euen thus also shal the ypocrites hope come to naught. His confidence shall be destroyed, and his truste shall be a spiders webbe. He shal leane vpon his house, but it shall not stande: he shall holde him fast by it, yet shal it not endure. It is euen as a grene tree before the sunne, and shooteth forth the braunches in his gardeyne. It taketh many rootes by a well syde, in so muche that it is lyke an house of stones. D
But yf it be taken out of his place, euery man denieth it, saying: I knowe thee not. Lo thus is it with him, that reioyceth in his owne doinges: and as for other, they growe out of the earth. Beholde, God will not cast away a vertuous man, neyther will he helpe the vngodly. Thy mouthe shall be fyll with laughing, and thy lippes with gladnes. They also that hate thee shalbe confounded, and the dwelling of the vngodly shall come to naught.

¶ The. ix. Chapter.

IOB answered, and said: I know A
it is so of a truthe. For howe may a man (compared vnto God) be Ps.193.a
iustified? If he will argue with Job.49.a
him, there is not one amonge a thou- and.25.a
sand that can aunswere him. Concer- Rom.3.c
ning such as be wise of hert, or mighty in strengthe, who euer prospered that toke part against him? He translateth the mountains, or euer they be aware. It is he that ouerthroweth them in his wrath. He remoueth the earthe out of her place, that the pyllers thereof shake withall. He commaundeth the same, and it riseth not:

he closeth vp the starres, as it were vnder a signet. He himself alone spreadeth out the heauens, and goeth vpon the waues of the sea. He maketh the
Amos. 8 waynes of heauen, the Orion, • the seuen starres, and the secret places of
B the south. He doth great thinges, such as are vnsearchable: yea, and wonders without number. Lo, when he goeth ouer by me, I shall not see him. And when he departeth by me, I shall not looke vpon him, I shall not perceyue him: If he be hasty to take any thing away, who will make him restore it agayne? Or who will say vnto him,
Eccl. 8.a • what doest thou? He is God, whose
Ier. 10 wrath no man may withstande: but the proudest of all must stoupe vnder him. Howe should I then answere him? Or what woorde shoulde I fynde out against him? Yea, thoughe I were righteous, yet might I not geue him one woord again: but mekely submit my self to him as my iudge. If I had called vpon him, and he had answered me: yet would I not beleue that he heard my voyce: he troubleth me so with the tempeste, and woundeth me out of measure, without a cause. He will not let my spirite be in rest, but filleth me with bitternes. If men will speake of strength, lo, he is stronge: yf men will speake of righteousnes, who dare be my recorde? yf I will iustify my self, raine owne mouth shall condemne me. If I will put forth my self for a perfect man, he
C shall proue me a wicked doer. For thoughe I be an innocente, and my conscience cleare: yet am I weary of my lyfe. One thing it is, and therfore I saide: He destroyeth both the ryghteous and vngodly. And though he slea sodenly with the scourge: yet will he laughe at the punishment of the innocent. As for the worlde, it is geuen ouer into the hande of the wicked, and he shall couer the faces of the iudges therof: Is it not so? wher
Iob. 7.a is there any, but he is such one? • My dayes are more swift then a runner: they are gone, and haue seene no good thing, they are passed away as the shippes that be good vnder sayle, and as the Egle that flyeth to the pray. Whē I am purposed to forget my complaynynge, to leaue of fro my wrathe, and to comfort my self, then am I afrayd of all my sorowes: for I knowe, that thou wilt not iudge me innocent: If I be then a wicked doer, why laboure D I in vaine? If I wash my self with snowe water, and make mine handes neuer so cleane at the well: yet shalte thou dippe me in the myre, and myne owne clothes shall defile me. For he that I must geue aunswere vnto, and with whom I go to the law, is not a man as I am. Neither is there any daysman to lay his hand betwene vs. Let him take his rodde away fro me: yea, let him make me no more afrayde of him, and then shall I aunswere him without any feare, For as long as it is thus, I can make no answere.

The. x. Chapter.

I greueth my soule to liue. I will make my complaint, & will speake out the very heauines of my soule. I will saye vnto God: O do not condemne me, but shewe me the cause, wherefore thou contendest soo with me? Thinkest thou it well done to oppresse me, to caste me of, being the workes (of thy handes) and to mayntayne the counsell of the vngodly? hast thou fleshely eyes: or doest thou loke as a man loketh? Or are thy dayes as the dayes of man, and the yeres as mans yeres? that thou makest suche inquisition for my wickednes, and searchest out my sinne? where (as notwithstandinge) thou knowest, that I am no wicked per-B son, and that • there is no man able to Deu. 32
deliuer me out of thine hande. • Thy • Gen. 1
handes haue made me, and fashioned me altogether rounde aboute: wilte thou then destroy me sodenly? O remember (I beseche thee) howe that thou madest me of the moulde of the earthe, and shalt bring me into dust agayne. Hast thou not tourned me as it were mylke, and tourned me to
curds

cruddes lyke cheese. Thou haste co-
uered me with skinne and flesshe, and
ioyned me together with bones and
C sinewes. Thou haste graunted me
lyfe, and doone me good, and the di-
ligent heede that thou tookest vpon
me, hath preserued my spirite. Thou
hast hid these thinges in thine hert. I
am sure, that thou remembrest this
thing. If I did sinne, thou haddest
an eye vnto me, and shalt not declare
me innocent because of myne offence.
If I haue done wickedly, wo is me
therfore. If I haue done righteouslie
yet dare I not lift vp my head: so full
am I of confusion, and see mine owne
miserie. Thou huntest me out (being
in heauines) as it were a lyon, and
troublest me out of measure. Thou
bringest fresh witnes against me, and
thy wrathe increasest thou vpon me:
very many are the plagues that I am
Job. 5.b in. • Wherfore hast thou brought me
out of my mothers wombe? O that
D I had perished, and that no eye had
seene me. If they had caried me to my
graue as soone as I was borne, then
should I be nowe as though I had
neuer ben. Are not my daies few? Let
him then leaue of fro me, and let me
alone, that I may ease my selfe a little
afore I go thither, from whence I
shal not turne againe, euen to the land
of darkenes and shadow of death: yea
into the darke cloudy land and deadly
shadowe, wheras is no order, but ter-
rible feare as in the darkenesse.

¶ The. xi. Chapter.

1 THen aunswered Sophar the
Naamathite, and saide: Should
not he that maketh many wor-
des, be aunswered? Should he that
babbleth much be commended therin?
Should men geue eare vnto thee on-
ly? Thou wilte laughe other men to
scorne, and shal no body mocke thee a-
gayne? Wilt thou say vnto God: The
thinge that I take in hande is per-
fect, and I am cleane in thy sight? O
B that God would speake, and open his
lippes against thee, that he might
shewe thee (out of his secret wisdom)
why he rewarded thee double as he
was appointed to do: then shouldest
thou knowe, that God hath forgotten
thee because of thy sinne. Arte thou
able to finde out the secrets of God?
Or wilt thou attayne to the perfect-
nesse of the almighty? He is hier then
heauen, what art thou able to do? De-
per then the hell, howe wilte thou
then knowe him? His length exces-
deth the length of the earthe, and his
breadth the bredth of the sea. Though
he turne all thinges vpsyde downe,
close them in, gather them together,
who will turne him from his pur-
pose? (Or who may saye vnto him,
why doest thou soo?) • For it is he 1.re.16.b
that knoweth the vanitie of men: he Jer.9.b
seeth their wickednesse also, shoulde Psal.7.c
he not then consider it? A vayne body Rom.8.c
exalteth him selfe, and a man newe
borne is lyke a wilde asses colte. If C
thou haddest nowe a right herte, and
lyftedst vppe thyne handes towarde
him: if thou wouldest put away the
wickednes which thou hast in hand,
so that no vngodlynesse dwell in thy
house: then mightest thou lyfte vp
thy face without shame, and then
shouldest thou be sure, and haue no
neede to feare. Then shouldest thou
forget the miserye, and thinke no
more vpon it, then vpon the waters
that turne by. Then shoulde the resi-
due of thy life be as cleare as the none
daye, and springe forthe as the mor-
nyng. Then mightest thou haue com-
forte, in the hope that thou haste: and
sleepe quietlye, when thou arte buri-
ed. Then shouldest thou take thy rest,
and no man make thee afrayde: yea
many one should set much by thee. As
for the eyes of the vngodly they shalbe
consumed, and not escape, their hope
shalbe misery and sorow of mind.

¶ The. xij. Chapter.

SO Job answered, and said: The A
(no doubt) ye are the men alone,
and wisdome shall perishe with
you. But I haue vnderstanding as
well as ye, and am no lesse then ye.
Yea, who knoweth not these things?
Thus he that calleth vpon God, and
whom

whom God heareth, is mocked of his neighboure: the godly and innocent man is laughed to scorne, Godlynesse is a light despised in the hertes of the ryche, and is set for them to stumble vpon. The houses of robbers are in wealth and prosperitie: and they that maliciously medle against God, dwel without care, in those thinges that
B God hath geuen rychely, with his hande. Aske the cattell, and they shall enfourme thee: the foules of the ayre and they shal tel thee. Or the encrease of the earth, and it shall shewe thee.
Or the fyshes of the sea, and they shal
Sapi.3 a certifie thee. • What is he, but he knoweth that the hand of the Lord made
Job.34b all these? • In whose hande is the soule of euery liuing thinge, and the
Job.32b breath of the flesh of all men. • Haue not the eares pleasure in hearing, and the mouthe in tasting the thing that it eateth? Among olde persons there is wisdome, and in age is vnderstandinge. Yea, with God is wisedome and strength, it is he that hath counsell and forknowlede. Behold, If he breake downe a thing, who can set it vp againe? If he shut a thinge, who
Esa.22.f will open it? Behold, • if he with-
Apoc.3.b holde the waters, they drye vp. If he let them go, they destroye the earth. With him is strength and wisedome, he knoweth bothe the disceauer, and him that is disceaued. He caryeth away the wyse man as it wer a spoyle, and bringeth the iudges out of their wittes. He taketh awaye the subiection of the people from their kinges: and girdeth their loynes with a band. He leadeth away the great men into captiuitie, and turneth the mightye
C vpside downe. • He taketh the veritie
2.pa.18 e from out of the mouth, and disapoin-
Eze.14.a teth the aged of their reason. He poureth the confusion vpon princes, and confoundeth them that haue bene oppressed. Loke • what lieth hid in dark
Luk.12a nesse, he declareth it openlye: and the
Mar.10 very shadowe of death bringeth he to light. He both increaseth the people, and destroyeth them. He maketh them to multiplie, and driueth them away. He chaungeth the hertes of them that rule the people of the earth, and disapoynteth them, so that they go wandring out of the way, and grope in the darke without light: he maketh them also to stacker to and fro like dronken men.

The.xiii.Chapter.

LO, all this haue I seene with
A mine eye, heard with mine eare and vnderstande it. Loke what ye knowe, that same do I knowe also: neyther am I inferiour vnto you. Neuertheless, I talke with the almightye, and my desyre is to commen with God. As for you, ye are worke-masters of lyes, & vnprofitable • physi-
Pro.17b tions altogether. Wolde God ye kept your tongue, for then might ye be taken for wyse men. Nowe heare my chydyng, and ponder the sentence of my lippes. Do ye speake iniquitie
B against God, and talke against him with disceate? Will ye not accept the person of him? Or will ye contende with God? Shall that helpe you when he calleth you to reckeninge? For as one man mocketh an other, so do ye mocke him. He shall punishe you, and reproue you, yf ye do secretly accepte any person. Shall he not make you afrayed, when he sheweth him selfe? Shall not his terrible feare fall vpon you? your remembraunce is lyke vnto a sparke, and your bodyes lyke the claye. Holde your tongues,
C for my sake, that I also may speake, and my sorow shal be the lesse. Wherfore do I beare my flesh in my teeth,
Iud.12 • and put my soule in my handes? Lo,
Ps.119b thoughe he slaye me, yet will I put
• pla.32b my truste in him. But • I will reproue mine owne waies in his sight, he shall make me whole: and there maye no ypocrite come before him. Heare my woordes, and ponder my sayinges with your eares. Beholde, now haue I prepared my iudgement: and knowe that I shalbe found righteouse. What is he that will go to law with me? (Let him come) that I may nowe holde my tongue and dye.

Neuer-

Neuertheles, graunt me two things and then will I not hide my self from
D thee. Withdraw thine hand from me, and let not the fearefull dreade of thee make me afraid. And then call me, and I will answere: or els let me speake, and geue thou me an aunswere. How many are my misdeedes and sinnes? Let me knowe my transgressions and offences? Wherefore hydest thou thy face, and holdest me for thine enemye? Wilt thou be so cruel and extreme vnto a fleing leafe, and folow vppon dry stubble? for thou layest sharpelye to my charge, and punishest me for the
Pl. 25. d sinnes of my youth. * Thou puttest
Job. 34. my fete also in the stockes, and lookest narrowly vnto all my pathes, & markest the steps of my feete, where as I (notwithstãding) must consume like as a fowle carrion, and as a cloathe that is motheaten.

The .xiiij. Chapter.

A MAn that is borne of woman, hath but a short time to liue, and is full of miserie. He cõmeth vp, and is cutte downe like a Flower, and flyeth, as it were a shadowe, and neuer continueth in one state. Doest thou open thyne eyes vpon such a one, and bringest me in thy iudgement? Who can make it cleane, that commeth of an vncleane
Job. 7. a thing? No body. * The daies of man
and. 9. c. surely are determined, the number of his Monethes are only knowen vnto thee. Thou haste appointed him his bõudes, which he can not go beyond. Go from him, that he may rest (a little) vntill his daye come: whiche hee looketh for, like as an hirelinge doth.
If a tree be cut downe, there is some
B hope yet, that it will spryte, and shote forth the branches again. For though the roote of it be waxen olde, and the stock therof be dead in the ground, yet when it getteth the scent of water, it will budde, and bring foorth bowes, like as a tre that is plãted. But as for man, when he is dead, perished, and consumed awaye, what becommeth of him? The floods when they be dried vp: and the riuers, when they be emptie, are filled againe, through the flowinge of waters of the sea: but when man sleepeth, he riseth not againe (of his owne strength) * vntill the hea- Esa. 51
uen perishe: he shall not wake vp, nor 1. pet. 3.
C ryse out of his sleepe. O that thou wouldest kepe me, and hide me in the Hell, vntill thy wrathe were stilled: and to appointe me a time, wherein thou mightest remember me. Maye a deade man liue againe? * All the Ge. 47. h
dayes of my life will I waite still, till my chaunging shall come. Thou shalt call me, and I shall answer thee, Pl. 138.
* despise not thou the worke of thine D owne handes. For nowe thou numbrest all my goinges, yet be not thou to extreme vpon my sinnes. My iniquitie is sealed vp, as it were in a bag, but be mercyfull vnto my wickednes. The mountaines fall awaye at the last, the rockes are remoued oute of their place, the waters pearce through the very stones by little and little, the fludes washe awaye the grauell and earth. And destroyest thou the hope of man? Thou preuailest still against him, so that he passeth awaye: thou chaungest his estate, and puttest him from thee. And whether his children come to worship or no, he can not tell. And yf they be men of lowe degre, he knoweth not. Whyle he liueth, his flesshe must haue trauaile, and while the soule is in him, he must be in sorowe.

The .xv. Chapter.

THen aunswered Eliphas the
A Themanit, & said: Shal a wise mans answer be the science of the wind, and fill any mans bealy, as it were with the winde of the East? Shall he reprone with a woord, that is nothing worthe: and speake the thinges, which canne doo no good? As for shame, thou haste sette it aside, els wouldest thou not make so many wordes before god, but thy wickednes teacheth thy mouthe, and so thou haste chosen thee a craftie tonge. Thine owne mouth condemneth thee and not I: yea, thine owne lippes

shape

shape an aunswere against thee. Arte thou the first mā that euer was bozn? Oz wast thou made before the hils? haste thou heardo the secrete councell of God that all wisdome is to litle foz
B thee? what knowest thou that wee knowe not? And what vnderstandest thou, but we can the same? with vs are both olde and aged men: yea, suche as haue liued longer then thy father. Thinkest thou it a small thing of the consolations of God? with thee is a lying wozde. Whye doeth thine heart so bewitch thee. And wherefoze winkeste thou with thine eyes, that thy mind is so pufft vp against God, and lettest suche woozdes go oute of thy mouth? What is man that he shoulde be cleane? what hath hee (whiche is bozne of a woman) wherby he might
Iob.3.b be righteous? Beholde, he doth not
2 Pe.2.b trust his sainctes: yea, the verye heauens are not cleane in his sight. Howe much moze then an abhominable and vile man, whiche dzinketh wickednes like water? I will tel thee, heare me: and I wil shew thee that I haue sene: which wise men haue tolde, and hath not bene hid from their fathers, vnto whom onely the earth was geuen, and no straunger went amonge
Gen.4.d them. The vngodly sozoweth all the
C dayes of his life, as it were a woman with a child, and the number of a tyrauntes yeres is vnknowen. A fearefull sounde is euer in his eares, and whē it is peace, yet fereth he destruction. He beleueth neuer to be deliuered out of darkenesse, foz the sweard is alwaye before his eyes. When hee goeth fozth to get his liuinge, he seeth plainelye, that the day of darkenesse is at hande. Sozowe and carefulnesse will make him afraide, and compasse him rounde about like as it were a kinge, with his hoste readye to the battaile. Foz he hath stretched oute his hande against God, and armed him selfe against the almightye. He runneth proudly vpon him, and with a stiffe necke fighteth he against him, where as he couereth his face with fatnesse, and maketh his body well lykinge. Therefoze shall his dwe liuinge be in desolate Cities, and in houses which no man inhabiteth, but are become heapes of stones. He shall not be
D riche, neyther shall his substaunce continue noz encrease vpon the earth. He shall neuer come out of darknesse, the flame shall dzye vp his dzaunches with the blaste of the mouth of God, shall he be taken awaye. He beleueth not that he is in vanitie, and yet he is out of the waye, and vanitie shall be his recompence. He shall perish afoze his time be wozne out, & his dzaunch shall not be greene. He shalbe plucked off as an vntimely grape frō the vine, and shall let his floure fall as the oline doeth. Foz the congregation of ypocrites shalbe desolate and vnfruitful, and the fire shall consume the houses of such as are gredy to receue giftes.
He conceaueth trauaile, and beareth Psal.7.d
vanitie, and their body dzingeth fozth Esa.59.d
disceate.

¶ The .xvi. Chapter.

IOb aunswered, and sayde: I haue ofte tymes hearde suche I thinges. Miserable geuers of comfoztes are yee, all the sozte of you. Shall not vaine woozdes come yet to an ende? Oz haste thou yet anye moze to saye? I could speake, as ye do also But wold God that your soule were in my soules steade: then shoulde I heape vp woozdes against you, and shake my heade at you. I should comfozte you with my mouth, and release your paine with the talkinge of my lippes. (But what shall I do) Foz all my woozdes my sozowe will not cease, and though I holde my tongue, yet will it not departe from mee. But nowe that GOD hath sente mee aduersitie, thou haste troubled all my congregation. And that thou haste filled me with wzinkles, my leanesse is recozde, and my leannesse ryseth vp against me, and beareth witnesse against me. He is angrye at me, he hateth me, and gnasheth vpon me with his teeth. Mine enemy skoureth vpon me with his eyes. They haue opened their mouthes wide vpon me,

smit

1.rt.22.d Mar. 14 and smiten me vpon the cheeke despitefully, they gather them selues together against me. God hath put me in peace with the vngodly, and delyuered me into the hãds of the wicked. I was in welth, but he hath brought me to naughte. He hath taken me by the necke, he hath rent me, and set me as a marke for him selfe. His archers compasse me rouud about: hee woundeth my loynes, & doeth not spare. My bowels hath he poured vpon ỹ groũd He hath geuen me one wound vppon an other, and is fallen vpon me, like a giant. I haue sowed a sackcloth vpon my skin, and lye with my heare in the dust. My face is swolne with weeping, & in mine eies is the shadow of death. Howbeit, there is no wickednesse in my handes, but my prayer is D cleane. O earthe, couer not thou my blood, and let my crying find no rome. For lo, my witnesse is in heauen: and he that knoweth me, is aboue in the height. My frendes geue me manye wordes to scorne: and mine eye poureth out teares vnto God. O that a body myght pleate with God, as one man doth with an other: yet the number of my yeares is come, and the way that I muste goe, is at hande, from whence I shall not turne againe.

¶ The. xvij. Chapter.

MY breath stinketh, my dayes are shortened. I am harde at dethes doore. Froward men are with me, & mine eie must continue in the bitternesse of theim. O deliuer me, and looke out one to be my suertye in thy sighte: what is he that knoweth who will promisse for me? For thou hast withholden their hertes from vnderstanding: therefore shalt thou not set (them) vppon hye. B He promiseth his frendes part of his good, but his owne children spend it. He hath made me as it were a biword of the people, where as afore I was their iape. Mine eie is dimme for verye heauynesse, and all my strength is become like a shadow. Vertuous men therfore shall well consider this, & the innocent shal take part against the hypocrite. The righteous also will kepe his way, and he that hath cleane handes, will euer bee stronger and stronger. As for you, turne you, & get you hence (I praye you) seing I can not finde one wise man among you: My dayes are past, and my counsailes and thoughtes of my heart are banished away, chaunging the night into daye, D and the light into darkenes. Though I tary neuer so muche, yet the graue is my house, and I haue made my bed in the darke. I call corruption my father, and the wormes call I my mother and my sister. What helpeth then my long tarrying? Or who hath considered the thing, that I loke for. All that I haue, shall go downe into the pit, and lye with me in the dust.

¶ The. xviij. Chapter.

THen aunswered Baldad the B Suhite, and saide: when will ye make an end of your woordes? Marke well, and then we will speake. Wherefore are we counted as braستes, and reputed so vile in youre sight? He destroyeth him selfe with his anger. Shall the earth be forsaken, or any stone remoued out of his place, because of thee. Yea, the lighte of the vngodly shalbe put out, and the B sparke of his fire shal not burne. The light shalbe darke in his dwellinge, and his candle shalbe put oute with him. His presumptuous goinges are kept in, and his owne counsaile shall cast him downe. For his feete are taken as it were in the net, and he is at his wittes ende. His foote shall be holden in the snare, & it shall catche C them that be thirstie of bloude. The snare is laid for him in the ground, & a pitfall in the way. Fearefulnes shall make him afraide on euery side, that he shall not knowe where to get out. Hunger shalbe his strength: misfortune shall hange vppon him. He shall eate the strength of his owne skinne euen the first borne of death shall eate his strength. His hope shalbe rooted out of his dwellinge, verye fearefulnesse shall bringe him to the kinge. Other men shall dwell in his house:

but

(but shalbe none of his) & brimstone shalbe scattered vpon his habitation. His rotes shalbe dried vp beneth, and aboue shal his braunch be cut downe.

D His remembraunce shall perish from the earth, and hee shall haue no name in the strete: they shall driue him from the light into darkenesse: and cast him cleane out of the worlde. He shal neither haue children, nor kinsefolkes among his people, no, nor any posteritie in his dwellings. They that come after him, shalbe astonied at his daye, and they that go before, shalbe afraide. Suche are nowe the dwellinges of the wicked, and this is the place of him that knoweth not God.

¶ The .xix. Chapter.

A IOb answered, and saide: how longe will yee vexe my soule, and trouble me with wordes? Lo, tenne times haue yee reproued mee: and are not ashamed to laugh me to scorne: if I go wronge, I go wronge to my selfe. But yf yee wil enhaunce your selues against me, and accuse me to bee a wicked person, because of the shame that is come vpon me: know this thē, that it is God which hath handled me so violently,
Abac. 1.a and hath compassed me aboute with his nette. Yf I complaine of the violence that is done vnto me, I can not be heard. And yf I crye, there is no sentēce geuen with me. He hath hedB ged vp my waye, that I can not passe, and hee hath set darkenesse in my pathes. • He hath spoiled me of mine ho
Iob. 1. and. 2. nour, and taken the crowne away fro mine head. Hee hath destroied mee on euerye side, and I am vndoone: My hope hath he taken away fro me as it were a tree pluct vp by the roote. His wrath is kindled againste mee: he taketh me as thoughe I were his enemie. His men of war came together, whiche made their waye ouer me, and besieged my dwelling round about.
Psa. 38.c • He hath put my brethren far awaye from me, and such as were of mine acquaintaunce, are become straungers
Psa. 38.c vnto mee. • Mine owne kinsefolkes haue forsaken me, and my frends haue putte me out of remembraunce. The seruantes and maidens of mine owne house, tooke me for a straunger: and I am become as an aleant in their sight. I called my seruaunt, and he gaue me no answere, no though I prayed him with my mouthe. Mine owne wife C mighte not abide my breathe: I was faine to speake faire for the childzen of mine owne body. Yea the childzen despised mee. And when I was gone from them, they spake euill vpon me. All such as were my most familiers, abhorred me: and they whom I loued best, are turned against me. My bone hangeth to my skinne, and my flesh is awaye, onelye there is lefte me the skin about the teeth: Haue pitie vpon mee, haue pitie vppon me (O yee my frends) for the hand of God hath touched me. Why do ye persecute mee as God doth, and are not satisfied of my flesh? O that my wordes were now written: O that they were putte in a booke: would God they were grauen D with an yron penne in leade, or in stone to continue. For I am sure that my redemer liueth, and that I shall rise out of the earth in the latter daye: that I shall be clothed againe with this skinne, and see God in my flesh. Yea I my selfe shall behold him, not with other, but with these same eyes. My reynes are consumed within me: did not ye say: why doth he suffer persecution? Is there founde an occasion in me? But beware of the sweard, for the sweard wilbe auenged of wickednesse: and be sure, that there is a iudgement.

¶ The .xx. Chapter.

THē answered Sophad the Naamathite, and said: For the same cause do my thoughtes compell me to answere. And why? my minde is redy within me. I haue sufficientlye hearde thy checkinge and reproue, therfore am I purposed to make aunswer after mine vnderstanding: knowest thou not this, namely ỳ from the beginninge (euer since the creation of

man

man vpon earth) the gladnesse of the vngodly hath bene short, and that the ioye of ypocrytes continued, but the twinkeling of an eye: Though he be magnified vp to the heauen, so that his heade reacheth vnto the cloudes, yet at a turne he perysheth for euer. In somuch that they which haue sene him, shall say: Where is he? He shall vanyshe as a dreame: so that he can no more be found, and shall passe awaye
B as a vision in the night. So that the eye which sawe him before, shall haue no more sight of him, & his place shall knowe him no more. His childeren shalbe faine to agree wt the pore, & his handes shal restore them their goods. From his youth his bones are full of pleasures, but nowe shall it lye down with him in the earth. When wickednesse was swete in his mouth, he hid it vnder his tongue. That he fauoured, that would he not forsake, but kepte it close in his throte. The bread that he did eate, is turned to the poyson of the serpentes, within his body. The richesse that he deuoured, shall he perbrake agayne, for God shal drawe them out of his belye: he shall sucke the gall of serpentes, and the adders tongue shall slaye him: so that
C he shall no more see the riuers and brokes of hony and butter. The thing that other men haue laboured for, shal he restore agayne, and shall not eate it vp. Great trauayle shall he make for ryches, but he shall not enioye them. And why? He hath oppressed the pore and not helped them: houses hath he spoyled, and not builded them. His bealy could neuer be filled, therfore shall he perishe in his couetousnesse. There shall none of his meate be left behind, therfore shall no man loke for his prosperitie. When he had plenteousnesse of euery thing, yet was he poore, though he was helped on euery
D syde. For thoughe the wicked haue neuer so much to fill his bely: yet god shall sende his wrath vpon him, and cause his indignation to reigne ouer him: so that yf he flee the yron weapons, he shall be shotte with the stele bowe. The arowe is taken forth, and gone out of the quiuer, and a glisteryng sweard thorow the gall of him, feare shall come vpon him. There shal no darkenes be able to hide him. An vnkindled fire shall consume him, and loke what remayneth in his house, it shalbe destroyed. The heauen shal declare his wickednes, and the erth shall take part against him. The substance that he hath in his house, shalbe taken away and perishe, in the day of the Lordes wrath. ¶ This is the portion that the wicked man shal haue of god, and the heritage that he may loke for of god, because of his wordes. Job. 27 a

¶ The. xxi. Chapter.

JOB aunswered and saide: O
A heare my wordes, and that shall be my comforte of you. Suffer me a lytle, that I may speake also, and then laugh my wordes to scorne (yf it lyke you.) Is it for mans sake that I make this disputation? which if it were so, shold not my spyrete then be in sore trouble? Marke me well, and be abashed, and lay your hand vpon your mouth. For when I consider my selfe I am afraid, and my flesshe is smitten with feare. ¶ Wherefore do wicked men liue in healthe and prosperitie, come to their old age, and encrease in richesse? Their children liue in their sighte, and their generation before theyr eyes. Theyr houses are safe from all feare, and the rodde of God doeth not smite them. There bullocke gendereth, and that not out of time: their cowe calueth, and is not vnfruitefull. They sende foorthe their childzen by flockes, and
B their sonnes leade the daunce. ¶ They beare with them tabrets and harpes, and haue instrumentes of musike at their pleasure. They spend their dayes in welthines, but sodaynely they go downe to hel. They say also vnto god: Go from vs: we desire not the knowledge of thy wayes. ¶ Who is the Almighty, that we shoulde serue him? And what profit shold we haue to submit our selues vnto him? Lo there is vtterly no goodnes in them, therfore Psa. 73 a Jer. 12. a Esay. 5. c Esay. 5. a

will

wil not I haue to do with the counsayle of the vngodly. Howe ofte shall the candle of the wicked be put out? Howe ofte commeth their destruction vpon them? O what sorow shal God geue thē for their part in his wrath? Yea, they shall be euen as haye before
Psal.1.a the wind, & as • chaffe that the storme
C carryeth away. And though God sauc their childrē from such sorow, yet wil he so reward thē selues, that they shall know it. Their owne destruction and misery shal they see with their eyes, & drinke of the fearfull wrath of the almighty. For what careth he what becometh of his household after his deth, when the number of his monthes is cut short? In as muche then as God hath the hyest power of all, who can teach him any knowlege? One dyeth now, when he is mighty & at the best, rich, & in prosperity: euen whē his bowels are at the fattest, & his bones ful of mary. An other dieth in sorow and heauinesse, and neuer had good dayes. They shall sleepe bothe alyke in the earth, & the wormes shall couer them. Behold, I know what ye thinke: yea & the subtelty that ye ymagine against
D me. For ye saye: Where is the princes palace? and where is the dwelling of the vngodly? haue ye not asked them that go by the waye? Doubtlesse, ye can not denye their tokens, that • the
2.Pe.2.b wicked is kept vnto the day of destruc
mat.13.b tiō, & that the vngodly shalbe brought forthe to the daye of wrath. Who dare reproue him for his way to his face? Who will reward him for the vngraciousnesse that he doeth? Yet shall he be brought to his graue, and dwell amonge the heape of the deade. Then shall he be fayne to be buried among the stones of the playne. All men also must folowe him, and there are innumerable gone before him. How vaine then is the comfort that ye geue me. Doeth not falshed remaine in all your aunswers.

The. xxij. Chapter.

THen Eliphas the Themanit gaue aunswere, and said: May a man be profitable vnto god, as he that is wyse may be profitable vnto himselfe? Is it any aduauntage to the Almighty that thou art righteous? Or shal it profit him that thou makest thy wayes perfect? Is he afrayde to reproue thee, and to step forth with thee into iudgement? Is not thy wickednesse great, and thy vngracious dedes innumerable? For thou hast taken the pledge from thy brother for nought, & robbed the naked of their clothing. To suche as were werye, haste thou geuen no water to drinke, and haste withdrawen bread from the hungrie.
Should suche one then as vseth vio- B
lence, wrong, and oppression (doinge all thing of parcialitie, and hauing respect of persons (dwell in the lande? Thou haste sente widdowes awaye empty, and oppressed the poore fatherlesse. Therfore art thou compassed about with snares on euery syde, and sodenlye vexed with feare: shouldest thou then see no darkenesse? Shulde not the water floud runne ouer thee?
Now • because that God is hier then Ecc.23.d
the heauens, and because thou seest Exo.9.d
that the starres are so hye, write thou therfore say: Tushe, how sholde God knowe? Doeth his dominion reache beyond the cloudes? Tushe, the cloudes couer him that he may not see, and he dwelleth aboue heauen. Doest not C
thou keepe the olde waye, that wayne men haue gone? which were cut downe out of time, & whose foundation was as a running water, which said vnto God, go from vs. And what did the Almighty with them? He filled their houses with good thinges. But the counsell of the vngodly is far from me. The righteous saw it and were glad, and the innocente laughed him to scorne. Is our increase hewen downe? Is for the remnaunt of them, the fyre hath consumed it. Therfore reconsyle thee vnto God, and be content, so shal al things prosper with thee right wel. Receaue the lawe at his mouth, & lay
D vp his wordes in thine hert. For • yf De.30.d
thou wilt turne to the almighty, thou shalt stand fast, and put all vnrighteousnes frō thy dwelling: Thou shalte

make

make golde as plentifull as the dust, and the golde of Ophir as the stintes of the riuers. Yea, Almighty God his owne selfe shalbe thy defence, and thou shalt haue plenty of siluer. Then shalt thou haue thy delight in the Almightye, and lyfte vp thy face vnto God. Then shalt thou make thy prayer vnto him, and he shall heare thee, and thou shalt kepe thy promises. Then loke what thou takest in hand, he shal make it to prosper with thee, and the light shall shine in thy wayes. For
Psa.29.c • who so humbleth him selfe, him shal he set vp, and who so loketh meekely, shalbe healed. If thou be innocent, thou shalt deliuer the countrey because of the vngiltinesse of thine handes.

¶ The. xxij. Chapter.

IOB aunswered, and saide: My sayinge is yet this day in bitternes, and my hande heauy because of my groning. O that I might see him, and finde him: O that I might come before his seate to pleade my cause before him, and to fill my mouth with argumentes. That I might knowe, what answere he wolde geue me: and that I might vnderstande, what he would say vnto me. Will he pleade against me with his great power and strength? No, but he will make me the stronger. He that is iust, shall enter disputation with him, and my iudge shall deliuer me for euer. Behold, though I go before, I fynde him not: If I come behind, I can get no knowlege of him: yf I go on the left side where he doth his worke, I can not attayne vnto him. Againe, if I go on the right syde, he hideth him selfe that I can not see him. But as for my
Dew.3.b
Iust.1.b
C
waye, he knoweth it: and • trieth me as the golde in the fire. My fote doth kepe his pathe, his waye haue I holden, and will not go out of it: I will not forsake the commaundement of his lippes, but loke what he charged me with his mouth, that haue I shut vp in my heart. He is stil at one point, and who will turne him backe? He doeth as him listeth, and bringeth to passe what he will. He performeth the thing that is appointed for me, and many suche thinges doth he. This is the cause that I shrinke at his presence: So that when I consider him, I am afraide of him. For in so muche as he is God, he maketh my hert soft: and seing that he is Almighty he putteth me in feare. Thus can not I get out of darkenesse, neyther hath he couered the cloude fro my face. D

¶ The. xxiij. Chapter

COnsidering then that there is no time hidde from the Almightie, howe happeneth it, that they whiche knowe him do not regarde his dayes? For some men ther be, that • remoue other mens landemarkes: that rob them of their cattell, and kepe the same for their owne: that • drine away the asse of the fatherles: that take the widowes oxe for a pledge: that thurste the poore out of the waye and oppresse the simple of the worlde together. Behold, euen as the wilde asses in the deserte, go they forth to their worke, and rise betimes to spoyle: Yee the very wildernesse ministreth foode for therr children. They reape the corne fielde that is not their owne: and let the vineyarde of the vngodly alone. They are the cause that so many men are naked and bare, hauing no clothes to couer them, and to kepe them from cold: So that when the shoures in the mountaynes haue rayned vpon them, and they be all wet, they haue none other succour, but to kepe them among the rockes. They spoyle the sucking fatherlesse childe, and take the pledge from the poore. In so much that they let him go naked without clothinge, and haue taken away the sheafe of the hungrie. The poore are fayne to labour in their oyle milles: yea, and to tread in their wine presses, and yet to suffer thirste. The men of the citie crieth vnto the Lorde with sighinge, • The soules of the slayne also make their complaint: but God destroyeth them not for all this, where as they (notwithstanding) are conuersaunte among them that abhorre the lyghte:
Deu.18. and.27.
Exo.22.a
B
C
Apoc.6.c
Esa.15.

they knowe not his waye, nor con-
Luk.22g tinue in his pathes. * Tymely in the
morning do they aryse, to murther the
symple and poze: and in the night they
go a stealing. The eye of the aduoute-
rer wayteth foz the darknes, and saith
thus in him selfe: Tushe there shal no
eye se me, and so he disgiseth his face.
In the nighte season they searche the
houses, and hide themselues in the day
time, but will not knowe the lighte.
Foz as sone as the day breaketh, the
shadow of death commeth vpon them
and they goo in hozrible darkenesse.
The vngodly is swifter then the wa-
ter: their pozcion shalbe cursed in the
earth, and he shall not behold the way
D of the vyneyardes. O that they (foz
the wickednes which they haue don)
were drawen to the hell, soner then
snow melteth at the drought & heate.
O that al compassion vpon them wer
forgotten, that their daynties were
wormes, that they were cleane putte
out of remembraunce, and vngodly-
nesse vtterly hewen down like a tree.
He hath oppressed the barren, that he
can not beare, and vnto the widowe
hath he doone no good. He drue the
mightie after him with his power, &
when he was gotten vp, no man was
without feare, as longe as he lyued.
And though they mighte be safe, yet
they will not receaue it: foz their eyes
loke vpon their owne wayes. They
are exalted foz a litle, but shortely are
they gone, brought to extreme power-
tie, and taken out of the way: yea, and
vtterly pluckt of as the eares of corn.
Is it not so? Who will then reproue
me as a lyer, and saye that my wordes
are nothing worth?

¶ The. xxv. Chapter.

A Then answered Bildad the
Suhite, and sayde: Is there
power and feare with him a-
boue, that maketh peace, sytting in
his highnes, whose men of warre are
innumerable, and whose light aryseth
B ouer all? But howe maye a man
Job.49.a compared vnto God * be iustified? Oz
psa.143.a howe can he be cleane, that is borne of
a woman? Beholde, the moone shy-
neth nothing in comparison to him,
and the starres are vncleane in his
sighte. Howe muche moze then, man:
that is but corruption: and the sonne
of man, which is but a wozme?

¶ The. xxvi. Chapter.

IOb answered, and said: who
hast thou helped? Him that is
without strength? what com-
fozte geuest thou vnto him
that hath no strength? where is the
counsayle that thou shouldest geue
him, which hath no wisedome? hast
thou shewed the waye of right iy-
dginge? To whom hast thou spoken
those wordes? Who made the breathe
to come out of thy mouth? Are not
dead thinges shapen vnder the wa-
ters: and thinges by the waters side?
Hell is naked before him, and the de-
stye destruction it selfe, can not be hid
out of his syghte. He stretcheth out
the north ouer the emptye, and han-
geth the earth vpon nothing. He bin-
C deth the * water in his clouds, and the Gen.1.8
cloude is not broken vnder them. He
holdeth backe his stoole, that it can
not be seene: and spreadeth his cloude
before it. * He hath compassed the wa- Job.2.8
ters with certaine boundes, vntill Pr.104
the daye and nighte come to an ende. Jere.5.c
The very pillers of heauen tremble D
and quake at his reprose. * He stilleth math.8.c
the sea with his power: and thorowe
his wisedome smiteth he the strength
therof. His spirite hath garnished the
heauens, and his hande hath made the
rebellious serpent. Lo, this is nowe a
short sum of his waies. But who is
able sufficiently to rehearse his wor-
kes? who can perceaue and vnder-
stand the thunder of his power? Psal.

¶ The. xxvii. Chapter.

AND Iob proceaded and went
foorth in his communication,
saying: As truely as God li-
ueth (whiche hath taken awaye my
iudgement) & the almightie, that hath
vexed

vexed my mind: My lippes shal talke of no vanitie, and my tonge shal speke no disceite, while my breath is in me, and as longe as the winde (that God hath geuen mee) is in my nostrelles. God forbid, that I shoulde graunte your cause to be right. As for me, vntill mine ende come, will I neuer go
B fro myne innocencie. My righteous dealinge kepe I faste, which I will not forsake: my heart shal not reproue me of my dayes. Therefore mine enemie shall be founde as the vngodlye, and he that taketh part against mee, as the vnrighteous. For what hope hath the hipocrite, though hee haue gret good, and though God geue him riches after his heartes desire? Woth God heare him the sooner, when hee cryeth vnto him in his necessitie? Hath hee suche pleasure and delite in the almightie, that hee dare alwaye call vpon God? I will teache you in the name of God, and the thinge that I haue of the almightie, will I not kepe from you. Beholde, ye stande in your owne conceite, as though hee
C knewe all thinges. Wherfore then do ye go aboute with such vaine wordes, saying: This is the portion that the wicked shall haue of God, & the heritage that tirãts shall receiue of the almightie. If he get many childrẽ, they shall perishe with the sweard, and his posteritie shal haue scarsnes of bread. Loke whom he leaueth behinde him,
D they shal dye, & be buried, and no man shall haue pitie of his widdowes. Though he haue as much money as the dust of the earth, & raiment as ready as the claye, he maye well prepare it, but the godly shall put it vpon him and the innocente shall deale oute the
Psal.49. money. His house shall endure as the moth, and as a bouthe that the watch man maketh. When the rich man dyeth, he carieth nothinge with him: hee is gone in the twinkling of an eye, and hath nothing. Destructiõ taketh holde vpon him as a waterfloud, and the tempest stealeth him awaye, in the night season. A vehement eastwinde carieth him hence, and departeth: a stourme plucketh him out of his place. It rusheth in vpon him, and spareth him not, he maye not escape from the power thereof. Then clap men their handes at him, yea and iesse of him, when they looke vpon his place.

The .xxviij. Chapter.

There is a place where siluer I
is brought out of: and where Deu. 8.a
gold is tried, where yron is digged out of the ground, and stones resolued to metall. The darknes shall once come to an ende, he can seeke out the ground of all thinges, the stones, the darke, and the shadowe of death. With the riuer of water parteth he a londer the straunge people, that know no good neighbour head, suche as are rude, vnmanerly and boisterous. Hee bringeth foode out of the earth, and that whiche is vnder, consumeth hee with fire. There is founde a place whose stones are all cleane Saphirs, and where the clothes of the earth are all gold. There is a waye also that the B
birdes know not, that no vultures eie hath sene: wherin the lions whelpes walke not, and wher no liõ commeth There putteth he his hande vpon the stonye rockes, and ouerthroweth the mountaines. Riuers flow out of the rockes: and loke what is plesant, his eye seeth it. Out of droppes bringeth he great floudes together, and the thing that is hid, bringeth he to light. Howe commeth a man then by wise- C
dome? Where is the place that men Pro.2.a.
finde vnderstandinge? Verelye no Eccl.7.a
man can tell howe woorthie a thinge Jaco.1.b
she is, neither is she found in the land 3.Re.3.c
of them that liue (at their owne plea- and.4.d.
sure.) The deepe sayeth: shee is not with me. The Sea saieth: shee is not Sap.7.b
with me. Shee can not be gotten for (that most pure) golde, neither maye the price of her be bought with anye siluer. No wedges of gold of Ophir, no precius Onix stones, no Saphirs may be compared vnto her: no, nether gold nor christal, neither sweete odors nor goldẽ plate. There is nothing so woorthy or so excellent as once to be named vnto her: for perfect wisdõ goeth

farre beyonde theim all. The Topas that commeth out of Inde: may in no wise be likened vnto her: yea, no maner of apparell how pleasant and fair so euer it be. From whence then commeth wisedome? and where is the place of vnderstanding? She is hid from the eies of al men liuing, yea, and from the foules of the ayre. Destruction and death say: we haue heard tell of her with our eares. But God seeth her way, and knoweth her place. For hee beholdeth the endes of the worlde, and looketh vppon all that is vnder heauen. When he weyed the windes, and measured the waters: when he sette the raine in order, and gaue the mighty floudes a lawe. Then did he se her, then declared he her, prepared her, and knewe her. And vnto man he saide: Beholde, the feare of the Lorde is wisedome, and to forsake euil, is vnderstanding.

Eccl. 2. c. Psa. 111. Prou. 1. a.

The. xxix. Chapter.

MOreouer Iob proceded and went forth in his communication, saying: O that I wer as I was in the monethes by past, and in the daies when God preserued mee: when his lighte shined vpon my heade, when I went after the same lighte and shininge, euen throughe the darkenesse. As it stode with me when I was younge, when God prospered my house: when the almighty was yet with me: when my children stode about me: when my wayes ranne ouer with butter, and when the stonie rockes gaue me riuers of oyle, when I went throughe the citie vnto the gate, and when they sette me a chaire in the streete: when the yong men (as soone as they sawe me) hidde them selues, and when the aged arose, and stoode vppe vnto mee: when the princes left off their talking and layed their hande to their mouth: when the mightie kept stil their voice and when their tongue cleaued to the roofe of their mouthe. When all they that hearde me, called me happie: and when all they that sawe mee, spake good of me. For I deliuered the poore when he cryed, and so didde I the fatherlesse, and him that hadde none to helpe him. He that shoulde haue bene lost, gaue me a good woorde: and the widdowes heartes praised me. And why, I put vpon me righteousnesse, which couered me as a garment, and equity was my crowne. I was an eie to the blinde, and a fote to the lame: I was a father vnto the poore: and when I knewe not the cause, I soughte it out diligentlye. I brake the chawes of the vnrighteous man, and pluckt the spoile out of his teeth. Therefore I thought verily that I should haue dyed in my neaste: and that my dayes shuld haue ben as many as the sandes of the sea. For my roote was spread oute by the water side: and the dewe laye vpon my corne. My honoure encreased moze and moze, and my bowe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded: and with silence they taried for my counsaile. If I had spoken, they woulde haue it none other waies, my woordes were so well taken amonge them. They waited for me as for the raine: and gaped vppon mee, as the grounde doeth to receiue the latter shoure. When I laughed, they knewe wel it was not earnest. And the light of my countenaunce would they not putte out. When I agreed vnto their waye: I was the chiefe, and sat as a king with his armie about him. And when they were in heauines, I was their comforter.

Gen. 14.

The. xxx. Chapter.

BVt now they that ar yonger then I, haue me in derision: ye, euen they whose fathers I would haue thoughte scorne to haue set with the dogges of my cattel. The power and strength of their handes might do me no good, for the time is but lost among them. For very misery and hunger, they fled into the wildernes a darke place, horrible and wast, plucking vp nettles amonge the bushes, and the Iuniper rootes for their meate. And when they were driuen forth, men cried after theim, as it had bene after a thiefe. Their dwelling

was

was beside foule brookes: yea, in the caues and dens of the earth. Amonge the bushes went they about cryinge, and vnder the thrones they gathered
B them selues together. They were the childzen of fooles and villains which
Gen. 3.g are vexed out of the worlde. Now am
Psa. 69.c I their song, and am become their iestinge stocke: they abhorre me, and flee far from me, and staine my face with spittle. For the Lorde hath loosed the strength of my body, and brought me lowe. The bridle haue they cast oute of my sight. Upō my right hand rise the younge men against me: they haue hurt my fete treading vpon me, as vpon the wayes that they woulde destroye. My pathes haue they cleane marred. It was so eaby for them to do me harme, that they neded no man to helpe them. They fell vpon me, as it had bene the breaking in of waters, and came in by heapes to destroye me.
C Fearefulnes is tourned against me. Mine honour vanisheth away moze swiftly then the winde, & my prosperitie departeth hence, like as it were a cloude. Therfoze is my minde poured full of heauynes, and the dayes of my trouble haue take hold vpon me. My bones are persed through in the night season, and my sinowes take no reste. For the vehemencie of sozowe is my garment chaunged, and accozding to the diuersitie of heauynesse am I girded with my cote. He hath cast me into the mire, and I am become like ashes and dust. When I crie vnto thee, thou doest not heare me: and thoughe I stand befoze thee, yet thou regardest me not. Thou art become mine enemy and with thy violent hand thou takest part against me. In times paste, thou diddest set me vp on hie, as it were a-
D boue the winde: but nowe haste thou geuen me a very soze fall. Sure I am that thou wilt deliuer me vnto death, euen to the lodginge that is due vnto all men liuing. Nowe vse not menne to doe violence vnto them, that are destroyed alreadye: but where hurt is done, there vse they to helpe. Did not I wepe with him that was in trou-
ble? Had not my soule compassion vpon the poore? yet neuerthcies, wher as I loked for good, euill hapned vnto me: & where as I waited for light, there came darkenesse. My bowelles sethe within me, and take no reste, for the dayes of my trouble are come vpon me. Mekelye and lowelye came I in, yea, and without anye displeasure. I stode vp in the congregation, and cōmuned with them: But nowe I am a companion of Dragons, and a felowe of Estriches. My skin vpon me is turned to blacke, and my bones are brent with heate: my harpe is turned to sozowe, and my pype to weepinge.

¶ The .xxxj. Chapter.

I Made a couenaunt with mine eyes, * that I would not loke vppon a damosell. For howe greate a portion shall I haue of God? and what inheritaunce from the almightie on hie? As for the vngodly, and he that ioineth himselfe to the company of wicked doers, shall not destruction and misery com vpon him? * Doeth not he see my wayes, and tell all my goinges? If I haue walked in vanitie, or yf my feete haue runne to disceaue, let me be wayed in an euen balaunce, that God maye see my innocencie. * If so be that I haue withdrawen my foot out of the right waye, and yf my heart hath folowed myne eye sight. If I haue stayned or defiled my handes: then shall I sowe, and an other eate: yea, my generation and posteritie shalbe cleane roted out. If my heart hath lusted after my neibours wife, or if I haue layed waite at his doze: O then let my wife grind vnto an other man, and let other men lye with her. * For this is a wickednes and sin, that is worthi to be punished: yea, a fire that viterlye shoulde consume and rote out al my substance. Did I euer thinke scorne to do right vnto my seruants and maidens when they had any matter against me? But seing that God wil sit in iudgement, what shall I do? And for so muche as he wil nedes visite me, what answer

I Eccl. 41.c Mat. 5.b

Job. 31.c Pro. 5.d.

Psa. 7.a.

deu. 24.a B

shall I geue him? He that fashioned me in my mothers wombe: made hee not him also? were we not both shapē alike in our mothers bodies? When the poze desired any thing at me, haue I denyed it them? haue I caused the widowe to stande waitinge foz me in vaine? Haue I eaten my poztion alone, that the fatherlesse hath had no part with me? foz mercye grewe vp with me fro my youth, and compassiō from my mothers wombe. Haue I sene any man perishe through nakednesse, and want of clothing? Oz anye pooze man foz lacke of raiment, whose sides thanked me not, because he was warmed with the wool of my shepe?

C Did I euer lifte vp mine hande to hurte the fatherlesse? yea, in the gate, where I saw my self to be in auctoritie, then let mine arme fall fro my shoulder, and mine arme holes be bzoken from the iointes. Foz I haue euer feared the vengeance and punishment of God, and knewe verye well, that I was not hable to beare his burthē. Haue I put my trust in gold? Oz haue I saide to the finest gold of all: thou art my confidence. Haue I reioised because my power was great and because my hande gat so muche?

Deu. 4. c. • Did I euer greatly regarde the rising of the sunne? oz had I the going
Deu. 27. b
Sa. 13. a downe of the moone in great reputation? Hath my heart medled pzinilye with any discease? oz did I euer kisse mine owne hand? that were a wickednesse wozthy to be punished: foz then should I haue denied the God that is
Psa. 17. a aboue. • Haue I euer reioised at the hurte of mine ennempe: Oz was I euer glad, that any harme happened vnto him? Oh no. I neuer suffered my mouthe to do suche a sinne, as to wishe him euill. Did not the men of mine owne housholde saye: Who shall let vs to haue our belyful of his flesh? I haue not suffered a straunger to lye without, but I opened my dozes vnto him, that went by the waye. Haue I kept secret my sinne, and hid mine
D iniquitie, as Adam did? Haue I feared any great multitude of people, oz if I had bene despised of the simple? O then should I haue bene afraide. Thus haue I quietlye spent my life, and not gone out at the dooze. O that I had one which wold heare me. Lo, this is my cause. In the whiche the almighty shall answer foz me: though he that is my contrarye partye hath wzitten a booke against me. Yet will I take him vpon my shoulder, and as a garlande about my head. I will tell him the number of my goings, and go vnto him as to a prince. But yf case be, that my lande crye against me, oz that the furrowes therof make any cōplainte: If I haue eaten the fruites therof vnpaied foz: yea, if I haue greued any of the plowmen: then let thistles growe in steede of my wheate, and cockle foz my barley.

C Here ende the wozdes of Job.

C The. xxxij. Chapter.

SO these three men would strive nomoze with Job, because he held himselfe a righteous man. But Elihu the son of Barachell, the Bullite of the kinred of Ram, was very soze displeased at Job, because he called himselfe iuste before God. And B with Jobs three frendes he was angry also, because they had founde no reasonable answer to ouercome Job. Nowe taried Elihu, till they hadde ended their cōmunication with Job: foz why? they were elder then he. So when Elihu the sonne of Barachell the Bullite sawe, that these thze men were not able to make Job aunswer: he was miscontent: Elihu the sonne of Barachell the Bullite aunswered him selfe, and saide: • Consideringe Eccl. 32
that I am yong, and ye be men of age, I was afraide and durste not shewe foozth my mind. Foz I thought thus within my selfe. It becommeth olde men to speake, and the aged to teache wisedome. Euerye man (no doubte) hath a minde, • but it is the inspira- 3. Esd. 4
cion of the almighty that geueth vn- Eccl. 7
derstandinge, Great men are not al- Job 32
way

waye wise, neyther doeth euery aged man vnderstande the thinge that is lawfull. Therfore will I speake also (heare me) and I will shewe you also mine vnderstanding. For when I had wayted till ye made an ende of your talking, and herd your wisdome what argumentes ye made in your communication: yea, when I had diligently pondred what ye sayde, I founde not one of you that made any good argument against Job, that directly coulde make answere vnto his wordes: leste ye shoulde saye: We haue found out wisdome. God shall caste him downe and no man. He hath not spoken vnto me, and I will not answere him as ye haue done (for they were so abashed, that they coulde not make answere, nor speake one word) but in so much as ye will not speake, standing still like dumme men, and making no answere: I haue a good hope for my parte, to shape him an answere, and to shewe him my meaning. For I am full of wordes, and the spirite that is within me compelleth me. Beholde, my belly is as the wine which hath no vente, and bursteth the newe vessels in sundre. Therfore will I speake, that I may haue a bene: I will open my lyppes, and make answere. I will regard no maner of person, no man will I spare. Iob.32.b For if I would go about to please men: I knowe not howe sone my maker would take me away.

The. xxxiij. Chapter.

WHerefore, heare my wordes (O Job) and hearken vnto me all that I will saye: Beholde, I haue nowe opened my mouth, my tongue hath spoken in my throte. My harte doeth order my wordes aright, and my lippes talke of pure wisdome. The spirite of God Gen.2.b hath made me, and the breath of the Almightie hath geuen me my lyfe. If thou canst then geue me answere: prepare thy selfe to stand before me, face to face. Beholde before God am I euen as thou: for I am fashioned and made euen of the same mold. Therfore thou nedest not to be afraide of me: neyther nedest thou to feare that my authoritie shall be to heauie for ther. Nowe haste thou spoken in mine eares, and I haue heard the voyce of thy wordes: I am cleane without any fault, I am innocent, and there is no wickednesse in me. But lo, he hath piked a quarell against me, and taketh me for his enemie: he hath put my fote in the stockes, and loketh narowly vnto all my pathes. Behold, in this hast thou not done right. I will make answere vnto thee: that God is more then man. And whye doest thou then strine against him: for he shall not geue thee accomptes of all his woordes. For when God doeth once commaunde a thing, there should no man be curious to searche whether it be right. In dreames & visions of the night (when slombering commeth vpon men, that they fall asleepe in their beddes) he roundeth them in the eares, he enfourmeth them, and sheweth them plainelye that it is he, which withdraweth man from euill, deliuereth him from pride, kepeth him from the graue, and his life from the sweard. He chastneth him with sickenesse, and bringeth him to his bedde: he layeth sore punishement vppon his bones, so that his life may away with no bread, and his soule abhorreth to eate any dayntye meate. In so muche that his body is cleane consumed awaye, and his bones appeare no more. His life draweth vnto the graue, and his life to death. Nowe, yf there be a messenger (one amonge a thousande) sente for to speake vnto man, and to shewe him the right way: then the Lord is mercifull vnto him, and sayeth. He shall be deliuered, that he fall not downe to the graue, For I am sufficiently reconciled. Then shall his flesshe be as well liking as it was afore, and shall be as it was in his youthe. For if he submit him selfe vnto God, he shalbe gracious vnto him, and shewe him his countenaunce ioyfullye, and rewardeth man for his righteousnes.

Gen.20.b 28.c.31.d Dan.2.d Mat.2.b

Suche a respect hath he vnto men. Therfore let a man confesse (and say) I haue offended, I did vnrighteously and it hath done me no good. Yea, he hath deliuered my soule from destruction, and my life shal see the light. Lo, thus worketh God alway with man, that he kepeth his soule from perysshinge, and letteth him enioye the lyght of the liuing. Marke well (O Job) and heare me: hold thee still, and I will speake. But if thou hast anye thinge to saye, then aunswere me, and speake, for thy aunswere pleaseth me. If thou hast nothing, then heare me, and holde thy tongue, so shall I teach thee wisdome.

¶ The. xxxiiij. Chapter.

A ELihu proceading foorth in his aunswere, saide: Heare my wordes (O ye wise men) herken vnto me ye that haue vnderstanding, for the eare proueth and discerneth Job.12b the woordes, and the mouth tasteth the meates: As for iudgement let vs seke it out among our selues, that we may know what is good. And why? Job hath saide: I am righteous, but God doth me wronge. I must nedes be a lyer, though my cause be right: and violently I am plaged where as I made no fault, where is there such a one as Job, that drinketh vp scorne fulnesse lyke water? which goeth in the company of wicked doers, & walketh with vngodly men. For he hath saide: Though a man be good, yet is he naught before God. Therfore herken vnto me, ye that haue vnderstan-
B dinge. Farre be it from God, that he shoulde meddle with wickednesse: and farre be it from the Almightie, that he shoulde meddle with vnrigh-
mat.16b teous dealyng. For he shall reward
Rom.2b the workes of man, and cause euery man to finde according to his waies.
Rom.3a For sure it is, that God condemneth no man wrongfully, and the iudgement of the Almightie is not vnrighteous. Who ruleth the earth in his steade? Or whom hath he set to gouerne the whole world? To whom hath he geuen his heart, for to drawe spirite and breath vnto him? All fleshe shall come together vnto naught, and all men shall turne againe vnto dust. Gen.3.d
If thou nowe haue vnderstanding, Psa.126
heare what I say: and herken to the
C voyce of my woordes. Maye he be a ruler that loueth no right? Or maye he that is a very innocent man, do vngodly? Is it reason that thou shouldest saye to the kinge: Thou art wicked, or thou art vngodly, and that before the princes? He hath no respecte 2.pa.19c
vnto the persons of the Lordely, and Rom.2b
regardeth not the riche more then the Eph.6.b
poore. For they be al the workes of his Colla.3b
handes. In the twinkeling of an eye Eccl.35b
shall they dye: and at midnight, when the people and the tyrauntes rage, then shall they perysshe, and be taken away without handes. And whyle
his eyes looke vpon the waies of Job.31a
man, and hee seeth all hys goynges. Prou.5b
There is no darkenesse, nor shadowe of death, that can hyde the wicked doers from him. For no man shalbe suffred to go into iudgement with God. Many one: yea, innumerable doth he punishe, and setteth other in their steades. Therfore shal he declare their workes, he shall turne the night, and they shalbe destroyed. They that wer in the steade of sears dealte lyke vngodly men: and therfore he punished them, because they turned backe from him, and wouldе not consyder all his wayes. In so muche that they haue caused the voyce of the poore to come vnto him: and nowe he heareth the complaint of suche as are in trouble. If he graunte pardon, who will condemne? And if he hide away
D his countenaunce, who shall be able to see it? Whether it be to the people, or to any man, thus will he do. For the vngodlinesse of the people doeth God make an ipocrite to reigne ouer them. For so muche then as I haue begon to talke of God, I will not hynder the. If I haue done amisse, enfourme thou me: yf I haue done wronge, I will leaue of. Can he do nothing without thee? For thou haste reproued his iudge-

iudgement. Thou also haste thine owne mind, and not I. But speake on what thou knowest. Let men of vnderstanding tell me, and let a wise man herken vnto me. As for Job, he hath neyther spoken to the purpose, nor wisely. O father, let Job be well tryed, because he hath aunswered for wicked men, yea aboue his sinne he doth wickedly, triumpheth amonge vs, and multiplieth his woordes agaynst God.

¶ The. xxxv. Chapter.

Elihu spake moreouer, and said: Thinkest thou it righte, that thou sayest: I am righteous before God. For thou sayest: What aduauntage will it be vnto thee, and what profyte shalte thou haue of my synne. Therfore wil I geue answere vnto thee, and to thy companions with thee: loke vnto the heauen, and behold it: consider the cloudes, whiche are hyer then thou. Yf thou hast synned, what hast thou done against him? If thine offences be many, what hast thou done vnto him? If thou be righteous, what geuest thou him? Or what will he receiue of thine hande. Of such an vngodly person as thou, and of the sonne of man that is righteous, as thou pretendest to be: there is a great crye and complainte made by them that are oppressed with violence: yea euery man complayneth vpon the crueltie of tyrauntes. For such a one neuer saieth: Where is God that made me? and that geueth vs occasion to prayse him in the nighte? which geueth vs more vnderstanding then he doeth the beastes of the earth, and teacheth vs more then he doth the foules of heauen. If any suche complayne, no man geueth aunswere, and that because of the wickednesse of proude tyrauntes. But yf a man call vpon God, doth not he heare him? Doeth not the Almightie accept his crye? when thou speakest then, should not he pardon thee, yf thou open thy selfe before him, and put thy trust in him? Then vseth he no violence in his wrath, neyther hath he pleasure in curious and deepe inquisitions. Therefore doth Job open his mouthe but in vayne, and foolishely doth he make so many woordes.

¶ The. xxxvi. Chapter.

Elihu proceded forth in his talkinge, and sayd: Hold thee still a lytle, and I shall shewe thee what I haue yet to speake on Gods behalfe. I will open vnto thee yet more of mine vnderstanding: & proue my matter righteous. And truely, my woordes shall not be vayne, seyng he is with the that is perfect in knowlege: behold, the great god casteth away no man: for he him selfe is mightie in power & wisdoome. As for the vngodly, he shall not preserue him, but shall helpe the poore to their right. He shal not turne his eyes away frō the righteous, but as kinges shall they be in their trone: he shall stablishe them for euer, and they shalbe exalted. But yf they be layde in prison and chaynes, or bounde with the bondes of trouble, then wil he shewe them their worke, and the sinnes wherewith they haue vsed cruell violence. He with punishing and nurturing of them roundeth them in the eares, warneth them to leaue off from their wickednesse, and to amende. If they nowe will take heede and serue him, they shall weare out their daies in prosperitie, and their eares in pleasure and ioye. But if they will not herken, they shall go through the swearde, and perysshe or euer they be aware. As for suche as bee fayned ypocrites, they shall heape vp wrath for them selues: for they call not vpon him, though they be his prisoners. Thus shall their soule perysshe in folyshnesse, and their lyfe shall be condempned among the fornicatours. The poore shall he deliuer out of his affliction, and round them in the eare when they be in trouble. Euen so shall he kepe thee (yf thou wilte be content) from the bottomlesse pitte that is beneath: and yf thou wilte holde thee quiet, he shall fill thy table with plenteousnes.

Esay. 1. c

Neuer-

Neuertheleſſe, thou haſt condemned the iudgement of the vngodly, yea, euen ſuche a iudgement and ſentence ſhalte thou ſuffer. For then ſhall not thy cauſe be ſtilled with crueltie, nor pacified with many giftes. Thinkeſt thou, that he will regard thy riches? he ſhall not care for golde, nor for all them that excell in ſtrength. Prolong not thou the time, till there come a nighte for thee, to ſette other people in thy ſteade. But beware that thou turne not aſyde to wickednes and ſin, which hitherto thou haſt choſen more then mekenes. Beholde, God is of a mightie hye power: where is there ſuche a guide and lawe geuer as he? Who will reproue him of his waye? Who will ſaye vnto him: thou haſt
D done wrong? O conſider howe great and excellent his workes be, whom al men loue and prayſe: ye wonder at him, and yet they ſee him but a far off. Behold, ſo great is God, that he paſſeth our knowledge, neyther are we able to come to the experience of his
Gen. 11.b and, 28.b yeares. *He tourneth the water to ſmall droppes, he driueth his cloudes together for to raine, ſo that they pour downe and droppe vpon men. He can ſpreade out the cloudes (a couering of his tabernacle) and cauſe his light to ſhine vpon them, and to couer the bottome of the ſea. By theſe thinges gouerneth he his people, and geueth them aboundaunce of meate. With the cloudes he hideth the lighte: and at his commaundement it commeth againe. The riſing vp therof ſheweth he to his frendes, and to the cattell.

¶ The. xxxvij. Chapter.

A At this my heart is aſtonied, and moued out of his place. Heare then the ſounde of his voyce, and the noyſe that goeth out of his mouth. He gouerneth euery thing vnder the heauen, and his lighte reacheth vnto the ende of the worlde. A roaring voyce foloweth him: for his glorious maieſtie geueth ſuch a thunder clappe, that (though a man heare it) yet may he not perceaue it afterwarde. It geueth an horrible ſounde when God ſendeth out his voyce: great thinges dothe he, which we can not comprehend. *When he commandeth the ſnowe, it falleth vppon the earth: As ſone as he geueth the rayne a charge, immediatelye the ſhowres haue their ſtrength, and fall downe. Psa. 147
He ſendeth feare vppon euery man, B that they might knowe their owne workes. The beaſtes crepe into their dennes, and take their reſt. Out of the Southe commeth the tempeſt, and colde out of the North. At the breath of God the froſte commeth, and the waters are ſhed abroade. Hee maketh the cloudes to do their labour, in geuing moyſtnes, and againe, with his light he driueth away the cloude. He diſtributeth alſo on euery ſyde, according as it pleaſeth him to deale out his workes, that they may do whatſoeuer he commaundeth them throughe the whole worlde: whether it be to puniſhe any lande, or to doo good vnto them that ſeke him. Herken vnto this C (O Job) ſtand ſtill and conſider the wonderous workes of God. Arte thou of counſell with God when he doth theſe thinges? When he cauſeth the light to come forth of his cloudes: Arte thou of his counſell, when he ſpreadeth out the cloudes? Haſte thou the perfecte knowledge of his wonders? and howe thy clothes are warme when the lande is ſtill throughe the South winde? Haſt thou helped him to ſpreade out heauen, whiche is to loke vpon, as it were caſt out of cleare D mettall? Teache vs what we ſhall ſaye vnto him: for we are vnmeete becauſe of darkeneſſe. Shall it be tolde him what I ſaye? Shoulde a man ſpeake, or ſhoulde he keepe it backe? For euerye man ſeeth not the light that he keapeth cleare in the cloudes whiche hee clenſeth when hee maketh the winde to blowe. Colde is broughte out of the North, but the prayſe and honoure of Gods feare, commeth from G O D him ſelfe. It is not we that can finde out the almightie

mightie: for in power, equitie, and righteousnes, hee is hier then can be expressed. Lette menne therefore feare him, for there shall no manne see him that is wise in his owne conceite.

¶ The. xxxviij. Chapter.

THen aunswered the LORD vnto Job out of the stozme and saide: what is hee, that hideth his minde with foolishe woozdes?
Job.11.a • Girde vp thy loines like a manne, for I will question with thee, see thou geue me a directe aunswere.
Where wast thou when I layed the foundations of the earth? Tell plainly, yf thou haste vnderstanding. Who hath measured it, knowest thou? Or who hath spredde the line vppon it. Wherevpon stande the pillers of it? Or who layed the corner stone therof? Where was thou when the morninge starres praysed mee together, and all the children of God reioised
Job.26.a triumphantlye? • Whoe shutte the
Jere.5.c. Sea with dores when it brake forth
Psa.104. as a child out of his mothers wombe?
When I made the cloudes to be a couering for it, and swaddled it with the darcke: when I gaue it my commaundemente, makinge doores and barres for it, sayinge: Hitherto shalte thou comme, but no further: and here shalte thou laye downe thy proude and hye swaues. Haste thou geuen the morninge his charge (as soone as thou wast borne) and shewed the day spринge his place, that it might take holde of the corners of the earth, and that the vngodlye might be shaken out. Their tokens and weapons are turned like clay, and sette vp againe: as the chaunginge of a garment. The vngodly shalbe disapointed of their
B light, and the arme of the proude shall be broken. Camest thou euer into the ground of the sea: or walkedst in the lowe corners of the deepe? Haue the gates of death bē opened vnto thee, or hast thou seene the dores of the shadowe of death? Haste thou also perceaued howe brode the earth is? Yf thou hast knowledge of all this, then shewe where light dwelleth, and where darkenesse is: that thou maiest bringe vs vnto their quarters: if thou canste tell the waye to their houses. Knewest thou (afore thou wast borne) how C olde thou shouldest be? Wentest thou euer into the treasures of the snowe, or hast thou sene the secrete places of the haile, • whiche I haue prepared Exo.9.c. againste the time of trouble, againste Josu.10 the time of battaile and warre? By what way is the light parted, and into what land breaketh the east winde? Whoe deuideth the aboundaunce of waters into riuers, or who maketh a waye for the lightning and thunder, that it watereth and moistneth the dry and barren ground: to make the grasse grow in places where no body dwelleth, and in the wildernesse, where no man remaineth? Who is the father of raine, or who hath begotten the dropes of dewe? Out of whose wombe came the yse? Who hath gendred the coldnesse of the ayre? that the waters are as harde as stones, and lye congeled aboue the deepe. Wilt thou hinder the swete influences of the seuen starres? Or arte thou able to breake the
D circle of heauen? Canst thou bringe forth the morning starre, or the euening starre at conuenient time, and conuey them home againe: Knowest thou the course of heauē, that thou mayest set vp the ordinaunce therof vpon the earth? Moreouer, canst thou lift vp thy voice to the cloudes, that they may poure downe a great raine vppon thee? Canst thou thunder also that they maye go their waye, and bee obedient vnto the, saying: Lo, here are wee: Who geueth sure wisedome or stedfast vnderstanding. Who nūbreth the cloudes in wisdome? Who stilleth ✠ vehement waters of the heuē? Who turneth the clottes to dust, and thē to be clottes againe? Wilte thou hunte the pray frō the Līō, or fede his whelpes lying in their dens, & lurking in Psa.147
their couches? Who prouideth meate for the rauē, when his yonge ones cry vnto god, & fly about for lack of meate?

¶ The. xxxix. Chapter.

Knowest

A Knowest thou the time when the wilde goates bring foorth their yonge, among the stonye rockes? Or layest thou waite when the hindes vse to fawne? reckenest thou the monethes after they engender: that thou knowest the time of their bearing? Or when they lye downe, when they caste their younge ones, and when they are deliuered of their trauaile and paine? Howe their yong ones growe vp, and waxe great B through good feeding? When they go forth, & returne not again vnto them? Who letteth the wilde Asse go free, or who loseth the bonds of the mule? Euen I which haue geuen the wildernesse to be their house, and the vntilled lande to bee their dwellinge place. That they maye gene no force for the multitude of people in the Cities, neyther regarde the crying of the driuer: but seke their pasture aboute the mountaines, and folowe greene grasse. Will the Unicorne be so tame as to do thee seruice, or to abide stil by the cribbe? Canst thou binde the yoke aboue the Unicorne in the furrowe, to make him plowe after thee in the valleyes? Wayest thou truste him (because he is stronge) or commit thy laboure vnto him? Wayest thou beleue him, that he will bringe home thy corne, or to carye anye thinge into C thy barne? Gauest thou the fayre winges vnto the Peacockes, or winges and feathers vnto the Storke? For he leaueth his egges in the earth and layeth theim in the duste. He remembreth not, that they mighte bee troden with feete, or broken with some wilde beast. So hard is he vnto his yonge ones, as though they were not his, and laboureth in vain, without anye feare. And that because God hath taken wisedome from him, and hath not geuen him vnderstandinge. When his time is, that he flyeth vp on hye, he careth neither for horse nor man. Haste thou geuen the horse his strengthe, or learned him to bowe downe his necke with feare, that he letteth him selfe be driuen forth like a grashopper, where as the stowte D neyinge that he maketh, is fearefull? hee breaketh the grounde with the hoofes of his feete cherefullye in his strength, and runneth to mete the harneste men. He layeth aside all feare, his stomacke is not abated, neither starteth he abacke for any swearde. Thoughe the quiuers rattle vppon him, though the speare and shield glister: yet rusheth he in fiersly, and beateth vpon the ground. He feareth not the noise of the trompets: but as sone as he heareth the shawmes blowe, tushe (sayeth he) for he smelleth the battaile a farre off, the noise, the captaines, and the showtinge. Commethe it thoroughe thy wisedome, that the Goshawke flyeth towarde the Southe? Doeth the Egle mount vp, and make his neste on hye at thy commaundement? He abideth in stonye rockes, and vpon the hye tops of hard mountaines, where no man can come. From thence seketh he his praye and loketh farre about with his eyes. His yonge ones are fed with bloud, mat.24. * and where anye deade bodie lyeth, there is he immediately.

The.xl. Chapter.

MOreouer, God spake vnto Job, and saide: Can he that striueth with the almightie, bee at rest? Shoulde not he which disputeth with God, geue him an answer? Job answered the Lord saying: Beholde, I am to vile a person to answer the: therfore wil I lay my hande vpon my mouthe. Once or twice haue I spoken, but I will say no more. Then answered the Lorde vnto Job out of the storme, and saide: Job.38 * Gird vp thy loines nowe like a man and tell me the thinges that I will aske thee. Wilt thou disanul my iudgement? Or wilte thou condemne me, that thou thy self maist be made righteous? Is thy power then like ye power of god? Maketh thy voice such a sound as his doth? Then arme thy self with thine owne power: vp, deck thee in thy ioly aray, poure out the indignation of thy wrath: see that thou cast

downe

downe all the prowde: looke well
that thou makest all suche as be stub-
borne, to obey: treade downe all the
vngodlye in their place, caste theim
downe in to the duste, and couer their
faces with darkenesse: Then will I
confesse vnto thee also, that thine
owne right hand shall saue thee. Be-
hold, the beast Behemoth (whome I
made with thee) which eateth hay as
an Oxe: Lo, howe stronge he is in
his loines, and what power he hath
in the nauill of his bodye. He spread-
eth out his taile like a Cedre tree,
all his vaines are stiffe. His shinnes
are like pipes of brasse, his ridge
bones are like staues of yron. Firste
when GOD made him, he ordeined
the wildernes for him, that the moū-
taines should geue him grasse, where
all the beastes of the fielde take their
pastime. He lyeth amonge the reedes
in the mosses, the fennes hide him
with their shadowe, and the willo-
wes of the brooke couer him rounde
about. Lo, without any labour, might
he drinke out of the whole floud, and
suppe of Iordan withoute anye trau-
aile. Who dare lay hande vppon him
openly, and vndertake to catche him:
(Or who dare put an hooke through
his nose, and laye a snare for him?)
Esa.27.a Darest thou drawe out • Leuiathan
Psa.74. with an angle, or binde his tounge
with a snare? Canst thou put a ringe
in the nose of him, or boare his taw
thorough with on aule. Will he make
many faire woordes with thee (thin-
kest thou) or flatter thee? will hee
make a couenaunt with thee? Or art
thou able for to compel him to do thee
continuall seruice? Wilte thou take
D thy pastyme with him, as with a
birde, or gene him vnto thy maidens
that thy companions maye make a
refection of him: or that he maye bee
parted among the marchaunt menne?
Canste thou fill the basket with his
skinne: or the fishe panier with his
heade? Darest thou laye hande vpon
him? It is better for thee to consi-
der what harme might happen there-
through, and not to touche him. For

...ryse.

¶ The. xli. Chapter.

NO man is so cruel, that he is A
able to styre him vp. • who Ier.1.g.
is able to stande before me?
Or • who hath geuen me a- Ro.11.a
ny thing afore hande, that I may re-
warde him agayne? All thinges vn-
der heauen are myne: I feare him
not, whether he threaten or speake
fayre. Who lyfteth him vp, and strip-
peth him out of his clothes, or who
taketh him by the bit of his bridle?
Who openeth the doore of his face?
for he hath horrible teeth rounde a- B
bout. His body is couered with ska-
les, as it were with shieldes lockt in,
kept, and wel compact together. One
is so ioyned to another, that no ayre
can come in: Yea, one hangeth so vpon
another, and sticketh so fast together,
that they can not be sundred. His ne-
sing is like a glistering fyre, and his
eyes like the morning shine. Out of
his mouth go torches, and out of his
nostreiles there goeth a smoke, lyke
as out of an hotte seething pott. His
breath maketh the coales burne, and C
the flame goeth out of his mouth. In
his necke remaineth strength, and no-
thing is to labourious for him. The
members of his body are ioyned so
straight one to another, and cleane so
fast together, that he can not be mo-
ued. His hearte is as hard as a stone,
and as fast as the stythye, that the
smith smiteth vpon. When he goeth
the mightie are afrayde, and feare
troubleth theym. If anye man drawe
out a sworde at him, it shall not hurt
him: There may neyther speare, Ja-
uelyn, nor breaste plate abyde him.
He setteth as muche by a strawe, as
by yron: And as muche by a rotten
stocke, as by brasse. He starteth not
away for him that bendeth the bowe:
and as for slinge stones, he careth as
muche for stubble, as for theym. He D
counteth the dartes no better then a
strawe: he laweth him to scorne

that

that [illegible]
the golde in the [illegible]
potthearder. He maketh the deepe to
boile like a potte, and stirreth the sea
together like an ointment. He maketh
the pathe to be sene after him, the depe
is his walaing place. Upon the earth
is there no power like vnto his: for he
is so made, that hee feareth not. If a
man will consider all the highe thin-
ges, this same is a king ouer all the
children of pride.

¶ The. xlij. Chapter.

A THen Job aunswered the Lorde,
Esa.18.e and saide: I knowe that thou
1.re.16. haste power over all thinges,
and that there is no thought hid vn-
to thee. For who canne keepe his
owne counsaile so secrete, but it shall
be knowen? Therfore haue I spoken
that I vnderstoode not the thinges
that are so hye, and passe mine vn-
derstanding. O hearken thou vnto
me also, and let me speake: aunswere
vnto the thing that I will aske thee.
I haue geuen diligent eare vnto thee,
and nowe I see with mine eyes.
B Wherefore I geue mine owne selfe
the blame, and take repentaunce in the
duste and ashes. Nowe whenne the
Lorde hadde spoken these woordes
vnto Job, it fortuned, that the Lorde
saide vnto Eliphas the Themanite:
I am displeased with thee, and thy
two frendes: for ye haue not spoken
of me, the thinge that is right: like
as my seruant Job hath done. There-
fore, take you nowe seuen Oxen, and
seuen rammes, and go to my seruaunt
Mat.5.b Job, and offer vp for your selues a
Mar.5.c burnte offering, and my seruaunt Job
shall praye for you. Him will I ac-
cepte: and not deale with you after
your folisheneſſe, in that ye haue not
spoken the thing which is right, lyke
as my seruaunt Job hath done. So
Eliphas the Themanite, and Bildad C
the Suhite, and Sophar the Naama
thite went their waye, and did accor-
ding as the Lorde commaunded them.
The Lorde also accepted the person Gen.4.d
of Job, and the Lorde turned the
Captiuitie of Job, when he prayed
for his frendes: Yea, the Lorde gaue
Job twise as muche as he had afore. mat.19.b
And then came there vnto him all his
brethren, all his systers, and all they
that had bene of his acquaintaunce
afore, and did eate breade with him in
his house, wondering at him, and
comforting him ouer all the trouble,
that the Lorde had broughte vppon
him. Euerye man also gaue him a
certayne summe of money, and a Je-
well of golde. And the Lorde made
Job rycher then he was before: for
he had fourtene thousand sheepe, syx
thousand camelles: a thousande yoke
of Oxen, and a thousande Asses. He
hadde seuen sonnes also, and three D
daughters. The firste daughter, cal-
led he Jemima, the seconde Kezia,
and the thirde Kerenhabuch. In all
the lande were no women founde so
fayre, as the daughters of Job: and
their father gaue them enheritaunce
among their brethren. After this
lined Job an hundred and forty yeres, so that he sawe
his children, and his Gen.50
childrens children Tob.14.
into the fourth Psa.128
generation.
And so
Job
dyed, being olde, and
of a perfecte
age.

¶ The ende of the Booke of Job.

The thirde part of the Bible conteining these Bookes.

The Pſalter. *The Prouerbes.*
Eccleſiaſtes. *Cantica Canticorum*

The Prophetes.

Eſaye.
Ieremy.
Ezechiel
Daniell.
Oſeas.
Ioell.
Amos.
Abdi.
Ionas.
Micheas.
Naum.
Abacuc.
Sophonie.
Aggeus.
Zachary.
Malachi.

The Pſalmes of Dauid.

The firſt Pſalme.

Beatus vir qui non abiit.

Morning prayer.

BLeſſed is the manne that hath not walked in the councell of the vngodly, nor ſtande in the waye of ſynners, and hath not ſit in the ſeat of the ſcornefull.

Pſa.33 Eſa.8.b

But his delyte is in the lawe of the Lorde: and in his law will he exerciſe him ſelfe day and night.

And he ſhalbe like a tree planted by the water ſyde, that will bringe forth his fruite in due ſeaſon.

Ier.17.b

His leafe alſo ſhall not wither, and looke what ſoeuer he doeth, it ſhall proſper.

As for the vngodly, it is not ſo with them: but they are lyke the chaffe whiche the winde ſcattereth awaye (from the face of the earth.)

Pſal.1.c Eſa.29.c

Therfore the vngodly ſhall not be able to ſtande in the iudgement, neyther the ſynners in the congregation of the righteous.

But the Lorde knoweth the way of the righteous, and the waye of the vngodly ſhall perishe.

The.ij.Pſalme.

Quare fremuerunt gentes

WHy do the Heathen ſo furiouſly rage together? and why dooe the people ymagine a vayne thinge?

Actes.4.e

The kinges of the earthe ſtande vp: and the rulers take councell together againſt the Lorde, and againſt his annoynted.

Mat.17.a

Let vs breake their bonds a ſunder: and caſt awaye their coards from vs.

Pſa.1.d. Hab.1.c

He that dwelleth in heauen ſhall laugh them to ſcorne: the Lorde ſhall haue them in derision.

Then ſhall he ſpeake vnto them in his wrath: and vexe them in his ſore diſpleaſure.

Yet haue I ſet my king, vpon my holy hill of Sion.

I will preach the lawe, wherof the Lord hath ſaid vnto me: thou art my ſonne, this day haue I begotten thee.

Actes.13 Hebr.1.b and.5.b

Deſyre of me, and I ſhall geue thee the Heathen for thine enheritaunce: and the vtmoſt partes of the earth for thy poſſeſſion.

Thou ſhalt bruſe theym with a rodde of yron: and breake them in peces, lyke a potters veſſell.

Apoc.2.f and.19.f Eſa.30

Be wyſe nowe therefore, O ye kinges: be learned ye that are iudges of the earth.

Serue the Lord in feare, & reioyce (vnto him) with reuerence.

Kyſſe the ſonne leaſt he be angrye, and ſo ye periſh from the (right) way: yf his wrath be kindled (ye but a little) bleſſed are all they that put their truſt in him.

The.iij.Pſalme.

Domine quid multiplicati.

LOrde, howe are they increaſed that trouble me? many are they that ryſe againſt me.

Many one there be, that ſaye of my ſoule: there is no helpe for him in (his God. Sela.

But thou, O Lord, art my defender: thou art my worſhip, and the lifter vp of my head.

I did call vpon the Lord with my voyce: and he heard me out of his holy hill. Sela.

I layde me downe and ſlepte, and roſe vp againe, & the lord ſuſteined me.

I will not be afraid for ten thouſandes of the people, that haue ſet themſelues againſt me round about.

Pſa.3.

Vp Lord and helpe me, O my God, for thou ſmiteſt all mine enemies vpon the cheke bone, thou haſt broken the teeth of the vngodly.

Saluation belongeth vnto the Lord: and thy bleſſing is vppon thy people. Selah.

The.iiij.Pſalme.

Come

Cum inuocarem.

1 HEare me, when I call, O God of my righteousnesse: thou hast set me at libertie, when I was in trouble: haue mercy vpon me, and hearken vnto my prayer.

O ye sonnes of men, howe longe will ye blaspheme mine honour, and haue suche pleasure in vanitie, and seeke after leasing? Sela.

Knowe this also, that the Lorde hath chosen to him selfe the man that is godly: when I call vpon the Lorde he will heare me.

Stande in awe and sinne not: commen with your owne heart, & in your chaumber and be still. Sela.

Offer the sacrifice of righteousnes, and put your trust in the Lorde.

There be many that saye: Who will shewe vs any good? Lord lift thou vp the light of thy countenance vpon vs.

3 Thou hast put gladnes in mine heart, since the time that their corne and wine (and oyle) encreased.

I will laye me downe in peace, and take my rest: for it is thou Lord onely, that makest me dwell in safetie.

¶ The. v. Psalme.

Verba mea auribus.

1 POnder my wordes, O Lorde, consider my meditation.

O hearken thou vnto the voice of my calling, my kinge and my GOD, for vnto thee will I make my prayer.

My voice shalt thou here betymes O Lord: early in the morning will I directe my prayer vnto thee, and will looke vp.

Psa.5.d. • For thou arte the God that hath no pleasure in wickednesse, neyther shall any euill dwell with thee.

Such as be foolish: shall not stande in thy sight, thou hatest all them that worke vanitie.

Thou shalt destroy them that speke leasing: the Lorde will abhorre both the bloudthirstie and disceitfull man.

But as for me I will come into thy house, euen vppon the multitude of thy mercie, and in thy feare will I worshyp towarde thy holye Temple. Ps. 138a

Leade me, O Lorde, in thy righteousnes, because of mine ennemies: make thy way plaine before my face.

For there is no faithfulnes in his mouthe, their inward partes are very wickednes.

• Their throate is an open sepulchre: they flatter with their tongue, destroy thou them. Rom. 3.c

O God, let them perishe thorough their owne ymaginations, cast them out in the multitude of their vngodlynesse: for they haue rebelled against thee.

And lette all theim that put their trust in thee, reioyce: they shall euer be geuing of thankes, because thou defendest theim: they that loue thy name, shalbe ioyfull in thee.

For thou Lord wilt geue thy blessing vnto the righteous: and with thy fauourable kindnes wilt thou defend him, as with a shield.

¶ The. vi. Psalme. Euening prayer.

Domine ne.

O Lorde, • rebuke me not in thine indignation: neyther chasten me in thy displeasure. Psal. 8.a Jer. 10.b

Haue mercye vpon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.

My soule also is sore troubled: But Lorde, howe longe wilte thou punishe me.

Turne thee, O Lorde, and deliuer my soule: Oh saue me for thy mercyes sake.

• For in death no man remembreth thee: and who will geue thee thankes in the pitte? Esa. 38.d Ps. 115.b B

I am weary of my groning, euery night washe I my bed, and water my couche with my teares.

My beautie is gone for very trouble, and worne awaye, because of all mine ennemies.

• Awaye fro me all ye that worke vanitie: for the Lorde hath hearde the voice of my weping. Mat. 7.d and. 25.d Luk. 13.

The Lord hath heard my petition, the Lorde will receaue my prayer.

All mine enemies shalbe confounded and sore vexed, they shalbe turned backe, and put to shame sodenly.

¶ The. vij. Psalme.

Domine deus meus.

O Lorde my God, in thee haue I put my trust: saue me from al them that persecute me, and deliuer me.

Least he deuoure my soule like a Lion, and teare it in pieces, while there is none to helpe.

Job. 31 O Lorde my God, if I haue done any such thing, or if there be any wickednes in my handes.

If I haue rewarded euill vnto him that dealt frendly with me: yea, I haue deliuered him, that without any cause is mine enemy.

Then let mine enemie persecute my soule, and take me: yea, lette him treade my life downe vpon the earth, and lay mine honor in the dust. Sela.

Stand vp, O Lord, in thy wrath: and lifte vp thy selfe, because of the indignations of mine ennemyes: arise vp for me, in the iudgement that thou haste commaunded.

And so shall the congregation of the people come about thee, for their sakes therfore, lift vp thy self againe.

The Lorde shall iudge the people, gene sentence with me, O Lorde, accordinge to my righteousnesse, and accordinge to the innocencye that is in me.

Oh lette the wickednesse of the vngodly come to an ende, but guide thou the iust.

For the righteous God trieth the very heartes and the reines.

My helpe commeth of God, whiche preserueth them that are true of heart.

deu. 10. d • God is a righteous iudge (strong and pacient,) and God is prouoked euery day.

If a man will not tourne, he will wheat his swearde, he hath bent his bowe and made it ready.

He hath prepared him the instrumentes of death: he ordeineth his arrowes against the persecutours.

Behold, • he trauaileth with mischiefe, he hath conceiued sorowe, and brought forth vngodynes. Job. 15 Esa. 59

• He hath grauen and digged vp a pit, and is fallen himselfe into the destruction that he made (for other.) Hest. 7. Pro. 27. Eccl. 10. and. 32. Psa. 40.

For his trauaile shall come vppon his owne head: • and his wickednesse shall falle vppon his owne pate.

I will gene thankes vnto the Lord accordinge to his righteousnes, and will praise the name of the Lorde the moste highest.

¶ The. viij. Psalme.

Domine dominus noster.

O Lord our gouernour, how excellent is thy name in all the worlde, thou that haste set thy glory aboue the heauens. A

• Out of the mouth of very babes and sucklinges haste thou ordeyned strength because of thine ennempes, that thou mightest still the enempe and the auenger. mat. 21. b Esa.

For I wil consider thy heauens, euen the woorkes of thy fingers: the moone and the starres, whiche thou haste ordeyned. Psa.

• What is man that thou art mindful of him? and the sonne of man that thou visitest him? Psa. 144

Thou madest him lower then the angels, to crowne him with glory and worshipp B

Thou madest him to haue dominion of the woorkes of thy handes: and • thou haste put all thinges in subiection vnder his feete. Hebr. 2. b 1. Cor. 15.

All shepe and oxen, yea and the beastes of the field.

The foules of the ayre, and the fish of the sea, and whatsoeuer walketh through the pathes of the Seas.

O Lord our gouernour, how excellent is thy name in all the worlde!

¶ The. ix. Psalme.

A *Confitebor tibi domine.*

Pſa.111 Morning Prayer. I will • geue thankes vnto thee: O Lorde with my whole heart, I will ſpeake of all thy marualous workes.

I will be glad, and reioice in thee, ye my ſangs will I make of thy name, O thou moſt higheſt.

While mine ennemies are driuen backe, they ſhall fall, and periſh at thy preſence.

For thou haſt maintained my right & my cauſe: thou art ſet in the throne that iudgeſt right.

Thou haſt rebuked the heathen and deſtroied the vngodly, thou haſte put out their name for euer and euer.

O thou enemye, deſtructions are come to a perpetuall ende: euen as the cities which thou haſt deſtroied, their memorial is periſhed with them.

B But the Lord ſhall endure for euer, hee hath alſo prepared his ſeate for iudgement.

For he ſhal iudge the world in righteouſnes, and miniſter true iudgement vnto the people.

The Lorde alſo will be a defence Eſa.33.a for the oppreſſed, • euen a refuge in due time of trouble.

And they that know thy name, will put their truſt in thee: for thou Lorde haſt neuer failed them that ſeeke thee.

Pſa.76.a O praiſe the Lorde, • which dwelleth in Sion, ſhewe the people of his doinges.

For when he maketh inquiſition for bloud, he remembreth them: and Pſa.22.c • forgetteth not the complaint of the poore.

Haue mercye vpon me (O Lorde) conſider the trouble which I ſuffer of them that hate me, thou that liftest me vp from the gates of death.

That I may ſhewe all thy praiſes within the portes of the daughter of Sion, I will reioice in thy ſaluation.

The heathen are ſunke downe in the pit that they made: in the ſame nette which they hid priuily, is their owne foote taken.

The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands. Conſideration. Sela.

The wicked ſhalbe turned into hel: and all the people that forget God.

For the poore ſhall not be alwaye forgotten, the patiente abiding of the meke ſhall not periſhe for euer. F

Vp Lord, and let not man haue the vpper hand, let the Heathen be iudged in thy ſight.

Put them in feare (O Lorde) that the Heathen may knowe them ſelues to be but men. Sela.

The.x. Pſalme.

Vt quid domine.

WHy ſtandeſt thou ſo far off O Lord, and hideſt thy face in that needefull time of trouble. I

The vngodlye for his owne luſte, doth perſecute the poore: let them be taken in the craftye wilineſſe that they haue ymagined.

For the vngodlye hath made boaſt of his owne hearts deſyre, and ſpeaketh good of the couetous, whō God abhorreth.

The vngodlye is ſo proude that he careth not for God, neither is God in all his thoughtes. B

His waies are alway grieuous, thy iudgementes are farre aboue oute of his ſight, and therefore deſieth he all his enemies.

For he hath ſaid in his hert: Tuſhe I ſhall neuer be caſt downe, ther ſhall no harme happen vnto me.

His mouthe is full of curſinge, and Ro.3.e. diſceate and fraude, vnder his tonge is vngodlyneſſe and vanitie.

He ſitteth lurkinge in the thieuiſhe Pro.1.b corners of the ſtretes, and priuilye in his lurking dennes doth he murther the innocent, his eyes are ſet againſte the poore.

For he lieth waiting ſecretly (euen as a Lion lurketh he in his den) that he may rauiſh the poore.

He doth rauiſh the poore, when hee getteth him into his net.

He falleth downe and hūbleth him ſelf, that the congregation of the poore

may fal into the hand of his captains.

He hath saide in his heart: Tushe God hath forgotten, he hideth awaye his face, and he will neuer see it.

Arise O Lorde God, and lifte vp thine hande, forget not the poore.

Wherefore should the wicked blaspheme God, whyle he doth say in his heart: tush, thou God carest not for it.

Surely thou hast seene it: for thou beholdest vngodlynes and wronge.

That thou mayest take the matter into thy hande: the poore committeth him selfe vnto thee, for thou arte the helper of the frendlesse.

Breake thou the power of the vngodly and malicious: take awaye his vngodlynes, and thou shalt find none.

The Lorde is kinge for euer and euer, and the Heathen are perished out of the lande.

Lorde thou hast heard the desire of the poore: thou preparest their heart, and thine eare harkeneth therto.

To helpe the fatherlesse and poore vnto their right: that the man of the erth be no more exalted against them.

¶ The.xi. Psalme.

In domino confido.

IN the Lorde put I my trust: howe saye you then to my soule: that shee shoulde flye as a birde vnto youre hill?

For lo, the vngodlye bende their bowe, and make ready their arrowes within the quiuer, that they may priuelye shote at them which are trewe of heart.

For the foundations wilbe caste downe, and what hath the righteous doone?

Habac.2.d • The Lord is in his holy Temple,
Esa 56 a • the Lordes seate is in heauen.

His eyes consider the poore, and his eye liddes trieth the children of men.

The Lord alloweth the righteous, but the vngodlye, and him that delyteth in wickednes, doth his soule abhorre.

Vppon the vngodlye he shall raine snares, fyre, and brimstone, storme and tempeste: this shalbe their portion to drinke.

For the righteous Lorde loueth righteousnes: his countenaunce will beholde the thing that is iust.

¶ The.xii. Psalme.

Saluum me fac domine.

Euening Prayer.

HElpe me Lord, for there is not one godlye man lefte. For the faithfull are minished from among the children of men.

They talke of vanitie, euerye one with his neighboure, they doe but flatter with their lippes, and dissemble in their double heart.

The Lorde shall roote out all deceatful lips, and the tongue that speaketh proude thinges.

Which haue saide: with our tongue will we preuaile: wee are they that ought to speake, whoe is Lorde ouer vs?

Nowe for the comfortlesse troubles sake of the needy, • and because of the deepe sighing of the poore. Ps.xii.

I will vppe sayeth the Lorde: and will helpe euery one, from him that swelleth against him, and will sette them at rest.

The woordes of the Lorde are pure woordes euen as the siluer, whiche from earth is tryed and purified seuen times in the fire.

Thou shalt kepe them (O Lorde,) thou shalte preserue him from this generation for euer.

The vngodly walke on enery side: when they are exalted, the children of men are put to rebuke.

¶ The .xiij. Psalme.

Vsque quo domine.

HOw longe wilte thou forget me (O Lorde) for euer? howe long wilte thou hide thy face fro me?

Howe long shall I seke councell in my soule: and be so vexed in mine heart, how long shall mine enemy triumph ouer me?

Consider, and heare me (O Lorde my God) lighten mine eyes, that I

slepe not in death.

Least mine enemie saye: I haue preuayled against him: for yf I be cast downe, they that trouble me will reioyce at it.

But my truste is in thy mercy, and my hert is ioyfull in thy saluation.

I will synge of the Lorde because he hath delt so louingly with me.

Yea, I will praise the name of the Lord most hyest.

¶ The.xiiij.Psalme.

Dixit Insipiens.

I The • foole hath sayde in his heart, there is no God. Psa.51 a

They are corrupt, and becom abhominable in their doynges • there Psa.55 a Ro.3.c. is not one that doth good, no not one.

The Lord loked downe from heauen vpon the children of men: to see yf there were any that would vnderstand and seeke after God.

But they are all gone out of the waye, they are altogether become abhominable: there is none that doeth good, no not one.

Their throte is an open sepulchre: with their tonges they haue disceaued, the poyson of aspes is vnder their lippes.

Their mouthe is full of cursyng and bytternes, their feete are swift to sheed bloud.

Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen, there is no feare of God before their eyes.

Haue they not knowlege that they are all suche workers of mischefe, eating vp my people as it were bread.

And call not vpon the Lorde, there were they brought in great feare.

Euen where no feare was.

For God is in the generation of the righteous: as for you yee haue made a mocke of the councell of the poore, because he putteth his truste in the Lorde.

Who shal geue saluation vnto Israell? • out of Sion. When the Lorde turneth the captiuitie of his people, then shall Jacob reioyce, and Israell shall be gladde. Esa.59 Rom.11

¶ The.xv.Psalme.

Domine quis habitabit.

Woryng prayer.

LOrde who shall dwell in thy tabernacle? who shall rest vpon thy holy hill? A

• Euen he that leadeth an vncorrupt life, and doeth the thing whiche is ryght, and that speaketh the truth from his herte. Psa.24 a Esay.33 mat.19.b

He that hath vsed no disceite in his tongue, nor done euill to his neighboure, and hath not sclaundered his neyghbours.

He that setteth not by him selfe: but is lowly in his owne eyes, and maketh much of them that feare the lord.

He that sweareth vnto his neyghbour, & disapointeth him not, though it were his owne hinderaunce.

• He that hath not geuen his money vpon vsurie, nor taken rewarde agaynst the innocent. Eze.18 a

Who so doeth these thinges, shall neuer fall.

¶ The xvi.Psalme.

Conserua me domine

PReserue me, O God, for in thee haue I put my truste. A

O my soule, thou haste saide vnto the Lorde: thou art my God, my goodes are nothing vnto thee.

All my delight is vpon the saintes that are in the earth, and vpon suche as excell in vertue.

But they that runne after an other god, shall haue great trouble.

Their drinke offering of bloude will not I offer, neyther mention of their names within my lippes.

• The Lord him selfe is the portion of mine inheritaunce: and of my cup, thou shalt mayntein my lot. Deu.3.c B

The lot is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I still thanke the Lord for geuing me warning: my reynes also chasten me in the night season.

I haue set God alwaies before me, for he is on my right hande, therefore I shall not fall.

Wherefore my herte was glad, and my glory reioyced, my flesshe also shall rest in hope.

Acts.2.d and.13.e For why? thou shalt not leaue my soule in hell, neither shalt thou suffer thy holy one to see corruption.

Thou shalt shewe me the pathe of lyfe: in thy presence is the fulnesse of ioye, and at thy right hande there is pleasure for euermore.

The.xvii. Psalme.

Exaudi domine iusticiam

HEare the right, O Lord consider my complaint, and herken vnto my prayer that goeth not out of fayned lippes.

Let my sentence come foorth from thy presence: and let thyne eyes loke vpon the thing that is equall.

Psa.17.a Thou haste proued and visited myne harte in the night season, thou haste tried me, and shalt fynde no wickednesse in me: for I am vtterly purposed that my mouth shall not offend.

Because of mens workes that are done against the wordes of thy lippes I haue kepte me from the wayes of the destroyer.

O hold thou vp my goinges in thy pathes, that my foote steppes slip not.

I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me and herken vnto my wordes.

Shewe thy marueilous louinge kindnesse, thou that art the sauiour of them which put their trust in thee.

B From suche as resiste thy ryghte hande. Keepe me as the apple of an eye, hyde me vnder the shadowe of thy wynges.

Zach.2.b mat.23.

From the vngodly that trouble me.

Myne enemies compasse me round about, to take away my soule.

They are enclosed in their owne fat: and their mouth speaketh proude thinges.

They lye wayting in our waye on euerye syde, turnyng theyr eyes downe to the ground.

Like as a Lyon that is gredy of his praye, and as it were a Lions whelpe lurking in secret places.

Vp Lorde, disapoint him and caste him downe: deliuer my soule from the vngodly, whiche is as a sweorde of thine. C

From the men of thy hand, O Lord from the men I saye, and from the euill world, which haue their portion in this lyfe: whose belyes thou fyllest with thy hid treasure.

They haue children at their desire: and leaue the rest of their substaunce for their babes.

But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenes, I shall be satisfied with it.

The.xviii. Psalme.

Diligam te domine

I Will loue thee, O Lorde, my strength. I Euening prayer.

The Lorde is my stonye rocke and my defende, my saueoure: my God, and my myghte, in whom I will truste, my buckler, the horne also of my saluation, and my refuge.

2.Re.22 I will call vpon the Lord, which is worthie to be prayed, so shall I be safe fro mine enemies.

psa.116 The sorowes of death compassed me, and the ouerflowinges of vngodlynesse made me afraide.

The paynes of hell came about me: the snares of death ouertoke me.

In my trouble will I call vpon the Lord: and complaine vnto my God.

So shall he heare my voyce out of his holy temple, and my complainte shall come before him, it shall enter euen into his eares.

mat.27 The earth trembled and quaked, the very foundations also of the hyls shoke and were remoued, because he was

was wroth.

There went a smoke out in his presence: and a consuming fire out of hys mouthe, so that coales were kyndled at it.

He bowed the heauens also, & came downe: & it was darke vnder his fete.

He rode vpon the cherubines, and dyd flye, he came flying vppon the winges of the winde.

He made darkenes his secret place: his pauilion round about him, with darke water, and thicke cloudes to couer him.

At the brightnes of his presence his cloudes remoued, hayle stones and coales of fyre.

The Lord also thundred out of heauen, and the hyest gaue his thunder, hayle stones and coales of fyre.

He sent out his arowes and scattered them, he cast foorth lightninges and destroyed them.

C The springes of waters wer sene, & the foundations of the round world were discouered at thy chyding, O Lorde at the blastyng of the breath of thy displeasure.

He shall sende downe from the heyght to fetche me, and shall take me out of many waters.

He shall deliuer me from my strongest enemy, and frō them which hate me: for they are to mightie for me.

They preuented me in the daye of my trouble: but the Lord was my vpholder.

He broght me forth also into a place of liberte: he brought me forth, euen because he had a fauour vnto me.

The Lorde shall reward me after my righteous dealinge: accordinge to the clennes of my handes shall he recompence me.

Because I haue kepte the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

For I haue an eye vnto all his lawes: and will not cast out his commaundementes fro me.

I was also vncorrupt before him: and eschewed mine own wickednes.

Therfore shall the Lorde reward me after my righteous dealing: and accordinge vnto the clennes of my handes in his eye syght.

With the holye thou shalte be holye, and with a perfect man thou shalt be perfecte.

With the cleane thou shalt be cleane: D
and with the frowarde thou shalte learne frowardnes.

For thou shalt saue the people that are in aduersitie, and shalte bringe downe the hye lokes of the proude.

Thou also shalt lyght my candell, the Lorde my GOD shall make my darkenes to be light.

For in thee I shal discomfite an host of men: and with the helpe of my God I shall leape ouer the wall.

The waye of God is an vndefiled waye, • the worde of the Lorde also is tryed in the fyre, he is the defendor of all them that put their trust in him. psa. 102 d and. 119 f

For • who is God but the Lorde? Or who hath any strengthe excepte our God? Deu. 4. e

It is God that girdeth me with strength of warre, and maketh my waye perfect.

• He maketh my feete lyke hertes feete: and setteth me vp on hye. Abac. 3. d

E

• He teacheth mine handes to fight, and mine armes shall breake euen a bowe of stele. 2. re. 22. c Psa. 144

Thou haste geuen me the defence of thy saluation: thy right hande also shall holde me vp, and thy louing correction shall make me great.

Thou shalt make roome ynoughe vnder me for to go, that my foote steppes shall not slide.

I will folowe vppon mine enemies, and ouertake theym: neyther will I turne agayne, till I haue destroyed them.

I will smite them, that they shall not be hable to stande: but fall vnder my feete.

Thou hast girded me with strength vnto the battayle, thou shalt throwe downe myne enemies vnder me.

Thou hast made mine enemies also to turne their backes vpon me, and I shall destroy them that hate me.

They

Ro.1.b • They shall crye, but there shall be none to helpe them: yea, euen vnto the Lorde, shall they crye, but he shall not heare them.

I will beate them as small as the dust before the winde: I will caste them out, as the clay in the stretes.

Thou shalt deliuer me from the strivinges of the people: and thou shalte make me the head of the Heathen.

A people whom I haue not knowen shall serue me.

Assone as they heare of me they shall obey me: but the straunge chyldren shall dissemble with me.

G The straunge children shall fayle, and be afraide out of their prisons.

The Lorde liueth, and blessed be my stronge helper, and praysed be the God of my saluation.

Euen the God which seeth that I be auenged, and subdueth the people vnto me. It is he that deliuereth me from my (cruell) enemies.

And setteth me vppe aboue myne aduersaries: thou shalte ridde me from the wicked man.

Ro.15.b • For this cause I will geue thankes vnto thee O Lorde, among the Gentiles, and syng prayses vnto thy name.

2.re.22.b • Great prosperitie geueth he vnto his kinge: and sheweth louinge kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

¶ The.xix.Psalme.

Celi enarrant

Morning prayer.

A Rom.2.c THe heauens • declare the glory of God, and the firmament sheweth his handy worke.

One day telleth another, and one night certifieth another.

There is neyther speache nor lan-

B guage, but theyr voyces are heard Ro.10.b among them.

• Their sounde is goone out into all landes: and their wordes into the endes of the worlde.

In them hath he set a tabernacle for the sunne, which commeth forth as a bridegrome out of his chamber, and reioyseth as a gyaunt to runne his course.

It goeth forth from the vtmost part of the heauen, and runneth about vnto the ende of it againe, and there is nothing hyd from the heate therof.

The lawe of the Lorde is an vndefyled lawe, conuerting the soule.

The testimony of the Lord is sure, and geueth wisdome vnto the simple.

The statutes of the Lorde are right, and reioyce the herte, the commaundement of the Lorde is pure, and geueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer, the iudgementes of the Lorde are true and righteous all together.

• More to be desired are they then Rom.8 golde, ye, then much fyne gold: sweeter also then honey, and the honey combe.

Moreouer, by them is thy seruant taught: and in keping of them there is great reward.

Who can tell how oft he offendeth?

Oh clense thou me fro (my) secrete faultes: kepe thy seruaunt also from presumpteous sinnes.

Least they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

Let the wordes of my mouth, and the meditation of my hert be (alway) acceptable in thy sight.

O Lorde my strength & my redemer.

¶ The. xx. Psalme.

Exaudiat te dominus

THe Lorde heare thee in the A daye of trouble, the name of the GOD of Jacob defende thee.

Sende thee helpe from the Sanctuarye, and strengthe thee out of Sion.

Remember all thy offeringes, and accept thy brunt sacrifice. Sela.

Graunt thee thy heartes desyre, and fulfill all thy minde.

We will reioyce in thy saluation, and triumple in the name of the Lorde

ours

oure God, the Lorde perfourme al thy petitions.

B Nowe knowe I that the Lorde helpeth his annointed, and will heare him from his holy heuen, euen with the wholsome strength of his righte hande.

Some put their trust in charets, and some in horses: but we wil remember the name of the Lord our God.

They are brought down and fallen, but we are risen and stand vpright.

Saue Lord, and heare vs, O king of heauen, when we call vppon thee.

¶ The.xxj. Psalme.
Domine in virtute.

A THe kinge shall reioice in thy strength, O LORD exceading gladde shall he be of thy saluation.

Thou hast geuen him his heartes desire, and haste not denyed him the request of his lippes. Sela.

For thou shalt preuente him with the blessinges of goodnes, and shalte set a crowne of pure golde vppon his heade.

He aſketh life of thee, & thou geuest him a long life, euen for euer and euer.

His honour is great in thy saluation: glorye and great worship shalte thou laye vpon him.

B For thou shalte geue him euerlasting felicity, and make him glad with the ioye of thy countenaunce.

And why? because the kinge putteth his trust in the Lorde, and in the mercye of the most hiest, he shall not miscarye.

All thine enemyes shall feele thy hande: thy right hande shall finde out them that hate thee.

Thou shalte make them like a fierye ouen in time of thy wrathe: the LORDE shall destroy them in his displeasure, and the fyre shall consume them.

Their fruite shalte thou roote oute of the earth, and their seede from amonge the children of men.

For they intended mischefe against thee, and ymagined suche a deuise, as they are not able to perfourme.

Therefore shalt thou put them to flight, and the stringes of thy bowe shalte thou make ready against the faces of them.

Be thou exalted Lorde, in thyne owne strength: so will we singe and praise thy power.

¶ The.xxij. Psalme. Euening Prayer.
Deus deus meus.

MY God, my God (loke vpō me) why hast thou forsaken me: and arte so farre fro my helth, and from the wordes of my complainte. A mat. 27.i mar. 15.i

O my God, I crie in the day time, but thou hearest not: and in the nighte season also I take no rest.

And thou continuest holy, O thou worshippe of Israell.

Our fathers hoped in the: they trusted in the, & thou diddest deliuer thē.

They called vpon thee, and were helped: they put their trust in the, and were not confounded.

But as for me, I am a worme and no man: a very scorne of men, and the oute caste of the people.

* All they that see me, laugh me to scorne: they shoote out their lippes, and shake the head, saying. psa.109d B

* He trusted in God that he wolde deliuer him: let him deliuer him, if he will haue him. mat.17.f

* But thou art he that toke me out of my mothers wombe: thou wast my hope, when I hanged yet vppon my mothers brestes. psal.71a

I haue beene lefte vnto thee euer sence I was borne: thou art my God, euen fro my mothers wombe.

O go not fro me, for trouble is hard at hand, and there is none to helpe me. C

Many Oxen are come about me: fatte bulles of Basan close me in on euery side.

They gape vppon me with their mouthes, as it were a ramping and roaring Lion.

* I am powred out like water, and all my bones art out of ioynt: my heart Iosu.7.b

heart also in the middest of my bodye is euen like melting waxe.

My strength is dried vp like a pot-
D shearde, and my tonge cleaueth to my gummes: and thou shalt bring me into the dust of death.

For (many) dogges are come about me, and the counceil of the wicked lay siege against me.

They pearsed my handes and my feete, I maye tell all my bones, they stand staring and looking vppon me.

Iat.27.d * They part my garmentes among them, and cast lots vpon my vesture.

But be not thou farre fro me, (O Lord) thou art my succour, haste thee to helpe me.

Deliuer my soule from the sweard, my dearlinge from the power of the dogge.

E Saue me from the Lions mouth: thou hast heard me also from among the hornes of the Unicornes.

Ioh.20d Hebr.2.c I will declare thy name vnto my *brethren: in the middest of the congregation will I praise thee.

O praise the Lord ye that fear him: magnifie him all ye of the sede of Jacob, and feare him al ye sede of Israel.

Psal.9.b * For hee hath not despised nor abhorred the lowe estate of the poore: he hath not hidde his face from him, but whē he called vnto him, he hard him.

My praises is of thee in the greate
F congregation, my vowes will I performe in the sight of them that feare him.

The poore shall eate and be satisfied, they that seke after the Lorde, shall praise him, your heart shall liue for euer.

G All the endes of the worlde shal remembre them selues, & be turned vnto the Lorde, and all the kinredes of the nations, shall worship before him.

For the kingdome of the Lorde is the Lordes, and he is the gouernoure among the people.

All such as be fat vpon erth haue eaten and worshipped. All they that go downe into the dust, shal knele before him, and no man hath quickened his owne soule.

My sede shall serue him: they shalbe counted vnto the Lorde for a generation.

They shal come, and (the heauens) shal declare his righteousnes: vnto a people that shalbe borne, whom the Lorde hath made.

¶ The.xxiij. Psalme.

Dominus regit me.

THe Lorde is my shepherd, therefore can I lacke nothing. I

He shall fede me in a greene pasture, and leade me forth beside the waters of comfort.

Hee shall conuerte my soule, and bring me forth in the pathes of righteousnes for his names sake.

Yea thoughe I walke through the valley of the shadow of death.

I will feare no euill, for thou arte
B with me: thy rod and thy staffe comforte me.

Thou shalt prepare a table before me against theim that trouble mee: thou haste annointed my heade with oyle, and my cup shalbe full.

But (thy) louinge kindnes and mercie shall folowe me all the dayes of my life.

And I will dwell in the house of the Lord for euer.

¶ The.xxiiij. Psalme.

Domini est terra.

THe * earth is the Lordes, and all I
that therein is: the compasse of Morni
the worlde, and they that dwel prayer.
therein.

For hee hath founded it vppon the Seas, and prepared it vpon the fludes.

* Who shall assende into the hill of Psa.15.i
the Lorde. Esa.33.c

Or who shall rise vp in his holye mat.19.b
place?

Euen hee that hath cleane handes, and a pure hearte: and that hath not lifte vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

He

he shall receaue the blessing from the Lorde, and righteousnes from the God of his saluation.

This is the generatiō of them that seeke him, euen of them that seeke thy face, O Jacob. Sela.

Lift vp your heades, O ye gates, & be ye lift vp, ye euerlasting dores, and the king of glory shall come in.

Who is the Kinge of glorye? It is the Lorde strong and mighty, euen the Lorde mightie in battell.

Lift vp your heades, O ye gates, and be ye lift vp ye euerlasting dores: and the king of glory shall come in.

Who is this Kinge of glory? Euen the Lorde of Hoostes, he is the kinge of glorie. Sela.

¶ The.xxv.Psalme.
Ad te domine leuaui.

1 VNto thee, O Lord, will I lift vp my soule: My God I haue put my trust in thee.

Oh let me not be confounded, neyther lette mine enemies triumphe ouer me.

Rom 9.c • For all they that hope in thee, shal Esa.29.d not be ashamed: but suche as transgresse without a cause, shall be put to confusion.

Shewe me thy wayes, O Lorde, and teache me thy pathes.

Leade me forthe in thy trueth, and learne me, for thou art the God of my saluation, in thee hath beene my hope all the daye longe.

Cal to remembraunce, O Lord, thy B tender mercies, and thy louing kindnesse, which haue bene euer of olde

Job.13.d Oh remember not the • sinnes and offences of my youthe, but accordinge vnto thy mercy thinke thou vpon me, O Lorde for thy goodnesse.

Gracious and righteousse is the Lorde, therfore will he teach sinners in the way.

Them that be meeke, shall he guide C in iudgement: and such as be gentle, them shall he learne his waye.

All the pathes of the Lord are mercye and truth, vnto suche as keepe his couenaunt and his testimonies.

• For thy names sake, O Lorde, Esa.43.b be mercifull vnto my sinne, for it is great.

What man is he that feareth the Lorde: him shall he teach in the waye that he shall chose.

His soule shall dwell at ease, and his seede shall inherite the land.

The secret of the Lorde is amonge them that fear him: • and he wil shew Jer.31.f them his couenaunt.

Mine eyes are euer looking vnto the Lorde: for he shall plucke my feete out of the net.

Turne thee vnto mee, and haue D mercy vpon me: for I am desolate, and in miserye.

The sorowes of my heart are enlarged, O bringe thou me oute of my troubles.

Loke vpon mine aduersitie and miserie, and forgeue me all my sinne.

Consider mine enemies how many they are, and they beare a tyrannous hate against me.

O kepe my soule, and deliuer mee: let me not be confounded, for I haue put my trust in thee.

Let perfectnesse and righteousse dealinge waite vpon me, for my hope hath beene in thee.

Deliuer Israell, O God, out of all his troubles.

¶ The.xxvi.Psalme.
Iudica me domine.

BE thou my • Iudge, O Lorde, F for I haue walked innocently: Psa.17.a my truste hath bene also in the Lord, therfore shall I not fall.

• Examine me, O Lorde, and proue Ps.139.b me: trye out my reines and my heart.

For thy louing kindnesse is before myne eies, and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither will I haue felowship with the disceitfull.

I haue hated the congregation of B the wicked, and will not sit amonge the vngodly: • I will wash my handes Esa.1.a

in

Esa.1.e. in innocencie, O Lorde, and so will
B I go to thine aultar.
That I maye shewe the voice of thanckes geuinge, and tell of all thy wonderous workes.
Lorde, I haue loued the habitation of thy house, and the place wher thine honour dwelleth.
O shut not vp my soule with the sinners, nor my life with the bloudthirstie.
In whose handes is wickednesse:
C and their right hand is full of giftes.
But as for me I will walke innocently: O deliuer me, and be mercyful vnto me.
My foote standeth righte: I will praise the Lord in the congregations.

Euening prayer.

¶ The.xxvij. Psalme.
Dominus illuminatio.

A Psa.112 THe Lorde is my • light and my saluation: whom then shall I feare?
The Lorde is the strength of my life: of whom then shall I be afraide?
When the wicked euen mine enemyes and my foes came vppon me to eat vp my flesh, they stumbled and fel.
Though an host of men were laide against me, yet shall not my hearte be afraide.
And thoughe there rose vp war against me, yet will I put my trust in
B him.
Luk.10g • One thinge haue I desired of the Lorde whiche I will require: euen that I may dwell in the house of the Lord all the dayes of my life.
To beholde the faire bewtye of the
2 Re.7.c Lord: and to visite his Temple.
1 Re.21a For in the time of trouble he shall hide me in his tabernacle, yea, in the secrete place of his dwelling shall he hide me, and set me vppon a rocke of
1 Re.23 c stone.
And nowe shall he lift vp my head aboue mine enemies rounde aboute me.
Therfore will I offer in his dwelling an oblation with great gladnes: I will sing and speake praises vnto the Lorde.

Herken vnto my voice, O Lorde when I crye vnto thee: haue mercye vpon me, and heare me. C
My heart hath talked of thee. Seke ye my face: thy face Lord will I seeke.
O hide not thou thy face fro mee: nor cast thy seruaunt awaye in displeasure.
Thou hast bene my succoure, leaue me not, neither forsake me, O God of my saluation.
When my father and my mother forsake me, the Lorde taketh me vp.
Teach me thy waye O Lorde, and leade me the righte waye, because of mine enemies.
Deliuer me not ouer into the will D
of mine aduersaries, for there are false witnesses risen vp against me, and such as speake wronge.
I should vtterly haue fainted: but that I beleue verely to see the goodnesse of the Lorde, in the lande of the liuinge.
O tarye thou the Lordes leysure, • be strong and he shall comforte thine Psal.31.
heart, and putte thou thy trust in the Lorde.

¶ The.xxviij. Psalme.
Ad te domine clamabo.

VNto thee will I crye, O Lord my strength: thinke no scorne A
of me, lest if thou make thee as thoughe thou heardest not, I become like them that go downe into the pit.
Heare the voice of my humble petitions when I crye vnto thee, when I holde vp my handes towarde the mercyseat of thy holy temple.
O plucke me not away (neither destroye me) with the vngodly and wicked doers • which speake frendlye to Jer.9.d
their neighbours, but ymagine mischiefe in their heartes. B Iob.34
• Reward them according to their Mat.16
dedes, and according to the wickednes Rom.2
of their owne inuentions.
Recompence them after the worke of their handes: paye them that they haue deserued.
For they regard not in their minde the woorkes of the LORDE, nor
the

the operation of his handes: therfore shall he breake them downe, and not builde them vp.

℣ Praised be the Lord, for he hath herd the voyce of mine humble peticions.

Deut.8 • The Lorde is my strength and my shylde: my herte hath trusted in him, and I am helped.

Therfore my hert daunceth for ioy: and in my song will I praise him.

The Lord is their strength: and he is the wholsome defence of his anoynted.

O saue thy people, and geue thy blessyng vnto • thyne enheritaunce: De.32.b feede them, and set them vp for euer.

℣ The.xxix. Psalme.
Afferte domino.

BRinge vnto the Lorde (O ye mightye,) bringe yonge rams vnto the Lorde: ascribe vnto the Lorde worshyp and strength.

Geue the Lorde the honoure due vnto his name: worshippe the Lorde with holy worshippe.

Ps.78.8 • It is the Lord that commaundeth the waters: it is the glorious God Exo.14g that maketh the thundre: • it is the Mat.8.b Lord that ruleth the sea.

℣ The voyce of the Lorde is mighty in operation: the voyce of the Lorde is a glorious voyce.

The voice of the Lord breaketh the Ps.17g • Ceder trees: yea, the Lord breaketh the ceders of Libanus.

He made them also to skippe lyke a Calfe: Lybanus also, and Sirion lyke a yonge vnicorne.

℣ The voyce of the Lorde deuideth the flames of fyre: the voyce of the Lorde shaketh the wildernesse, yea, the Lorde shaketh the wildernesse of Cades.

The voyce of the Lorde maketh the hyndes to bringe foorth yonge, and discouereth the thicke bushes: in his temple doeth euery man speake of his honoure.

The Lorde sytteth aboue the water floude, and the Lorde remayneth a king for euer.

The Lord shall geue strength vnto his people, the Lord shall geue his people the blessing of peace.

℣ The.xxx. Psalme.
Exaltabo te domine.

Morning prayer.

I Will magnifye thee, O Lord, for thou hast sette me vp, and not made my foes to triumphe ouer me. ℟

O Lorde my God, I cryed vnto thee, and thou hast healed me.

Thou Lord haste brought my soule out of hell: thou haste kepte my lyfe from them that goe downe into the pitte.

Synge prayses vnto the Lorde, (O ye Sainctes of his) and geeue thanks vnto him for a remembraunce of his holynesse. ℟

• For his wrath endureth but the 1 Cor.4.6 twinckelinge of an eye, and in his pleasure is lyfe.

Heuinesse may endure for a night, but ioye commeth in the morning.

And in my prosperitie, I saide, I shall neuer be remoued: thou Lorde of thy goodnes haddest made my hill so stronge,

Thou diddest turne thy face (fro me) and I was troubled. ℣

Then cried I vnto thee, O Lord, and gatte me to my Lorde right humblye.

What profite is there in my bloud, when I go downe to the pitte?

Shall the dust geue thankes vnto thee? Or shall it declare thy trueth? ℟

Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper.

Thou haste turned my heauines into ioye: thou haste put of my sackcloth and gyrded me with gladnesse.

Therfore shall (euery good man) synge of thy prayse without ceasing: O my God I will geue thankes vnto thee for euer.

℣ The.xxxi. Psalme.

In te domine sperani.

A IN thee, O Lorde, haue I put my truste, let me neuer be put to confusion: deliuer me in thy righteousnesse.

Bowe downe thine eare to mee, make haste to deliuer me.

And be thou my stronge rocke, and an house of defence, that thou mayest saue me.

For thou art my stronge rocke, and my castell: Be thou also my guide, and leade me for thy names sake.

Drawe me out of the net that they haue laide priuely for me: for thou art my strength.

Luk.23a Into thy hands I commend my
Acts.7g spirite: for thou hast redemed me, O
B Lorde, thou God of trueth.

I haue hated them that holde of superstitious vanities, and my truste hath bene in the Lorde.

I will be glad and reioyce in thy mercy: for thou haste considered my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemie: but hast sette my feete in a large roome.

Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauines, yea my soule and my body.

For my lyfe is waxen old with heuinesse: and my yeares with mournynge.

My strength fayleth me, because of myne iniquitie, and my bones are corrupt.

I became a reproche among al mine enemies: but specially amonge my neighbors, and they of mine acquaintaunce were afraide of me.

C And they that did see me without: conueyed them selues fro me.

I am cleane forgotten: as a deade man out of minde.

I am become, lyke a broken vessell.

For I haue hearde the blasphemy of the multitude: and feare is on euery syde.

Whyle they conspire together agaynst me: and take their counsell to take away my lyfe.

But my hope hath bene in thee, O Lord, I haue said: thou art my god.

My time is in thy hand: deliuer me from the hande of mine enemies, and from them that persecute me.

D Shewe thy seruaunt the light of thy countenaunce, and saue me for thy mercies sake.

Let me not be confounded, O Lord, for I haue called vpon thee: lette the vngodly be put to confusion, and bee put to silence in the graue.

Lette thy lying lyppes be put to silence, whiche cruelly, disdaynefully, and despitefully speake agaynst the righteous.

O howe plentifull is thy goodnesse, whiche thou hast layde vp for theym that feare thee: and that thou hast prepared for them, that put their truste in thee, euen before the sonnes of menne.

Thou shalt hyde them priuily by thine owne presence from the prouoking of all men: thou shalt kepe them secretly in thy tabernacle, from the stryfe of tongues.

Thanks be to the Lord: for he hath shewed me marueylous great kyndnesse in a stronge citie.

And when I made haste, I saide: I am cast out of the sight of thine eyes.

Neuertheless, thou heardest the voyce of my prayer, whenne I cried vnto thee.

O loue the Lorde, all ye his saintes, for the Lord preserueth them that are faithfull, and plenteously rewardeth he the proude doer.

Psa.27 and.31 Be stronge, and he shall stablishe your harte, all ye that put your truste in the Lorde.

¶ The. xxxij. Psalme.

Beati quorum.

I Euening prayer. Rom.4

BLessed is he, whose vnrighteousnes is forgeuen: and whose synne is couered.

Blessed is the man, vnto whom the Lorde imputeth no synne, and in whose spirite there is no guyle.

For whyle I helde my tongue my bones

bones consumed awaye thorowe my dayly complayning.

B For thy hande is heauy vpon me day and night: and my moysture is like the drought in sommer. Sela.

I will knowledge my synne vnto thee, and myne vnrighteousnesse haue I not hidde.

Job. 13 Luk. 15 I said: • I will confesse my synnes vnto the Lorde, and so thou forgauest the wickednes of my synne. Sela.

For this shal euery one that is godlye, make his prayer vnto thee: in a tyme when thou mayst be found.

But in the great water floudes, they shall not come nye him.

Thou art a place to hide me in, thou shalte preserue me from trouble: thou shalt compasse me about with songes of deliueraunce. Sela.

I will enforme thee, and teach thee in the waye, wherin thou shalt goe: and I will guide thee with mine eye.

Be not ye lyke horse and mule, which haue no vnderstanding.

Whose mouths must be holden with bit and bridle, lest they fall vpon thee.

Great plagues remaine for the vngodly: but who so putteth his truste in the Lorde, mercye embraceth him on euery syde.

Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of heart.

¶ The. xxxiij. Psalme.

Exultate iusti in domino.

A Pl. 97. b Reioyce • in the Lorde, O ye righteous, for it becommeth well the iust to be thankfull.

Eph. 5. d Col. 3. c • Prayse the Lorde with harpe: syng Psalmes vnto him with the lute and Instrument of tenne strynges.

Syng vnto the Lorde a new song, syng prayses lustilye (vnto him) with a good courage.

For the worde of the Lorde is true, and all his workes are faithfull.

He loueth righteousnes and iudgement: the earth is full of the goodnes of the Lorde.

Gen. 1. a • By the worde of the Lorde were the heauens made: and all the hostes of them by the breath of his mouthe.

He gathereth the waters of the sea together, as it were vpon a heape, and layeth vp the depe, as in a treasure house.

Lette all the earth feare the Lorde: B stande in awe of him, all ye that dwell in the worlde.

Psl. 148. a • For he spake, and it was done, he commaunded, and it stode faste.

Psal. 1. a Esai. 8. b The Lorde bringeth the • councel of the Heathen to naught, and maketh the deuices of the people, to be of none effect, (and casteth out the councell of princes.)

The councell of the Lorde shall endure for euer: and the thoughts of his heart from generation to generation.

Blessed are the people whose God is the Lorde Iehouah, and blessed are the folke that haue chosen him to be their inheritaunce.

The Lorde looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling, he considereth all them that dwell in the earth.

He fashioneth al the hertes of them: C and vnderstandeth all their workes.

There is no king that can bee saued by the multitude of an host: neyther is any myghtie man deliuered by much strength.

A horse is counted but a vayne thing to saue a man: nether shal he deliuer any man by his great strength.

Behold, the eye of the Lorde is vpon them that feare him, and vpon them that put their trust in his mercy.

To deliuer their soules from deathe, and to feede them in the time of dearthe.

Our soule hath pacientlye taryed for the Lorde: for he is our helpe and our shielde.

For our hert shal reioice in him: because we haue hoped in his holy name.

Let thy mercifull kyndnesse, O Lorde be vpon vs, like as we haue put our trust in thee.

¶ The. xxxiij. Psalme.

Benedicam dominum.

A I Will alway gene thankes vnto the Lord, his prayse shall euer be in my mouth.

My soule shall make her boaste in the Lorde: the humble shall heare therof, and be glad.

O prayse the Lorde with me, and let vs magnifie his name together.

1.Re.21 • I sought the Lord, and he hearde me: yea, he deliuered me out of all my feare.

They had an hye vnto him, and were lightned, and their faces were not ashamed.

Lo the poore crieth, and the Lorde heareth him: yea, and saueth him out
B of all his troubles.

Ios.5.d 4.re.11.g • The aungell of the Lord tarieth round about them that feare him, and deliuereth them.

O taste and see, howe gracious the
Psa.2.b Lord is, • blessed is the man that trusteth in him.

Psa.127 O • feare the Lorde ye that be his sainctes, for they that feare him want nothing.

The lions do lacke, and suffer hun-
Mat.6.b ger • but they whiche seeke the Lorde, shall wante no maner of thinge that is good.

C Come ye children, and herken vnto me: I will teache you the feare of the Lorde.

1 Pe.3.f • What man is he that listeth to liue, and would fayne see good dayes?

Kepe thy tongue from euill: and thy lippes that they speake no gyle.

Eschewe euill, and do good: seeke peace, and ensue it.

The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

The countenaunce of the Lord is against them that do euill, to roote out the remembraunce of them from the earth.

The righteous crye, and the Lord heareth them, and deliuereth them out of all their troubles.

The Lord is nye vnto them that are
d of a contrite heart, and will saue such as be of an humble spirite.

• Great are the troubles of the righ-
Psa.24 Acts.14 3.Ti.3 teous, but the lord deliuereth him out of all.

He kepeth all his bones, so that not one of them is broken.

But misfortune shall slaye the vngodly, and they that hate the righteous, shalbe desolate.

The lord deliuereth the soules of his seruauntes: and all they that put their trust in him shall not be destitute.

C The. xxxv. Psalme.

Iudica domine nocentes.

Morning prayer. A

PLeate thou my cause, O Lorde, with them that striue with me, and fyghte thou against them that fight against me.

Lay hand vpon the shield and buckler, and stand vp to helpe me.

Bring forth the speare and stop the way against thē that persecute me: say vnto my soule, I am thy saluation.

Let them be confounded and put to
Psa shame that seke after my soule: let thē be turned backe, and brought to confusion, that ymagine mischefe for me.

• Let them be as the dust before the Psa.83 Ioh. wind: and the angell of the Lord scattring them.

Let their waye be darke and slypperye: and lette the angell of the Lord persecute them.

For they haue priuely layed theyr net to destroye me without a cause, ye euen without a cause haue they made a pit for my soule.

Let a sodein destruction come vpon B him vnwares: & his net that he hath laied priuely, catche him selfe, that he may fall into his owne mischefe.

And my soule be ioyful in the Lord: it shall reioyce in his saluation.

All my bones shall say: Lord, who is lyke vnto thee?

which deliuerest the poore from him that is to strong for him: yea, the poore and him that is in miserie from him that spoyleth him.

False witnes did rise vp: they laide to my charge, thinges ỹ I know not.

They rewarded me euill for good: to the great discomfort of my soule.

Mercy

Neuertheleſſe, when they wer ſick I put on ſackcloth: and humbled my ſoule with faſting, and my prayer ſhall turne into mine owne boſome.

C I behaued my ſelf as though it had bene my frend or my brother: I wente heauily, as one that mourneth for his mother.

But in mine aduerſitie they reioyſed, and gathered them together: ye, the very abiectes came together againſt me vnawares, making mowes at me, and ceaſed not.

With the flatterers wer buſie mockers, which gnaſhed vpon me with their teeth.

Lorde, howe longe wilte thou loke vpon this? O deliuer my ſoule from the calamities which they bringe on me, and my dearling from the Lions.

So wil I geue thee thankes in the great congregation: I wil praiſe thee among much people.

O let not them that are mine enemies triumph ouer me vngodly, neyther let them winke with their eyes
Pſal.69. that • hate me without a cauſe.
Joh.11 d And whye? their comming is not for peace, but they ymagine diſceatfull wordes, againſt them that are quiete in the lande.

They gaped vpon me with their mouthes, and ſaide: fie on thee, fie on thee, we did ſee it with our eyes.

D This thou haſt ſeene, O Lorde: hold not thy tongue then, goe not farre fro me, O Lorde.

Awake and ſtande vp to iudge my quarell: auenge thou my cauſe, my God and my Lorde.

Judge me, O Lord my God, accordinge to thy righteouſnes, and let them not triumph ouer me.

Let thē not ſay in their hertes, ther, there, ſo would we haue it: neither let them ſay, we haue deuoured him.

Let thē be put to confuſion & ſhame together: that reioice at my trouble.

Let them be clothed with rebuke and diſhonour: that boaſt them ſelues againſt me.

Let them be glad and reioyce that fauour my righteous dealing: yea, let them ſay alway bleſſed be the Lorde, which hath pleaſure in the proſperity of his ſeruaunt.

And as for my tonge, it ſhalbe talking of thy righteouſnes, and of thy praiſe, all the day long.

¶ The.xxxvi. Pſalme

Dixit iniuſtus.

MY hert ſheweth me the wickednes of the vngodlye, that • ther is no feare of God before his eyes. Rom.3.d

For he flattereth himſelfe in his owne ſight, till his abhominable ſinne be found out.

The wordes of his mouth are vnrighteous, and full of diſceite: he hath lefte off to behaue him ſelfe wiſelye, and to doo good.

He ymagineth miſchiefe vppon his bed, and hath ſet himſelfe in no good waye, neyther doothe he abhorre anye thing that is euill.

Thy mercie, O Lord, reacheth vnto the heauen, and thy faithfulneſſe vnto the cloudes.

Thy righteouſneſſe ſtandeth like the ſtrong mountains, thy iudgementes are like the great deepe.

Thou Lorde ſhalt ſaue both man & beaſt. Howe excellent is thy mercye, O God: and the children of men ſhall put their truſt vnder the ſhadowe of thy winges.

They ſhalbe ſatisfied with the plēteouſnes of thy houſe, and thou ſhalte geue them drinke of thy pleaſures, as out of the riuer.

For with thee is the well of life, and in thy light ſhall we ſee light.

O continue forth thy louing kindneſſe vnto them that knowe thee, and thy righteouſnes vnto them that are trewe of heart.

O lette not the foote of pride come againſt me: and let not the hand of the vngodly caſt me downe.

There are they fallen (all) that worke wickedneſſe: they are caſte downe, and ſhall not be able to ſtande.

¶ The.xxxvij. Psalme.

Nolite emulari.

Euening prayer.

FRet not thy selfe because of the vngodlye: neither be thou enuious against the euill doers

For they shall soone be cut downe like the grasse: and be withered, euen as the greene herbe.

Put thou thy truste in the Lorde, and be doing good: dwell in the land: and verely thou shalt be fed.

Delite thou in the Lorde: and he shall geue thee thy heartes desire.

Commit thy way vnto the Lorde, and put thy truste in him: and he shall bring it to passe.

He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone daye.

Holde thee still in the Lorde, and abide paciently vpon him: but greeue not thy selfe at him, whose way doth prosper against the man that doeth after euill counsailes.

Leaue off from wrathe, and let go displeasure, fret not thy selfe, els shalt thou be moued to do euill.

B Wicked doers shalbe rooted oute: and they that paciently abide the Lord those shall inherite the lande.

Yet a litle while, and the vngodly shalbe cleane gone: thou shalte loke after his place, and he shall be away.

But the meeke spirited shall possesse the earth, and shalbe refreshed in the multitude of peace.

The vngodly aspieth counsaile against the iuste: and gnasheth vppon him with his teeth.

The Lorde shall laughe him to scorne, for he hath seene that his day is comminge.

The vngodly hath drawen out the sweard: and haue bended their bowe.

To cast downe the poore and needye, and to slaye suche as be of a right conuersation.

C Their sword shal go through their owne hert, & their bow shalbe broken.

A small thing that the righteous hath, is better then great riches of the vngodly.

For the armes of the vngodlye shalbe broken, and the Lorde vpholdeth the righteous.

The Lorde knoweth the dayes of the godlye: and their inheritaunce shal endure for euer.

They shal not be confounded in the perilous time: and in the dayes of derth they shall haue ynough.

As for the vngodlye, they shall pe- D rishe, and the ennemyes of the Lorde shall consume, as the fatte of lambes: yea, euen as the smoke shall they consume away.

The vngodly borroweth and payeth not agayne: but the righteous is mercyfull and liberall.

Suche as be blessed of God, shall possesse the land: and they that be cursed of him, shalbe rooted out.

The Lorde ordereth a good mans goinge: and maketh his waye acceptable to him selfe.

* Though he fall, he shall not be Psa.37 E
cast awaye: for the Lorde vpholdeth him with his hande.

I haue beene yonge, and nowe am olde: and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.

* The righteous is euer mercyfull, Psa.112 G
and lendeth, and his seede is blessed.

Flee from euill, and do the thing that is good, and dwell for euer.

For the Lorde loueth the thinge that is right, he forsaketh not his that be godlye, but they are preserued for euermore.

(The vnrighteous shalbe punished:) as for the seede of the vngodly, it shalbe rooted out.

The righteous shall inherite the lande, and dwell therin for euer.

* The mouth of the righteous is Psa.37
exercised in wisedome, and his tongue will be talking of iudgement.

The lawe of his God is in his F
hert: and his goinges shall not slide.

The vngodly seeth the righteous: and seketh occasion to slaye him.

The Lorde will not leaue him in his hande, nor condemne him

when

when he is iudged.

Hope thou in the Lorde, and kepe his waye, and he shall promote thee that thou shalt possesse the land: when ỹ vngodly shal perish, thou shalt se it.

I my selfe haue sene the vngodly in great power, and flourishing like a grene bay tree.

I went by, and loe, he was gone: I sought him, but his place couldc no where be found.

G Kepe innocencie, and take hede vnto the thing that is right: for that shal bring a man to peace at the last.

As for the transgressours, they shal perishe together, and the ende of the vngodly is, they shalbe rooted out at the last.

But the saluation of the righteous commeth of the Lord, whiche is also their strength in the time of trouble.

And the Lord shall stand by them, and saue them, he shall deliuer them from the vngodly, and shal saue them because they put their trust in him.

Morning prayer.

¶ The.xxxviii. Psalme.

Domine ne in furore.

A Psal.6.a Jer.10.d PUT me not ● to rebuke (O Lorde) in thine angre: neither chasten me in thy heauy displeasure.

For thine arowes sticke fast in me, and thy hand presseth me sore.

There is no health in my flesshe, because of thy displeasure, neyther is there any rest in my bones, by reason of my sinne.

For my wickednesses are gone ouer my heade, and are like a sore burthen, to heauy for me to beare.

B My woundes stincke and are corrupt, through my foolishnes.

I am brought into so great trouble and misery, that I go mourning all the day longe.

For my loynes are fylled with a sore disease, and there is no whole part in my body.

I am feble and sore smitten, I haue roared for the very disquietnes of my heart.

Lorde thou knowest all my desyre, and my groning is not hid from thee.

My hearte panteth, my strength hath fayled me, and the light of mine eyes is gone from me.

C Job.19b My louers and my neyghbours did stande loking vppon my trouble, and my kinsmen stode a farre off.

They also that soughte after my lyfe, layed snares for me: and they that went about to do me euill, talked of wickednes, and ymagined disceate all the day long.

As for me, I was like a deafe man and heard not: and as one that is dom, which doth not open his mouth.

I became euen as a man that heareth not: and in whose mouth there is no reproues.

For in thee, O Lorde, haue I put my trust, thou shalt answere for me, O Lord my God.

D I haue required, that they (euen my enemies) shoulde not triumphe ouer me: for when my foote slypt, they reioyced greatly agaynst me.

And I truely am set in the plague, and my heauines is euer in my sight.

For I will confesse my wickednes, and be sory for my sinne.

But mine enemies lyue and are mightie: and they that hate me wrõgfully, are many in number.

They also that reward euil for good are agaynst me: because I folowe the thing that good is.

Forsake me not (O Lord my God) be not thou farre fro me.

Haste thee to helpe me, O Lorde (God) my saluation.

¶ The.xxxix. Psalme.

Dixi custodiam vias.

I Sayde, I will take hede to my A wayes, that I offende not in my tongue.

I will kepe my mouth, as it were with a bridle, while the vngodly is in my sight.

I held my tongue, and spake nothing, I kept silence: yea euen from good woordes, but it was payne and griefe to me.

My heart was whote within me, and whyle I was thus musing, the fyre kindeled: and at the last I spake
Psa.90c with my tongue. * Lorde let me knowe mine ende, and the numbre of my dayes: that I may be certified howe long I haue to liue.

Job.7.a * Behold thou hast made my dayes
B as it were a span longe, and mine age is euen as nothing in respect of thee. And verely euery man liuing is altogether vanitie. Selah.

For man walketh in a vayne shadow, and disquieteth himself in vaine.
Luk.12c He heapeth vp * rychesse, and can not tell who shall gather them.

And nowe Lord what is my hope: truely my hope is euen in thee.

Deliuer me from all mine offences, and make me not a rebuke vnto the foolyshe.

I became domb, and opened not my mouthe, for it was thy doyng: take away thy plage fro me.

C I am euen consumed by the meanes of thy heauy hande, when thou with rebukes dost chasten man for sinne.

Thou makest his beautie to consume away, lyke as it were a mothe fretting a garmēt, euery man therfore is but vanitie. Selah.

Heare my prayer, O Lorde, & with thine eares consider my calling: holde not thy peace at my teares.

For * I am a straunger with thee, and a soiourner, as all my fathers were.

Oh spare me a litle, that I may recouer my strength, before I goe hence and be no more sene.

¶ The.xl. Psalme.

Expectans expectaui.

A I Wayted pacientlie for the Lord, and he enclined vnto me: and heard my callyng.

He brought me also out of the horrible pitte, out of the myre and clay. And set my fete vpon the rocke & ordered my goynges.

And he hath put a newe songe in my mouth, euen a thanksgeuing vnto our God.

Many shal see it, and feare, and shall put their trust in the Lorde.

* Blessed is the man that hath set Jer.17b
his hope in the Lorde, and turned not vnto the proud, and to suche as goe about with lyes.

O Lord my God, great are thy wonderous workes, which thou hast don lyke as be also thy thoughtes whiche are to vsward: and yet there is no mā that ordereth them vnto thee.

If I would declare theym, and B
speake of them, they should be mo then I am able to expresse.

* Sacrefice and meatoffering thou Heb.1f
wouldest not haue, but myne eares hast thou opened.

Burntofferings and sacrifice for sin hast thou not required: then sayde I, loe I come.

In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to do it: yea, thy lawe is within my hearte.

I haue declared thy righteousnesse in the great congregation: lo, I will C
not refrayne my lippes, O Lorde, and that thou knowest.

I haue not hid thy righteousnesse within my hearte, my talking hath ben of thy trueth and of thy saluation.

I haue not kept backe thy louing mercy, & truth frō ỹ gret congregatiō.

Withdrawe not thou thy mercye fro me, O Lord, let thy louing kindnesse & thy trueth alway preserue me.

For innumerable troubles are come about me: my sinnes haue taken suche holde vpon me, that I am not able to loke vp.

Yea they are more in number then the heares of my heade, and my heart hath fayled me.

O Lorde let it be thy pleasure to deliuer me, make haste, O L O D E to helpe me.

Let them be ashamed and confoun- D
ded together, that seke after my soule to destroy it: let them be driuen backward and be put to rebuke, that wish me euill.

Let them be desolate and rewar-
ded

bed with shame, that say vnto me: fye vpon thee, fye vpon thee.

Let all those that seke thee, be ioyfull and glad in thee: and let suche as loue thy saluation, saye alwaye, the Lorde be praysed.

As for me, I am poore and needie, but the Lorde careth for me.

Thou art my helper and redemer: make no long tarying, O my God.

¶ The.xli.Psalme.
Beatus qui intelligit.

Euening prayer

Pro.14.d

BLessed is he • that considereth the poore (and needy:) the Lorde shall deliuer him in the time of trouble.

The Lorde preserue him, and keepe him alyue: that he may be blessed vpon earth, and deliuer not thou him into the will of his enemyes.

The Lorde comfort him, when he lyeth sicke vpon his bed: make thou all his bed in his sickenes.

I sayde: Lorde be mercyfull vnto me, heale my soule, for I haue sinned against thee.

Mine ennemies speake euill of me: when shall he dye and his name perishe?

B And if he come to see me: he speaketh vanitie, and his heart conceiueth falshod within him selfe: and when he commeth forth, he telleth it.

All mine enemies whisper together against me: euen against me do they imagine this euill.

Let the sentence of giltynes procede against him: and nowe that he lyeth, let him rise vp no more.

Pla.55.e Joh.13.b ¶ Yea, euen mine owne familiar frende whom I trusted • (which did also eate of my bread) hath layde greate wayte for me.

But be thou mercyful vnto me, O Lorde, rayse thou me vp againe, and I shall reward them.

By this I knowe thou fauourest me, that mine enemye doeth not triumphe against me.

And when I am in my health thou vpholdest me, and shalt set me before thy face for euer.

Blessed be the Lord God of Israell world without ende. Amen.

¶ The.xlij.Psalme.
Quemadmodum.

LYke as the harte desireth the water brookes, so longeth my soule after thee, O God. I

My soule is a thirst for God, yea, euen for the liuinge God: when shall I come to appeare before the presence of God?

• My teares haue bene my meate daye and night, while they daylye saye vnto me: where is nowe thy God? Psa.80.a

Nowe when I thinke therevpon, • I powre out my heart by my selfe: for I went with the multitude, and brought them forth vnto the house of God. 1.Re.12.c Psa.62.a B

In the voice of praise and thankes geuing, among such as kepe holy day.

• Why art thou so full of heauynes (O my soule) and whye art thou so vnquiet within me? Psa.43.a

Put thy truste in God, for I will yet geue him thankes: for the helpe of his countenaunce.

My God, my soule is vexed within me: therfore will I remember thee concerning the • land of Jordan, and the litle hill of Hermon. Jos.11.a

One depe calleth another, because of the noyse of thy water pypes.

• All thy waues and stormes, are gone ouer me. Jona.2.a

The Lorde hath graunted his louinge kindnesse on the daye time: and in the night season did I singe of him, and made my prayer vnto the God of my life.

I will saye vnto the God of my ¶ strength: whye haste thou forgotten me? why go I thus heuely, while the enemy oppresseth me?

My bones are smitten a sunder as with a sweard: while mine enemyes (that trouble me) cast me in the teeth.

Namely while they say dayly vnto me: where is nowe thy God?

Whye art thou so vexed (O my

soule: and why art thou so disquieted within me?

O put thy trust in God, for I will yet thanke him, which is the helpe of my countenaunce, and my God.

¶ The.xliii.Psalme.
Iudica me deus.

A GEue sentence with me, O God and defend my cause against the vngodlye people: Oh deliuer me from the disceitfull and wicked man.

For thou art the God of my strēgth why hast thou put me from thee: and why go I so heauyly, while the enemye oppresseth me?

Oh send out thy light & thy trueth that they may leade me, and bring me vnto thy holy hil, and to thy dwelling

And that I maye go vnto the aultar of God, euen vnto the God of my ioye and gladnesse.

And vppon the harpe will I geue thankes vnto thee, O God my God.

Psal. 42 • Why art thou so heauye (O my soule) and why art thou so disquieted within me.

O put thy trust in God, for I will yet geue him thankes, whiche is the helpe of my countenaunce, & my God.

¶ The.xliiij.Psalme.
Deus auribus nostris.

Morning prayer.

A Deu.6.b VVe haue herd with our eares O God, • our fathers haue told vs, what thou hast done in their time of olde.

How thou hast driuen out the Heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

Deu.9.a • For they gat not the lande in possession through their owne swearde, neither was it their owne arme that helped them.

But thy righte hande, and thine arme, & the light of thy countenaunce, because thou haddest a fauoure vnto them.

Pf.97.b, • Thou art my king, O GOD, sende helpe vnto Jacob.

Through thee, will we ouerthrow our enemies, and in thy name will we treade them vnder, that rise vp against vs.

For I will not trust in my bow: it B is not my sweard that shall helpe me.

But it is thou that sauest vs from our enemies, and puttest them to confusion that hate vs.

We make our boast of God all the daye longe: and will prayse thy name for euer. Sela.

But nowe thou art farre off, and puttest vs to confusion, and • goest not Pf.60.c forth with our armies.

Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoile our goodes.

Thou lettest vs be eaten vp like C sheepe: and hast scattered vs amonge the Heathen.

Thou sellest thy people for naught: and takest no money for them.

Thou makest vs to be rebuked of our neighboures, to bee laughed to scorne, and had in derision, of them that are round about vs.

• Thou makest vs to be a byword Pf.79.d among the Hethen, and that the people shake their heades at vs.

My confusion is dayly before me, and the shame of my face hath couered me.

For the voyce of the sclaunderer & blasphemer: for the enemy & aucnger.

And though all this be come vppon vs, yet do we not forget thee: nor behaue our selues frowardelye in thy couenaunt.

Our hert is not turned backe: neither our steps gone out of thy waye. D

No not when thou hast smitten vs into the place of dragons, and couered vs with the shadowe of death.

If we haue forgotten the name of our God, and holden vp our handes to any straunge God.

Shal not God search it out? for he knoweth the very secretes of the hert.

• For thy sake also are we killed all Rom.8 the day long, and are counted as sheepe appointed to be slayne.

My

Vp Lord, why slepest thou? awake and be not absent from vs for euer.

Wherefore hidest thou thy face: and forgettest our misery and trouble?

Ps.119. *For our soule is brought lowe euen vnto the dust: our bealy cleaueth vnto the ground.

Arise and helpe vs, and deliuer vs for thy mercies sake.

¶ The.xlv.Psalme.

Eructauit cor meum.

MY heart is enditing of a good matter: I speake of the thinges whiche I made vnto the kinge.

My tongue is the penne of a ready writer.

Thou art fairer then the childrē of men, full of grace are thy lips: because God hath blessed thee for euer.

Girde thee with thy swearde vpon thy thigh (O thou most mightie) according to thy worship and renoume.

Good lucke haue thou with thine honor, ride on because of the woord of truth, of mekenes, and righteousnes: and thy right hande shall teache thee terrible thinges.

Thy arrowes are very sharpe, and the people shalbe subdued vnto thee, euen in the middest amonge the Kinges enemies.

Heb.1.b *Thy seate, O God, endureth for euer: the scepter of thy kingdome is a right scepter.

Thou haste loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath annointed thee with the oyle of gladnesse aboue thy felowes.

All thy garmentes smell of mirre, Aloes, and Cassia, out of ỹ ouory palaces, whereby they haue made thee glad.

Kinges daughters were amonge thy honorable womē: vpon thy right hand did stand the queene in a vesture of golde (wrought about with diuers colours.)

¶ Herken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

So shall the king haue pleasure in thy beautie, for he is the Lorde (God) and worship thou him.

And the daughter of Tire shall be there with a gifte, like as the riche also among the people shal make their supplication before thee.

The kings daughter is al glorious within, her clothing is of wrought gold.

She shalbe brought vnto the king in raiment of nedle worke: the virgins that be her felowes, shal beare her cōpany, and shalbe brought vnto thee.

With ioye and gladnesse shall they be brought: and shall enter into the kinges Palace.

In stede of thy fathers, thou shalt haue children, whome thou mayest make princes in all landes.

I will remember thy name from one generation to another: therefore shall the people geue thankes vnto thee, worlde without ende.

¶ The.xlvi.Psalme.

Deus noster refugium.

GOd is our hope and strength: a very present helpe in trouble.

Therfore will we not feare, thoughe the earthe bee moued, and though the hilles bee caried in the middes of the sea.

Psal.93. *Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same. Sela

The riuers of the floudde thereof, shall make gladde the Citie of God, the holye place of the tabernacles of the moste highest.

God is in the midst of her, therfore shall she not be remoued: God shall helpe her, and that right early.

The Heathen make muche a doo, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt awaye.

The Lord of hostes is with vs, the God of Jacob is our refuge. Sela.

O com hither, and behold the workes of the Lord, what destructions he hath brought vpon the earth.

He maketh warres to ceasse in all the world: he breaketh the bow, & knappeth the speare in sunder, and burneth

neth the charettes in the fire.

Be still then and knowe that I am God: I will be exalted amonge the Heathen, and I will be exalted in the earth.

The Lord of hostes is with vs, the God of Jacob is our defence. Scla.

¶ The.xlvij. Psalme.
Omnes gentes plaudite.

Euening prayer.

O Clappe your handes together (all ye people) O sing vnto God with the voice of melodi.

Psa.69 a For the Lord is hye, and to be feared, he is the great kinge vppon all the earth.

He shall subdue the people vnder vs, and the nations vnder our feete.

He shall chose out an heritage for vs: euen the worship of Jacob whom he loued. Scla.

God is gone with a merye noyse: and the Lorde with the sounde of the trumpe.

B O sing prayses, sing praises vnto (our) God: O sing praises, sing prayses vnto our kinge.

For God is king of all the earth, sing ye prayses with vnderstanding.

God reigneth ouer the Heathen: God sitteth vpon his holy seate.

The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is verye hye exalted) doeth defende the earth, as it were with a shielde.

¶ The.xlviij. Psalme.
Magnus dominus.

A GReat is the Lorde, and highly to be praysed, in the citie of our God, euen vpon his holy hill.

The hill of Sion is a fayre place, and the ioye of the whole earth: vpon the northside lyeth the Citie of the great king.

God is well knowen in her palaces, as a sure refuge.

For lo, the kinges (of the earth) are gathered, and gone by together.

They marueiled, to se such things: they were astonyed, and sodenlye cast downe.

Feare came there vpon them, and sorowe as vpon a woman in her trauaile: thou shalt breake the shipes of the sea, through the East winde.

Like as we haue heard, so haue we B
sene in the citie of the Lorde of hostes, in the Citie of oure God: God beholdeth the same for euer. Scla.

We wayte for thy louing kindenesse, (O God) in the middle of thy temple.

(O God) accordinge vnto thy name, so is thy praise vnto the worldes ende: thy righte hande is full of righteousnesse.

Let the mount Sion reioyce, and C
the daughters of Juda be glad, because of thy iudgementes.

Walke about Sion, and go round about her: and tell the towres therof.

Marke well her bulwarkes, set vp their houses, that ye may tell them that come after.

For this God is our God for euer & euer, he shalbe our gyde vnto death.

¶ The.xlix. Psalme.
Audite hæc gentes.

A

O Heare this, al ye people: ponder it with youre eares, all ye that dwell in the world.

Hye and lowe, riche and poore, one with another.

My mouth shall speake of wisdome, and my heart shall muse of vnderstanding.

I will encline mine eare to the parable, and shewe my darke speeche vpon the harpe.

Wherefore shoulde I feare in the dayes of wickednesse, and when the wickednesse of my heeles compasseth me round about?

Psa.52 Luk.12 * There be some that put their trust in their goodes: and boast themselues in the multitude of their riches.

But no manne maye deliuer his brother, nor make agreement vnto God for him.

1 Pet.1 1 Joh.2 * For it costeth more to redeme their soules, so that he muste let that

Job.

Morni prayer.

Eue.2

alone for euer.

Yea, though he liue longe, and see not the graue.

* For he seeth, that wise men also dye, and perishe together, as well as the ignorant and foolishe, and leaue their ryches for other.

And yet they thinke, that their houses shal continue for euer: and that their dwelling places shal endure frō one generation to another, and call the landes after their owne names.

Neuertheles, man will not abide in honour, seeyng he may be compared vnto the beastes that perysshe: this is the waye of them.

This is their foolishnes, and their posteritie prayse their saying. Sela.

They lye in the helle like sheepe: death gnaweth vpon them.

C And the righteous shal haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

But God shall deliuer my sowle from the place of hell, for he shall receyue me. Sela.

Be not thou afrayde thoughe one be made ryche, or if the glorye of his house be encreased.

Job.17b * For he shall cary nothing away with him when he dyeth, neyther shal his pompe folowe him.

For while he liued, he counted him self an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

He shall folowe the generations of his fathers, and shall neuer see light.

Man being in honour hath no vnderstanding: but is compared vnto the beastes that perishe.

C The. l. Psalme.

Deus deorum dominus.

Morning prayer.

A THe Lorde euen the most mightie God hath spoken: and called the worlde.

From the rising vp of the Sunne: vnto the goyng downe therof. Esay.28 * Out of Sion hath God appeared in perfect beautie,

Our God shall come, and shall not kepe silence.

There shall go before him a consuming fyre, and a mightie tempest shall be stirred vp round about him.

He shal call the heauen from aboue, and the earth that he may iudge his people.

Gather my sayntes together vnto me, those that haue made a couenaunt with me with sacrifice.

And the heauens shall declare his righteousnes, for God is iudge him self. B

Heare O my people: and I will speake, I my self wil testifie agaynst thee O Israell: for I am God, euen thy God. Sela.

I will not reproue thee because of thy sacrifices, or for thy burntofferinges, because they were not alway before me.

* I wil take no bullocke out of thy house, nor hee gotes out of thy foldes. Esay.1a

For all the beastes of the forest are mine, and so are the cattell vppon a thousand hilles. Amos.5 Acts.7.c

I knowe all the fowles vppon the mountaynes, and the wilde beastes of the fielde are in my sight,

If I be hungry I wil not tel thee: for the whole worlde is mine, and all that therin is. Leu.15d Psa.24a 1 Cor.10 C

Thinkest thou that I wil eate bulles flesh: and drinke the blud of gotes.

Offer vnto God thankesgeuing, & pay thy vowes vnto the most hyest.

And call vpon me in the time of trouble: so wil I heare thee, and thou shalt prayse me. 2 Pa.15a

But vnto the vngodly sayde God: whye doest thou preache my lawes, and takest my couenant in thy mouth,

where as thou hatest to be informed: & hast cast my wordes behind the.

When thou sawest a thefe, thou consentedst vnto him: and hast bene partaker with the aduouterers.

Thou haste lette thy mouth speake wickednes: and with thy tonge thou hast set forth deceite. D

Thou sattest and spakest agaynst thy brother: yea, and hast slaundered thine

thine owne mothers sonne.

These thinges hast thou done, and I held my tongue: and thou thoughtest (wickedly) that I am euen suche a one as thy selfe: but I will reproue thee, and set before thee, the thinges that thou hast done.

O consider this, ye that forgette God: least I plucke you away, and there be none to deliuer you.

Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

The.l.Psalme.

Miserere mei deus.

HAue mercy vpon me O God, after thy great goodnes.

Accordinge vnto the multitude of thy mercies, do away mine offences.

Wash me throughly fro my wickednes, and clense me from my sinne.

Job.23c Luk.15d For * I knowledge my faultes, and my sinne is euer before me.

Rom.3a Against thee onely haue I sinned, and done this euill in thy sight, * that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behoilde, I was shapen in wickednesse: and in sinne hath my mother conceaued me.

But lo, thou requirest trueth in the inward partes, and shalt make me to vnderstand wisdome secretly.

Nu.13d B Thou shalt pourge me with * Isope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then snowe.

Thou shalte make me heare ioye and gladnesse: that the bones whiche thou hast broken, may reioyce.

Turne thy face from my sinnes, and put out al my misdedes.

Eze.29e * Make me a cleane heart, O God, and renue a right spirite within me.

Cast me not away frō thy presence, and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayne, and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked, and sinners shalbe conuerted vnto thee.

Deliuer me from blond giltinesse, O God, thou that art the God of my health, and my tongue shall synge of thy righteousnes.

D Thou shalt open my lyps. O Lord, and my mouth shal shewe thy prayse.

Psa.50a Esay.1.c Amo.3.d For thou desirest no sacrifice, els would I geue it thee: * but thou delitest not in burnt offeringes.

Ietes.7.f * Es.66a The sacrifice of God is a troubled spirite, * a broken and a contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion, buylde thou the walles of Ierusalem.

Ro.11.a Then shalt thou be pleased with the * sacrifyce of righteousnesse, with the burnt offeringes and oblations: then shall they offer yonge bullockes vpon thine auiter.

The.lii.Psalme.

Quid gloriaris in malitia.

VVhy boastest thou thy selfe thou tyraunt, that thou canst do mischiefe. I

Where as the goodnesse of God endureth yet dayly.

Thy tongue ymagineth wickednesse, and with lyes thou cuttest like a sharpe rasour.

Thou hast loued vngraciousnesse more then goodnes, and to talk of lyes more then righteousnes. Sela.

Thou hast loued to speake al wordes that may do hurt, O thou false tonge.

Therfore shal God destroy thee for euer, he shal take thee & plucke thee out of thy dwelling, and rote thee out of the lande of the liuing. Sela.

The righteous also shall see this, & feare, and shal laugh him to scorne. B

Psa.49a Luk.12c Lo, this is the man, that toke not God for his strēgth, but * trusted vnto the multitude of his ryches, and strengthed him selfe in his wickednesse.

As for me, I am lyke a grene olyue tree in the house of God, my trust is in the tender mercye of God, for euer and euer.

I

I will alwaye geue thankes vnto the, for that thou hast done: and I will hope in thy name, for thy saintes lyke it well.

¶ The.liij. Psalme.

Dixit Insipiens.

Evening prayer.

THe • foolish bodye hath saide in his hert: there is no God.

Psa.14.a Psa.13.a Rom.3.c

Corrupt are they, and become abhominable in their wickednesse: • there is none that doeth good.

God loked downe from heauen vpon the childzen of men, to see if there were anye that woulde vnderstande, and seeke after God.

B But they are all gonne out of the waye, they are altogether become abhominable: ther is also none that doth good, no not one.

Are not they without vnderstanding that worke wickednesse, eating vp my people as if they woulde eate bread: they haue not called vpon God.

They were afraide where no feare was: for God hath broken the bones of him that besieged thee: thou haste put theim to confusion, because God hath despised theim.

Oh that the saluation were geuen vnto Israell out of Sion: Oh that the Lorde woulde deliuer his people out of captiuitie.

Then shoulde Jacob reioice, and Israell shoulde be right glad.

¶ The.liiij. Psalme.

Deus in nomine tua.

A SAue me, O God, for thy names sake: and auenge mee in thy strength.

Heare my prayer O God, and harken vnto the wordes of my mouth.

For straungers are risen vp against me, and tirauntes whiche haue not God before their eyes, seeke after my soule.

B Beholde, God is my helper, the Lorde is with them that vpholde my soule.

• He shall reward euill vnto mine enemies: destroye thou them in thy truth.

In offeringe of a free heart will I geue thee, and praise thy name (O Lorde) because it is so comfortable.

For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemyes.

¶ The.lb. Psalme.

Exaudi deus.

A HEare my prayer (O GOD) and hide not thy selfe from my petition.

Take heede vnto me, and heare me: how I mourne in my praier and am vexed.

The enemye cryeth so, and the vngodly commeth on so fast, for they are minded to doe me some mischiefe, so maliciously are they set against me.

My hert is disquieted within me, and the feare of death is fallen vppon me.

B Fearefulnesse and tremblinge are come vpon me: and an horrible dreade hath ouerwhelmed me.

And I saide, O that I had winges like a doue: for then would I flye away and be at rest.

Lo, then woulde I get me awaye farre off: and remaine in the wildernes. Sela.

I woulde make haste to escape, because of the stormy wind and tempest.

Destroye their tongues (O Lorde) and deuide them: for I haue spied vnrighteousnes and strife in the Citie. Ge.11.b

Day and night go they about with in the wals thereof: mischiefe and also sorowe are in the middest of it.

Wickednes is therein, disceate and gyle go not out of her stretes.

For it is not an open enemye that hath doone this dishonor: for then I could haue borne it, nether was it my aduersarye, that did magnifie himselfe against me: for then (peraduenture) I wold haue hid my selfe from him.

But it was euen thou my companion, my guide, and mine owne familiar frende. Psal.41. Joh.13.D

Wee tooke swete councell together, and walked in the house of God as frendes.

Let

Let death come hastely vpon them, and let them go downe quicke into hell: for wickednesse is in their dwellinges, and among them.

As for me, I will call vnto God, and the Lord shall saue me.

In the euening, and morning and at none day will I pray (and that instantly) and he shall heare my voice.

It is he that hath deliuered my soule in peace from the battaile that was against me: for there were manye with me.

D Yea, euen God that endureth for euer, shall heare me; and bringe them downe. Sela.

For they will not turne, nor feare God.

He layde his handes vppon suche as be at peace with him, and he brake his couenaunt.

The wordes of his mouth were softer then butter, hauinge warre in his hert: his wordes were smother then oyle, and yet be they very swearedes.

Mat.6.d Luk.12.c 1.pet.5.c * Cast thy burthen vpon the Lord and he shall norishe thee, and not suffer the righteous to fall for euer.

And as for thē, thou (O God shalt bring them into the pit of destructiō.

The bloudthirsty & disceitfull men: shall not liue out halfe their dayes.

Neuertheles, my truste shalbe in thee (O Lord.)

¶ The lvi. Psalme.
Miserere mei deus.

Morning prayer.

A BE mercyfull vnto mee (O God) for man goeth about to deuoure me: he is dayly fighting and troubling me.

Mine enemies are dayly in hand to swalow me vp: for they be many that fight against me, O thou moste hiest.

Neuertheles though I am sometime afraid, yet put I my trust in thee.

I will praise God, because of his worde, I haue put my trust in God, and will not feare what flesh can do vnto me.

B They dayly mistake my wordes: al that they ymagine, is to do me euill.

They all hold altogether, and kepe themselues close: and marke my steps when they lay waite for my soule.

Shall they escape for their wickednesse? thou (O God) in thy displeasure shalt cast them downe.

Thou tellest my flittinges, put my teares in thy bottell: are not these thinges noted in thy booke?

When soeuer I call vpon thee, then shall mine ennemies be put to flight: this I knowe, for God is on my side.

In Gods wordes wil I reioice, in the Lordes worde will I comfort me.

Yea, in God haue I put my truste, I will not be afraide what man can do vnto me.

* Vnto thee (O God) wil I pay my vowes: vnto thee wil I geue thanks. Psa.61b

For * thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing. psa.116b

¶ The lvii. Psalme.
Miserere mei deus.

A BE mercifull vnto me (O god) be mercyfull vnto me, for my soule trusteth in thee: and * vnder the shadowe of thy winges shalbe my refuge, vntill this tirannie be ouerpast. mat.23.b

I will call vnto the most hie God, euen to the God that shall performe the cause which I haue in hand.

He shall sende from heauen, and saue me from the reproze of him that woulde eate me vp. Sela.

God shall sende forth, his mercie and trueth.

My soule is among Lions, and I lye euen amonge the children of men (that are set on fire.)

Whose teeth are speares & arowes, and their tong a sharpe sweard.

Set vp thy selfe, O God, aboue the heauens, and thy glorye aboue all the earth. Act.25

They haue laide a net for my feete, and pressed downe my soule, they haue digged a pit before me, and are fallen into the middest of it them selues. Sela.

* My

Pl.108a * My hert is fixed, O God, my hert is fixed: I will sing and gene prayse.

Awake O my glory, awake lute and harpe: I my selfe will awake right early.

I will gene thankes vnto thee, O Lorde, among the people: and I will syng vnto thee among the nations.

Pl.103b * For the greatnes of thy mercye reacheth vnto the heauens, and thy trueth vnto the cloudes.

Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.

The.lviij.Psalme

Si vere vtique iusticiam.

¶ ARE your mindes sette vpon righteousnes, O ye congregation? and do ye iudge the thing that is right O ye sonnes of men?

Yea, ye ymagine mischefe in your hert vpon the earth, and your handes deale with wickednes.

The vngodly are froward, euen from their mothers wombe: as soone as they be borde, they go astraye and speke lyes.

They are as venemous as the poyson of a serpente, euen lyke the deafe Ads.7.g adder that * stoppeth her eares.

Which refuseth to heare the voyce of the charmer, charme he neuer so wisely.

Breake their teeth, O God, in their mouthes: smite the chawe bones of the lyons (O Lorde.)

B Let them fall away like water that runneth a pace: and when they shote their arowes, let them be roted out.

Let them consume away like a snaile & be like the vntimely frute of a woman, and let them not see the sonne.

Or euer your pots be made whot with thornes: so let indignation vexe him, euen as a thing that is rawe.

Ie.25.g * The righteous shall reioyce when he seeth the vengeaūce: he shall washe his foote steppes in the blonde of the vngodly.

So that a man shall saye: verely there is a reward for the righteous: doubtles, there is a God that iudgeth in the earth.

The.lix.Psalme.

Eripe me de inimicis.

Euening prayer, B

DEliuer me from mine enemies, O God: defende me from them that ryse vp against me.

O delyuer me from the wicked doers: and saue me from the blonde thirstie men.

For lo, they lye wayting for my soule: the myghtye men are gathered together against me without any offence or fault of me, O Lorde.

They runne and prepare thēselues B without my fault: arise thou therfore to helpe me, and beholde.

Stande vp (O Lorde God of hoostes (thou God of Israell to visite all heathen: and be not mercifull vnto them that offende of malicious wickednesse. Sela.

They go to and fro in the euening, they grynne lyke a dogge, and runne about, through the citie.

Beholde, they speake with their mouth, and swordes are in their lyppes, for who doeth heare?

But thou, O Lorde * shalt haue Psa. 2.a them in derision, and thou shalt laugh Pro. 1.d all heathen to scorne.

My strength will I ascribe vnto the, for thou art the god of my refuge.

God sheweth me his goodnes plenteously, and God shall let me see my desyre vpon myne enemies.

Slaye them not, leaste my people C forget it, but scatter them abroade among thy people, and put them down O Lorde our defence.

For the synnes of their mouth, and for the woordes of their lippes they shall be taken in their pryde, and why? their preaching is of cursyng and lyes.

Consume them in thy wrath, consume them that they maye perishe, and knowe that it is God which ruleth in Jacob, and vnto the endes of the worlde. Sela.

And in the euening they will returne, grenne like a dogge, and wil go

about

about the citie.

They will runne here and there for meat: & grudge if they be not satisfied

As for me I will synge of thy power: and will prayse thy mercy betimes in the morning.

For thou hast bene my defence and refuge, in the day of my trouble.

Unto thee, O my strength, will I synge: for thou O God, art my refuge and my mercifull God.

The. lx. Psalme.

Deus repulisti nos.

A O God, thou that haste caste vs out and scatered vs abroade: thou hast also bene displeased, O turne thee vnto vs againe.

Thou haste moued the lande and deuided it: heale the sores thereof, for it shaketh.

Esa.51.c Thou hast shewed thy people heauye thinges, - thou haste geuen vs a
Jer.25.d drinke of deadly wine.

Thou hast geuen a token for suche as feare thee, that they may triumphe because of the trueth. Sela.

Therfore were thy beloued delyuered: helpe me with thy right hande, and heare me.

B God hath spoken in his holinesse,
psa.108b I will reioyce and deuide Sichem: and mete out the valley of Suchoth.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my heade, Juda is my lawe geuer.

Moab is my washepot, ouer Edom will I cast out my shoe: Philistea be thou glad of me.

C Who will leade me into the strong city? who wil bring me into Edom?

Haste thou not caste vs oute, O
Psal.44. God: wilt not thou, O God, - go out with our hoostes.

O be thou our helpe in trouble: for vayne is the helpe of man.

Through God we shall do great actes: for it is he that shall treade downe our enemies.

The. lxi. Psalme.

Exaudi deus deprecã.

HEare my crynge, O God, & geue eare vnto my prayer.

From the endes of the earth I will call vnto thee: when my hert is in heauinesse.

O set me vp vpon the rocke: that is hyer then I.

For thou hast ben my hope & a strong tower for me against the enemye.

I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wynges. Sela.

B For thou, O Lord, hast herde my desires: and haste geuen an herytage vnto those that feare thy name.

Thou shalt graunte the kinge a long lyfe: that his yeres may endure throughout all generations.

He shall dwell before GOD for euer: O prepare thy louinge mercy and faythfulnesse that they maye preserue thee.

So will I alwaye synge prayse vnto thy name: that I may dayly perfourme my vowes.

The. lxij. Psalme.

Morning prayer.

Nonne deo subiecto.

MY soule truely wayteth still vpon God, for of him commeth my saluation. I

He verely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

Howe longe will ye ymagine mischefe agaynst euery man, ye shall be slayne all the sorte of you: yea, as a tottering wall shall ye be, and lyke a broken hedge.

Their deuise is only howe to put him out whom God will exalt, their delite is in lyes: they geue good wordes with their mouth, but curse him with their herte. Sela.

Neuertheles, my soule wayt thou still vpon God: for my hope is in him.

He truely is my strength, and my saluation: he is my defence, so that I shall not fall.

B In God is my health and my glorye, the rocke of my mighte: and in God is my truste.

O put your truste in him alwaye

Dm.6

1.Ke.1. (ye people) poure out your herts be-
Psa.42c fore him: for God is our hope. Sela

As for the children of men, they are but vayne, the children of men are disceytfull vpon the wayghtes, they are altogether lyghter then vanitie it selfe.

O trust not in wrong and robbery, geue not your selues vnto vanitie: yf ryches increase, sette not your heart vpon them.

God spake once and twise: I haue also heard the same, that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardest euery man accor-
Psa.18c ding to his worke.
Mat.16.

The.lxiii.Psalme.

Deus deus meus

A O God, thou art my God, early will I seke thee.

My soule thirsteth for thee: my flesh also longeth after thee in a barayn and dry land, where no water is.

Thus haue I loked for thee in holynesse, that I might beholde thy power and glory.

For thy louing kindnes is better then ℔ life it self: my lips shal prayse thee.

As long as I liue will I magnifie thee on this manner, and lyfte vp my handes in thy name.

B My soule shalbe satisfied euen as it were with mary and fatnes: when my mouth praiseth the with ioyfull lips.

Haue I not remembred thee in my bedde, and thought vpon thee when I was waking?

Because thou hast ben my helper, therefore vnder the shadowe of thy wynges will I reioyce.

My soule hangeth vpon thee: thy right hand hath vpholden me.

These also that seke the hurt of my soule, they shall go vnder the earth.

Lette them fall vpon the edge of the swearde, that they may be a portion for foxes.

But the king shal reioyce in God,
Dm.6.c all they also that swere by him shall be commended, for the mouth of them that speake lyes shalbe stopped.

The.lxiiii.Psalme.

Exaudi deus orationem.

HEare my voyce (O God) in A
my prayer: preserue my lyfe from feare of the enemye.

Hyde me from the gathering together of the frowarde: and from the insurrection of wicked doers.

Whiche haue whet their tonge like a sweard, and shot out their arowes, euen bitter wordes.

That they may priuily shoote at him whiche is perfect: sodeynly doo they hitte him, and feare not.

They courage them selues in mischiefe, and commune among them selues, how they may lay snares: and say that no man shall see them.

They ymagine wyckednesse, and practise it, that they kepe secret among them selues, euery man in the deepe of his hearte.

But God shall sodeynly shote at B
them with a swyfte arrowe that they shall be wounded.

Yea, their owne tonges shall make them fal, in so much that who so seeth them, shal laughe them to scorne.

And all men that see it, shall saye: this hath God done, for they shal perceyue that it is his worke.

The righteous shall reioyce in the Lord, and put his trust in him: and al they that are true of hert, shalbe glad.

The.lxv.Psalme.

Te decet himnus.

Euening prayer.

THou (O God) arte praysed in A
Syon, and vnto thee shall the vowe be performed (in Ierusalem.)

Thou that heareſt the prayer: vnto thee shall all flesche come.

My misdedes preuayle against me: O be thou mercifull vnto our sinnes.

Blessed is the man whom thou choseſt and receyueſt vnto thee: he shall dwell in thy courte, and shalbe satisfyed with the pleasures of thy house, euen of thy holy temple.

Thou shalt shewe vs wonderfull thinges in righteousnes (O God of

our saluation: thou that art the hope of all the endes of the earth, and of the that remayne in the brode sea.

Whiche in his strength setteth fast the mountaynes, and is gyrded about with power.

Which stilleth the raging of the sea, and the noyse of his waues, and the madnes of the people.

They also that dwell in the vttermost partes of the earth shalbe afraid at thy tokens, thou that makest the out goynges of the morning and euening to prayse thee.

℣ Thou visitest the earth, and blessest it: thou makest it very plenteous.

The riuer of God is full of water, thou preparest their corne: for so thou prouidest for the earth.

Thou waterest her forowes, thou sendest rayne into the little valleys thereof: thou makest it softe with the drops of rayne, and blessest the increase of it.

Thou crowncst the yere with thy goodnes: and thy clouds drop fatnes.

They shall drop vpon the dwellinges of the wildernesse, and the little hilles shall reioyce on euery side.

The foldes shalbe full of shepe, the valleys also shal stand so thicke with corne that they shal laughe and synge.

℣ The.lxvi. Psalme.
Iubilate deo.

A Psa. 100

OBe ioyful in God al ye lands sing prayses vnto the honour of his name, make his prayse to be glorious.

Saye vnto God: O how wonderfull art thou in thy workes? through the greatnes of thy power shall thine enemies be found liers vnto thee.

For all the world shall worshippe thee, sing of thee, and prayse thy name. Sela.

O come hither and behold the workes of God, howe wonderfull he is in his doyng, towarde the childzen of men.

Exo.13.g Ioshu.3.d He turned the sea into dry land, so that they went through the water on fote: there did we reioyce therof,

He ruleth with his power for euer, his eyes behold the people: and suche as will not beleue, shal not be able to exalt them selues. Sela.

O prayse our God, ye people, and make ȳ voice of his praise to be herd.

Which holdeth our soule in life, and suffreth not our fete to slip.

For thou O god hast proued vs, ȳ al so hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare, & laid trouble vpon our loynes: thou sufferedst men to ride ouer our heds. ℣

We went through fyre and water, and thou broughtest vs into a wealthy place. Esa.43.

I will goe into thy house with burntofferings, & will pay my vowes whiche I promised with my lippes, and spake with my mouth, when I was in trouble. Eccl.51 Deu.23.d Psa.66.

I will offer vnto thee, fat brent sacrifices with the incense of rãmes, I wil offer bullockes and gotes. Sela.

O come hither and herken, all ye that feare God: and I will tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tonge. ℣

If I enclyne vnto wickednesse in my hert, the Lord wil not heare me.

But God hath heard me and considered the voyce of my prayer.

Praysed be God whiche hath not cast out my prayer, nor tourned his mercy fro me.

℣ The.lxvii. Psalme.
Deus misereatur nostri.

GOd be mercifull vnto vs, and bl. Num.6 blesse vs, & shew vs the lighte of his countenaunce, and be mercifull vnto vs. Sela.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let al the people praise thee O God, yea let all the people prayse thee.

O let the nations reioyce and be gladde, for thou shalt iudge the folke righteously, and gouerne the nations vpon earth. Sela.

Let the people prayse thee O God, lette

yet all the people prayse thee.

Then shall the earth bring foorth her encrease, and God euen our owne God, shall geue vs his blessing.

God shall bielle vs, and all the endes of the worlde shall feare him.

¶ The.lxviii.Psalme.

Exurgat deus.

Morning prayer.

Nu.10.d

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

Like as the smoke vanisheth, so shalt thou drive them awaye: and like as waxe melteth at the fire, so let the vngodly perishe at the presence of God.

But let the righteous be glad, and reioyce before God: let them also be merry and ioyfull.

Oh sing vnto God: and sing prayses vnto his name: magnifie him that rideth vpon the heavens, as it were vppon a horse: prayse ye him in his name, yea and reioyce before him.

Deu.10. He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

He is the God that maketh men to be of one minde in a house, and bringeth the prisoners out of captivitie: but letteth the runnagates continue

B in scarcenesse.

Exod.13 Nu.14.c Ely.4.b O God when thou wentest forth before the people, when thou wentest through the wildernesse. Sela.

The earth shoke, and the heavens dropped at the presence of God: euen as Sinai also was moued at the presence of God, whiche is the GOD of Israell.

Thou O God, sendedst a gracious rain vpon thine inheritaunce, and refreshedst it when it was weerie.

Thy congregation shal dwel therein: for thou (O God) haste of thy goodnesse prepared for the poore.

C Iel.10. The Lorde gaue the woord: great was the company of the preachers.

Kinges with their armies did flee and were discomfited: and they of the houshold deuided the spoile.

Thoughe ye haue lyen amonge the pots, yet shall ye be as the wynges of a doue that is couered with siluer wynges, and her fethers like golde.

When the almightie scattered kinges for their sake, then were they as white as snowe in Zalmon.

As the hil of Basan, so is gods hil: euen a hye hill, as the hill of Basan.

Why hoppe ye so: ye litle hilles? D

This is Gods hill, in the whiche it pleaseth him to dwell: yea the Lord will abide in it for euer.

The charettes of God are twentye thousande, euen thousands of Angels, and the lord is among them, as in the holy place of Sinai.

Thou arte gone vppe on hye, thou Eph.4.b haste ledde captiuitie captiue, and receyued gifres for men.

Yea, euen for thine ennemies, that the Lorde God might dwell amonge them.

Praysed be the Lorde daylye, euen the God which helpeth vs, and poureth his benefites vpon vs. Sela.

He is oure God, euen the God of whom commeth saluation: God is the Lorde by whom we escape death.

God shall wound the head of his enemies, and the heary scalpe of suche one as goth on stil in his wickednes.

The Lord hath saide, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I dydde sometime from the deepe of the sea.

That thy foote maye be dipped in E the bloud of thine enemies, and that the tongue of thy dogges may be red through the same.

It is wel seene, O God, how thou goest, how thou, my God and kinge goest in the Sanctuary.

The singers go before, the minstrels follow after, in the mids are the damsels playing with the timbrels.

Geue thanks, O Israel, vnto God the Lorde in the congregations from the ground of the heart.

There is little Ben Jamin their ruler, and the princes of Juda, their counsell: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent forth strength

for thee, stablishe the thing, O God, that thou hast wrought in vs.

For thy temples sake at Ierusalem: so shall the kings bring presentes vnto thee.

When the company of speare men, and multitude of the mightie are scattered abroade amonge the beastes of the people, (so that they humbly bring peeces of siluer) and when he hath scattered the people that delight in warre.

Then shall the princes come out of Egipt, the Mozians lande shall soone stretch out her handes vnto God.

Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lorde. Sela.

Which sitteth in the heauens ouer all from the beginning: Lo he doeth sende out his voyce, yea, and that a mightie voyce.

Ascribe ye the power vnto GOD ouer Israel, his worshyp and strength is in the cloudes.

O God, wonderfull art thou in thy holy places: euen the God of Israell, he wil geue strength and power vnto his people. Blessed be God.

Euening prayer.

¶ The.lxix. Psalme.

Saluum me fac deus.

SAue me, O God, for the waters are come in, euen vnto my soule.

I sticke fast in the deepe myre, where no ground is, so that the fluds run ouer me.

I am werye of cryinge, my throte is drye, my sight fayleth me, for waytinge so longe vpon my God.

Psl.35.c. Joh.15d They that hate me without a cause are moe then the heares of my heade: they that are mine enemies and wold destroye me giltlesse are mightie.

I payed them the thinges that I neuer tooke.

God thou knowest my simplenes, and my faultes are not hid from thee.

Let not them that trust in thee, (O Lorde God of hostes) be ashamed for my cause, let not those that seeke thee, be confounded through me, O Lorde God of Israell.

And why? for thy sake haue I suffered reproofe, shame hath couered my face.

I am become a straunger vnto my brethren: euen an aleant vnto my mothers children.

For • the zeale of thine house hath euen eaten me, and • the rebukes of thē that rebuked thee, are fallen vpon me. Joh.2.d Ro.15d

I wept and chastened my self with fasting, and that was tourned to my reproofe.

I put on a sackecloth also, and they iested vpon me.

They that sit in the gate, speake against me, and the dronkardes • make songes vpon me. Joh.7d Tit.3.d

But Lorde I make my prayer vnto thee in an acceptable time.

Heare me O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

Take mee oute of the myre: that I sincke not.

Oh let me be deliuered from theim that hate me, and out of the depe waters.

Let not the waterflond drowne me, neither let the deepe swalowe me vp: and let not the pit shut her mouth vpon me.

Heare me O Lorde, for thy louing kindnes is comfortable: turne thee vnto me accoyding vnto the multitude of thy mercyes.

And hide not thy face from thy seruaunt, for I am in trouble, O haste thee, and heare me.

Drawe nye vnto my soule, and saue it: Oh deliuer me because of mine enemies.

Thou hast knowen my reproofe, my shame and my dishonour: mine aduersaries are full in thy sight.

Thy rebuke hath broken my heart, I am full of heauynes: I looked for some to haue pitie vpon me, but there was no man, neither found I any to comfort me. mat.27d Joh.19d Rom.11d

They gaue mee gall to eate, and when I was thirstie, they gaue me vineger to drinke.

Lette their table be made a snare to

take them selues withall, and let the thinges that should haue ben for their welth, be vnto thē a occasiō of falling

Let their eies be blinded, that they see not, and euer bowe thou downe their backes.

Powr out thyne indignation vpon them, and lette thy wrathful displeasure take holde of them.

F mat.23 d Iere.1.c • Let their habitation be voyde, and no man to dwel in their tentes.

For they persecute him whom thou hast smittē, & they talk how they may vexe them whom thou hast woūded.

Let them fall from one wickednes to another, & not com into thy righteousnesse.

Exo.32g • Let them be wyped out of the boke of the liuinge, and not to bee written among the ryghteous.

As for mee, whan I am poore and in heauines, thy helpe (O God) shall lift me vp.

I will prayse the name of GOD with a song: and magnifie it with thankesgeuynge.

This also shall please the Lord better then a bullocke, that hath hornes and hooffes.

The humble shal consider this and be glad: seeke ye after God and youre soule shall lyue.

For the Lord heareth the poore and despyseth not his prisoners.

Let heauen and earth prayse hym, the sea and al that moueth therin.

For God shal saue Sion, and build the cities of Juda, that menne maye dwel there, and haue it in possession.

The posterity also of his seruantes shal inherite it: and they that loue his name, shal dwel therin.

¶ The.lxx.Psalme.

Deus in adiutorium.

HAste thee, O God, to deliuer me, make haste to helpe me, O Lorde.

Let them be ashamed & confounded Psa.118 that seke after my soule: lette them be turned backward, and put to confusion, that wish me euil.

Lette them (for their reward) bee soone brought to shame, that cry ouer me: there there.

But let all those that seke thee, bee ioyfull and glad in thee: and let al such as delyte in thy salnation, say alway: the Lord be praysed.

As for me, I am poore and in mysery, haste thee vnto me O God.

Thou art my helpe and my redemer: O Lorde: make no longe tarying.

¶ The.lxxi.Psalme.

In te domine speraui.

Morning prayer.

IN thee • O Lorde, haue I put my trust, let me neuer be put to confusion, but rid me, and deliuer me in thy ryghteousnes: encline thyne eare vnto me, and saue me. A Psa.25 a

Be thou my stronge holde, whereunto I may alway resorte, thou hast promised to helpe me: for thou arte my house of defence and my castle.

Deliuer me O my God, out of the hand of the vngodly, out of the hande of the vnryghteous and cruel manne.

For thou O Lord god art the thyng that I longe for, thou art my hope euē fro my youth.

Through thee haue I bene holden vp euer sence I was borne • thou arte he that tooke me out of my mothers wombe, my praise shalbe alway of the B Psa.21 d Jer.1.a.

I am become as it were a monster vnto manye: but my sure truste is in thee.

Oh let my mouth be filled with thy prayse, that I may sing of thy glorye and honour al the day longe.

Cast me not awaye in the tyme of age: forsake me not whē my strength fayleth me.

For myne enemies speake against me, and they ỳ lay waite for my soule, take their councell together, sayinge: God hath forsakē him, persecute him and take him, for there is none to deliuer him.

Goe not farre fro mee, O God: my God, haste the to helpe me.

Let them be confounded and perish that are agaynste my soule: let theym be couered with shame and dishonor that seke to do me euil. C

As for me, I will patiently abide alway, and will praise the more & more.

My mouth shal daily speake of thy ryghteousnesse and saluation, for I knowe no ende therof.

I will go forth in the strength of the Lorde God, and will make mencion of thy ryghteousnesse onely.

Thou, O God, hast taught me fro my youth vp vntil nowe: therfore will
Deu.6.d I tel of thy wonderous workes.

Forsake mee not O God, in mine old age when I am graie headed: vntill I have shewed thy *strength vnto this generacion, and thy power to al them that are yet for to come.

Thy ryghteousnes, O God, is very hie, and great thinges are they that
D thou hast done: O God, who is lyke vnto thee?

O what great troubles and aduersities haste thou shewed mee? and yet diddest thou turne and refresh mee: yee, and broughtest mee from the deepe of the earth (agayne.)

2Re.7.b *Thou hast brought me to great honour: and comforted me on enery side.

Therefore will I prayse thee, and thy faythfulnes, O God, playing vpon an instrumente of musicke: vnto thee will I synge vpon the harpe, O thou holy one of Israell.

My lippes will be fayne, when I singe vnto thee: and so will my soule whom thou hast delyuered.

My tongue also shall talke of thy ryghteousnesse all the daye longe: for they are confounded and brought vnto shame, that seke to do me euil.

¶ The .lxxii. Psalme.

Deus iuditium tuum.

A GEue the king thy iudgements O God: and thy righteousnes vnto the kinges sonne.

Then shal he iudge thy people, *ac-
deu.17.d cordynge vnto ryght, and defende the poore.

The mountaynes also shall bringe peace, and the lytle hilles ryghteousnesse vnto the people.

Hee shall keape the simple folcke by theyr ryghte, defende the children of the poore and punish the wrong doer.

They shall feare the as long as the sonne and moone endureth, from one generation to another. Psa.11.

He shal come downe like the raine into a flese of woull, euen as the droppes that water the earth.

In his time shall the ryghteous florysh: ye, and aboundaunce of peace, so long as the mone endureth.

*Hys dominion shall bee also from the one sea to the other, and from the flud vnto the worldes ende. B

They that dwell in the wyldernes 3 Re.11.
shall kneele before hym, his enemyes shall licke the dust.

*The kinges of Tharsis and of the Iles shall geue presentes, the kinges Mat.2.
of Arabi, and Saba shal bring gifts. Esa.60

All kinges shall fall downe before him, al nations shal do him seruice.

For he shall deliuer the poore, whē he cryeth: the nedie also, and him that C
hath no helper.

He shalbe fauourable to the simple, and nedie: and shal preserue the soules of the poore.

Hee shall deliuer their soules from falshede and wronge, and deare shall their blud be in his sight.

The poore shal lyue, and vnto hym shall be geuen of the golde of Arabia.

Prayer shalbe made euer vnto him and dayly shall he be praysed.

There shall be an heape of corne in the earth hie vpon the hilles, his fruit shal shake like Libanus, and shall bee grene in the citie, lyke gras vppon the earth.

His name shall endure for euer, his D
name shall remayne vnder the sonne among the posteritics, whiche shalbe blessed through hym, and all the Heathen shall prayse hym.

Blessed be the Lord God, euen the Iudi.13
God of Israell, *which onelye doeth Psa.135
wonderous thynges.

And blessed be the name of his maiestie for euer, and all the earth shalbe fylled with hys maiestie. Amē. Amē.

Quam bonus Israel.

Euening prayer.

TRuly God is louing vnto Israell: euen vnto such as are of a cleane heart.

Neuertheless, my fete wer almost gone, my treadings had wel ny slipt.

Job.12.3 Jere.12. And why, * I was greued at the wicked: I doo see all the vngodly in suche prosperitie.

For they are in no perill of death: but are lusty and strong.

They comme in no misfortune lyke other folke, neyther are they plagued lyke other men.

And this is the cause that they be so holden with pryde, and ouer whelmed with crueltie.

Their eyes swelle for fatnesse, and they doo euen what they lyst.

They corrupt other, and speake of wicked blasphemie: their talkyng is against the moste hyest.

B For they stretch foorth their mouth vnto the heauen, and their tonge goeth thorowe the worlde.

Therfore fall the people vnto them and thereout sucke they no small aduauntage,

* Tushe (say they) howe shoulde God perceiue it? Is ther knowledge in the moste hyghest?

Lo, these are the vngodly, these prosper in the worlde, and these haue riches in possession. (And I sayd.)

Then haue I cleansed my hearte in vaine, and washed my handes in innocencie:

All the day long haue I ben punished, and chastened euery mornyng.

C Yea, and I hadde almoste sayde, euen as they: but lo, then shoulde I haue condempned the generation of thy children.

Then thoughte I to vnderstande this, but it was to harde for me.

Untyll I went into the Sanctuarie of God: then vnderstode I the end of these menne.

Namely, howe thou doest set them in slipperye places: and castest theym downe, and destroyest them.

O how sodeinly do they consume, and perishe, & come to a fearefull end? Esa.29.b

Yea, euen like as a dreame, when one awaketh, so shalt thou make their image to vanishe out of the citie.

Thus my hert was greued, and it went euen thorowe my reynes.

So foolishe was I and ignorant, euen as it were a beast before thee.

Neuertheless, I am alway by thee: D for thou haste holden me by my right hande.

Thou shalte guyde me with thy councell, and afterwarde receiue me with glorye.

Whom haue I in heauen but thee? And there is none vpon earthe, that I desyre in comparison of thee.

My fleshe and my hert fainteth, but Nu.18.c God is the strength of my hert, * and my portion for euer.

For lo they that forsake thee, shall perishe: thou hast destroyed all them that cõmit fornication against thee.

But it is good for me, to hold me faste by God, to put my truste in the Lord God, & to speke of al thy workes, in the gates of the daughter Sion.

¶ The.lxxiiii. Psalme.

Vt quid Deus repulisti.

O God, wherfore art thou absent frõ vs so long? why is thy wrath so hot against the sheepe of thy pasture? A

O thinke vpon thy congregation, whom thou haste purchased and redemed of olde.

Thynke vpon the tribe of thyne enheritance: and mount Syon wherin thou haste dwelt.

Lift vp thy fete, that thou maist vterly destroy euery enemye whiche hath done euill in the Sanctuarie.

Thyne aduersaries roze in the middes of thy congregations, and sette vp their banners for tokens.

He that hewed tymbre afore out of the thick trees, was knowen to bring it to an excellent worke.

But nowe they breake downe all the carued woorke therof with axes and hammers.

* They haue set fyre vpon thy ho- 4.Re.25.a

lye places, and haue defiled the dwel-
lyng place of thy name, euen vnto the
grounde.

Yea, they sayde in their hertes: let
vs make hauoke of them altogether:
thus haue they vzente vp all the hou-
les of God in the lande.

We see not our tokens, there is not
one prophet moze, no not one is there
among vs y vnderstandeth any moze.

O God, howe longe shall the
aduersarye do this dishonoure? howe
longe shall the enemye blaspheme thy
name, foz euer?

C Whye withdrawest thou thyne
hande? whye pluckest thou not thy
ryght hand out of thy bosome, to con-
sume the enemye?

Foz God is my kyng of olde: the
helpe that is done vpon earth, he doth
it hym selfe.

Exo.14.e * Thou dydste deuide the sea tho-
row thy power: thou brakest the hea-
des of the dragons in the waters.

Iob.40.d Thou smotest the heads of * Leuia-
Esa.27.a than in peces, and gauest hym to be
meat foz the people in the wildernes.

Thou broughtest out fountaynes
and waters out of the harde rockes:
thou driedst vp mighty waters.

The daye is thyne, and the nighte
is thyne: thou hast prepared the light
and the sunne.

Thou haste set all the borders of
the earth, thou hast made summer and
wynter.

D Remember thys, O Lorde, howe
the enemye hath rebuked, and howe
the folyshe people hath blasphemed
thy name.

O deliuer not the soule of thy tur-
tle doue vnto the multitude of the ene
mies: and forget not the congregation
of the poore foz euer.

Loke vpon the couenaunt, foz all
the earth is full of darknes, and cruel
habitacions.

O let not the simple go awaye a-
shamed, but let the poore and nedye
geue prayse vnto thy name.

Aryse, O God, mayntayne thyne
owne cause: remember howe the fo-
lyshe man blasphemeth thee dayly.

Forget not the voyce of thine ene-
mies: the presumption of thē that hate
thee, increased euer moze and moze.

C The .lxxv. Psalme. Morning prayer.
Confitebimur tibi deus.

VNto the (O god) do we geue
thankes, yea, vnto thee do we
geue thankes: thy name also is
so nye, and that doo thy wonderous
wozkes declare.

When I receaue the congregation,
I shall iudge accozdyng vnto ryght.

The earth is weake and all the
inhabitoures thereof: I beare vp the
pyllers of it. Sela.

I sayde vnto the foules: deale not
so madly, and to the vngodly: set not
vp youre hozne.

Set not vp your hozne on hye: and
speake not with a stytte necke.

Foz promocion commeth neyther
from the East, noz from the west, noz
yet from the south.

And why? * God is the iudge, he put Eccl.3.f
teth downe one, & setteth vp another.

Foz in the hand of the Lozd ther is Esa.51
* a cup, and the wine is red: it is full Ier.25.d
mixt, and he poureth out of the same.

As foz the dregges therof, all the
vngodlye of the earthe shall dzynke
them, and sucke them out.

But I wyll talke of the God of
Iacob: and prayse him foz euer.

All the hoznes of the vngodly also
wyll I breake: and the hoznes of the
righteous shalbe exalted.

The .lxxvi. Psalme.
Notus in Iudea.

IN Iewzye is God knowen,
his name is great in Israel.

At Salem is his tabernacle Psal.9.b
and his dwelling in Sion. * psa.46.d

Ther * brake he the arowes of the
bowe: the shylde, the sweard, and the
battayle. Sela.

Thou arte of moze honoure and
might, then the hylles of robbers.

The proude are robbed, they haue
slept theyr slepe: & all the men (whose
handes were myghtye) haue founde
nothynge

At

B At thy rebuke (O God of Jacob) both the charet and horse is fallen.

Thou, euen thou arte to be feared: and who maye stande in thy syghte when thou arte angrye.

Thou diddest cause thy iudgement to be heard from heauen, the earthe trembled, and was styll.

Ebr.10d • When God arose to iudgement, and to helpe all the meke vpon earth. Sela.

The fearfulnes of man shall turne to thy prayse: and the fearcenesse of them shall thou refrayne.

Promise vnto the Lord your God, De.12.b and • kepe it, all ye that be rounde a- Eccl.5.a bout hym: bringe presentes vnto him that ought to be feared.

He shall refrayne the spirite of princes, and is to be feared: yea, to the kynges of the earth.

¶ The.lxxvii.Psalme.
Voce mea ad dominum.

A • I will crye vnto God with Psa.43 b my voice: euen vnto God will I crye with my voyce, and he shall harken vnto me.

In the tyme of my trouble, I soughte the Lorde: my sore ranne and ceased not in the nyghte season, my soule refused comforte.

When I am in heauynesse, I will thynke vpon God: when my herte is vexed, I will complayne. Sela.

Thou holdest mine eyes waking: I am so feble that I can not speake.

I haue considered the dayes of old: and the yeres that are paste.

B I call to remembraunce my songe: and in the night I cõmune with mine owne hert, and search out my spretes.

Will the Lorde absent him selfe for euer? will he be no more entreated?

Is his mercy cleane gone for euer? and is his promyse come vtterly to an ende for euermore?

Hath god forgotten to be gracious? And will he shut vp hys louyng kyndnes in displeasure? Sela.

And I sayd: it is mine owne infirmitie: but I will remember the yeres of the ryght hand of the most hyest.

I will remember the workes of the Lord: and • call to mynd the wonders of olde tyme. Psa.43

I will thynke also of all thy workes: and my talkynge shalbe of thy doynges.

Thy way, O God, is holy: who is so greate a God as (our) God?

Thou art the God that doeth the wonders: and haste declared thy power among people.

Thou haste myghtelye delyuered D thy people: euen the sonnes of Jacob and Joseph. Sela.

The waters sawe thee, O God, the waters sawe the, and were afrayd: the depthes also were troubled.

The cloudes poured oute water: the ayre thundred, and thyne arowes went abrode.

The voyce of thy thunder was heard rounde about, the lyghtninges shone vpon the ground: the erth was moued, and shoke withall.

Thy way is in the sea, and thy pathes in the great waters: and thy fote steppes are not knowen.

Thou leddest thy people like sheepe by the hand of Moyses and Aaron.

¶ The.lxxviii.Psalme. Euening prayer.
Attendite populeme s.

HEare my law, O my people: A encline your eares vnto the wordes of my mouth.

• I will open my mouth in a pa- mat.13.c rable: I will declare darke sentences of olde.

Whyche we haue herde and knowen: and • suche as oure fathers haue Deu.4.b 6.b.f.11 told vs. Ephe.6 a

That we shold not hide them from the childzen of the generacions to come, but to shewe the honoure of the Lorde: hys mighte and wonderfull workes that he hath done.

He made a couenaunte with Jacob, and gaue Israell a lawe, • which he commaunded oure forefathers to teache theyr chyldren.

That their posteritie might knowe it: and theyr chylderene whiche were yet vnborne.

To thintent that when they came vp, they myght shewe their children the same.

That they myght put theyr trust in God, and not to forget the workes of God, but to kepe hys commaundementes.

Exo.24 e De.32.a And not to be • as their forefathers • a faythiesse and stubburne generacion: a generacion that set not theyr hert a ryght, and whose spirit cleaued not stedfastly vnto God.

Lyke as the children of Ephraim, which beynge harnessed and carying bowes, turned them selues backe in the daye of battayle.

They kepte not the conenaunt of God: & wolde not walke in his law.

But forgot what he had done, and the wonderfull workes that he had shewed for them.

Marueilous thynges did he in the sight of our fathers in the land of Egypt, euen in the fielde of Zoan.

Exo.14d • He deuided the sea, and let them go therowe: he made the waters to stande on a heape.

Exo.14c Nu.20b • In the day tyme also he led them with a cloude, and all the nyght throwe with a lyght of fyre.

He claue the • harde rockes in the wildernesse, and gaue them drynke thereof, as it had bene out of the great deapth.

He broughte waters oute of the 1Co.17c • stonye rocke, so that it gushed oute lyke the ryuers.

Yet for all thys, they synned moze agaynst him, and prouoked the moste hyest in the wyldernes.

C They tempted God in ther herts: and required meat for their luste.

They spake agaynst God also, sayExo.16b inge: Shall God prepare a • table in Nu.11b the wildernesse.

He smote the stonye rocke in dede, that the water gushed oute, and the streames flowed withall: but can he geue breade also? or prouyde flesshe for hys people?

When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauy displeasure agaynst Israell.

Because they beleued not in God, and put not theyr trust in his helpe.

So he commaunded the cloudes aboue, and opened the dores of heauen.

He reyned downe Manna also vpon them, for to eate, and gaue them • foode from heauen. Exo.16b

So man dyd eate angels foode, for Deu.8.a he sent them meate ynough. Sa.16.d

He caused the East wynd to blow John.6d vnder the heue̅, & through his power he brought in the southwest wynd.

• He reyned flesshe vpon them, as Exo.16d thicke as duste: and fethered foules Nu.11§ lyke as the sand of the sea.

He let it fall among their tentes, euen round about their habitacion.

So they dyd eate, and were well fylled, for he gaue them their owne desyre: they were not dysapoynted C of theyr luste.

Nu.11§ • But whyle the meate was yet in theyr mouthes: the heauy wrath of God came vpon them, and slue the welthiest of them: yea, & smote downe the chosen men that were in Israel.

Nu.14 • But for all thys, they synned yet moze, and beleued not hys wonderous workes.

Therfore their days did he consume in vanitye, & theyr yeares in trouble.

Nu.11b • When he slewe them, they sought 1.Co.10a hym, and turned them early, and enquired after God.

And they remembred that God was their strength: and that the hye God was their redemer.

Neuertheless, they did but flatter him with their mouths, & dyssembled with him in their tonges.

For theyr herte was not whole with him: neyther continued they stedfast in his couenaunt.

But he was so mercifull, that he forgaue theyr mysdedes, and destroyed them not.

Yea, manye a tyme turned he hys wrath away, and wold not suffer his whole displeasure to aryse.

• For he considered that they pla.103f were but flesshe: and that they were, euen a wynde that passeth away, and com-

meth not agayne.

E Many a tyme dyd they prouoke hym in the wildernesse, and greued hym in the deserte.

They turned backe, & tempted god, and moued the holy one of Israel.

They thought not of his hand, and of the daye when he deliuered them from the hand of the enemye.

Howe he had wrought hys myracles in Egypt, and his wonders in the fielde of Zoan.

Exod.7d • He turned their waters into blood: so that they myght not drynke of the ryuers.

Exod.8d • He sent lyce among them, and deuoured them vp • and frogges to de-
•Exo.8b stroye them.

He gaue theyr fruites vnto the
Exod.8c • caterpiller: and theyr laboure vnto the grashopper.

Exod.9f • He destroyed theyr wynes with hayle stones, and theyr mulbery trees with the froste.

Exod.9e • He smote theyr cattell also with hayle stones, and theyr flockes with hote thonderbolte.

He cast vpon thē the furiousnes of hys wrath, anger, displeasure & trouble, and sent euill angels amonge thē.

Exod.9,f • He made away to hys indignation: and spared not theyr soule from death: but gaue their lyfe ouer to the pestilence.

Exo.12e • And smote all the firste borne in
pſa.105e Egipt, the most principall and mightiest in the dwellynges of Ham.
F

But as for his owen people, he led them forth lyke shepe: and caryed thē in the wildernes like a flocke.

He brought them oute safely, that they should not feare, and ouerwhelmed their enemyes with the sea.

And brought them within the borders of the sanctuary: euen into this mountaine which he purchased with his ryght hande.

Deu.3.a • He caste out the heathen, also before them, caused their lande to be deuyded amonge them for an heritage, and made the tribes of Israel to dwell in theyr tentes.

So they tempted and displeased the moste hye God, and kepte not his testimonyes.

But turned theyr backes, and fell away lyke their forfathers: startyng asyde like a broken bowe.

For they greued him with theyr hill aulters, and prouoked him to displeasure with their ymages.

When god hard this, he was wroth and toke sore displeasure at Israell.

So that he forsoke the Tabernacle in Silo, euen the tente that he had pitched among them.

He deliuered their power into captiuitye, and theyr beawtye into the enemyes hande.

He gaue hys people ouer also into the sweard, and was wroth with his inherytaunce.

The fyre consumed theyr yonge men, and theyr maidens were not geuen to marryage.

Their prestes were slayne with the sweard, and there were no wyddowes to make lamentacion.

So the Lorde awaked as one out of slepe: and lyke a gyaunt refreshed with wyne.

• He smote hys enemyes in the 1.Re.5b
hynder partes, and put them to a perpetuall shame.

He refused the tabernacle of Joseph and chose not the tribe of Ephraim.

• But chose the tribe of Juda: euen Pſa.87a
the hill of Sion which he loued.

And there he buylded his temple on hye, and layde the foundacion of it lyke the grounde, whiche he hath made continually.

• He chose Dauid also hys ser- 1Re.16a
uaunte, and toke hym away from the shepe foldes.

As he was folowynge the ewes gret with yong ons: he toke him, that he might fede Jacob his people, and Israell his inheritaunce.

So he fed them with a faythfull and true hearte, and ruled them prudently with all his power.

¶ The.lxxix.Pſalme.

Deus venerunt gentes.

O God

A morning prayer. pa.36. Mac.7 er.15.a id.16.a

O God the Hethen are come into thy enheritaunce: thy holy temple haue they defiled and made Jerusalem an heape of stones.

* The dead bodies of thy seruantes haue they geuen to be meate, vnto the foules of the ayre, and the flesshe of the saintes vnto the beastes of the lande.

Theyr bloode haue they shed lyke water on euery syde of Jerusalem, and there was no man to bury them.

* We are become an open shame vnto oure enemyes, a verye scorne and derision vnto them that are rounde about vs.

Lorde, how long wylt thou be angry? shall thy iealousy burne like fyre for euer?

* Poure out thyne indignation vpon the Heathen, that haue not knowen thee, and vppon the kyngdomes that haue not called vpon thy name.

For they haue deuoured Jacob, and layde waste hys dwellyng place.

* O remembre not our olde sinnes, but haue mercy vpō vs, and that sone for we are come to great myserie.

Helpe vs, O God of our saluation for the glory of thy name.

O deliuer vs, and be mercifull vnto our synnes, for thy names sake.

* Wherfore doo the Heathen saye: where is now their God?

O let the vengeance of thy seruantes blood that is shed, bee openly shewed vpon the Heathen in our sight.

O lette the sorowfull syghynge of the prisoners come before the: accordyng vnto the greatenesse of thy power, preserue thou those that are appoynted to dye.

And as for the blasphemy (wherewith our neighbours haue blasphemed the) reward thou them, O lord, seuen folde in their bosome.

So we, that be thy people & sheepe of thy pasture, shal geue the thankes for euer, and wyll alway be shewing forth thy prayse from generation to generation.

The.lxxx.Psalme.

Qui regis Israel.

HEeare O thou shepehearde of Israell, thou that leadest Joseph like a shepe: shew thy selfe also thou ỳ sittest vpon ỳ Cherubins Before Ephraim, Ben Jamin, and Manasses: stere vp thy strengthe and come, helpe vs.

Turne vs again, O God, shew the lyght of thy countenance, and we shal be whole.

O Lord God of hostes, howe long wylt thou be angry with thy people that prayeth?

* Thou fedest them with the bread of teares, & geuest them plenteousnes of teares to drynke. Ps.42.a

* Thou hast made vs a very strife vnto our neighbors: and our enemies laugh vs to scorne. Ps.42.a

Turne vs agayn thou God of hostes, shewe vs the lyght of thy countenance, and we shal be whole.

Thou hast brought a vyne out of Egypt, thou hast cast out the Heathē and planted it.

Thou hast made roome for it: and when it had taken rote, it filled ỳ land

The hylles were couered wyth the shadow of it, and the bowes ther of were lyke the goodly Cedre trees.

She stretched out her braunches vn to the sea, & her bowes vnto ỳ riuer.

Why hast thou then broken downe her hedge, that all they whiche goe by, plucke of her grapes?

The wylde Bore out of the wood dooth root it vp, and the wylde beastes of the field deuoureth it.

Turne thee agayne, thou God of Hostes, loke downe from heauen: beholde, and visite this vyne.

And the place of the vineyarde that thy right hande hath planted, and the braunche that thou madest so stronge for thy selfe.

* It is brent with fire, & cut downe and they shall perishe at the rebuke of thy countenaunce. 2.pa.361

Let thy hande be vpon the man of thy right hande, and vpon the sonne of man whom thou madest so strong for thyne owne selfe.

And so wyll not we go backe from ther

thee: O let vs liue, and we shall call vpon thy name.

Turne vs againe, O Lorde God of hostes, shew the light of thy countenaunce, and we shalbe whole.

¶ The.lxxxi.Psalme.

Exultate deo.

SInge we merely vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

Take the Psalme, bring hither the tabrete, the mery harpe, with the lute.

Blow vp the trumpet in the newe mone, euen in the time appointed, and vpon our solemne feast day.

Ieh.20a • For this was made a statute for Israel, & a law of the God of Jacob.

This he ordeyned in Joseph for a testimonie, when he came oute of the lande of Egipte, and had heard a straunge language.

B I eased his shoulder from the burthen, and his handes were deliuered from making the pottes.

Thou calledst vppon me in troubles, and • I deliuered thee, and heard
Exo.3.b. thee, • what time as the stormе fell
•Ex.17c vpon thee: I proued thee also at the
Exo.17b waters of strife. Sela.
•ieh.20b Heare, O my people, and I will assure thee O Israell, yf thou wilte herken vnto me.

There shall no straunge God be in thee: neyther shalt thou woorshyp any other God.

Exo.20a • I am the Lorde thy God, whiche brought thee out of the lande of Egipte, open thy mouth wide, and I shall fill it.

But my people would not heare my voyce: and Israel would not obey me.

C • So I gaue them vp vnto their
Rom.1 d owne hertes lust, and let them folowe their owne ymagination.

O that my people would haue herkened vnto me: for if Israell had walked in my wayes.

I shoulde soone haue put downe their enemies, and turned mine hande against their aduersaries.

The haters of the Lord shold haue beene founde lyars, but their tyme should haue endured for euer.

He should haue fed them also with the finest wheate floure, and • with
De honye out of the stonie rocke shoulde I haue satisfied thee.

¶ The.lxxxii.Psalme.

Deus stetit in Synagoga.

Euening prayer.

GOd standeth in the congregation of princes: he is iudge among goddes.

Exo.22b • How long will you geue wronge • de.17d. iudgement, and accept the persons of Iere.5.a the vngodly. Sela.

Defende the poore and the fatherlesse: see that suche as be in neede and necessitie haue right.

Deliuer the outcaste and poore: saue theym from the hande of the vngodlye.

They will not be learned nor vnderstande, but walke on still in darkenesse: B all the foundations of the earth be out of course.

I haue saide: ye are Gods, and ye all are children of the moste hyest.

But ye shall dye like men, and fall like one of the princes.

Arise, O God, and iudge thou the earth, for thou shalt take all Heathen to thine inheritaunce.

¶ The.lxxxiii.Psalme.

Deus quis similis.

HOlde not thy tongue, O god, A kepe not still silence, refraine not thy selfe, O God.

Psal.2.b For lo • thine enemies make a murmuring, and they that hate thee, haue lifte vp their heade.

They that ymagined craftylye against thy people, and taken counsaile against thy secrete ones.

They haue saide: come, and let vs roote them oute, that they be no more a people, and that the name of Israell maye be no more in remembraunce.

For they haue cast their heades together with one consent, and are con- B federate against thee.

The tabernacles of the Edomites

and the Ismaelites, the Moabites, and Hagarenes.

Geball, and Ammon, and Amalech: the Philistines with them that dwell at Tire.

Assur also is ioyned vnto them, and haue holped the childrē of Loth. Sela.

Judi.7.c But do thou vnto them as vnto the Madianites, vnto Sisera, and vnto

Jud.4.d. Jabin at the brooke of Kison.

Which perished at Endor: and became as the donge of the earth.

Make them and their princes like

*Oreb and Zeb.

Judi.7.g Yea, make all their princes like as Zebea and Salmana.

Whiche saide: let vs take to oure selues the houses of God in possession

C O my God, make them like vnto

Psa.35 a a wheele, and * as the stubble before the winde.

Like as a fire that burneth vp the wood, and as the flame that consumeth the mountaines.

Persecute them euen so with thy tempest, and make them afrayde with thy storme.

Make their faces ashamed, O Lord: that they may seeke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame, and perishe.

And they shall knowe, that thou (whose name is Iehoua) art oneiye the most hyest ouer all the earth.

¶ The.lxxxiiii. Psalme.
Quam dilecta tabernacula.

A OHowe amiable are thy dwellings, thou Lord of hostes:

My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my flesh reioyce in the liuing God.

Yea, the sparowe hath founde her an house, and the swalowe a nest, where she maye laye her yonge: euen thy aultars, O Lorde of Hostes, my kinge and my God.

Blessed are they that dwell in thy house, they will be alwaye prayinge thee, Sela.

Blessed is that man whose strēgth is in thee: in whose hert ar thy ways.

Which going thyough the vale of misery vse it for a well, and the pooles are filled with water.

They will go from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

O Lorde God of hostes, heare my prayer: herken, O GOD of Jacob. Sela.

Behold, O God our defender: and loke vpon the face of thine annointed.

B For one day in thy courtes, is better then a thousande.

I had rather be a dore keper in the house of my God, then to dwell in the tentes of vngodlynesse.

For the Lorde God is a light and defence, the Lorde will geue grace and worshippe: and no good thinge shall he withholde from them that liue a godlye life.

O Lorde God of hostes, blessed is the man, that putteth his trust in thee.

¶ The.lxxxv. Psalme.
Benedixisti domine.

LOrd thou art become gracious vnto the land, thou hast turned awaye the captiuitie of Jacob.

Thou haste forgeuen the offence of thy people, and * couered all their sinnes. Sela.

Psa.32.1

Thou hast taken awaye all thy displeasure, and turned thy selfe from thy wrathfull indignation.

Turne vs then, O God our sauiour, & let thine anger cease from vs.

Wilt thou be displeased at vs for euer? and wilt thou stretche oute thy wrath frō one generation to another.

Wilte thou not turne agayne and quicken vs, that thy people maye reioyce in thee?

Shewe vs thy mercy, O Lorde, and graunt vs thy saluation.

B I will herken what the Lord god will say (concerning me) for he shall speake peace vnto his people, & to his saintes that they turne not againe.

For his saluation is nye thē y fere him, that glory may dwel in our land.

Mercy

Mercye and trueth are met together: ryghteousnes and peace haue kissed eche other.

Trueth shall flourishe out of the earth: and righteousnes hath loked downe from heauen.

Yea, the Lorde shall shewe louing kindnesse: and our lande shall geue her encrease.

Righteousnes shal go before him: & he shal direct his goyng in the way.

¶ The.lxxxvi. Psalme.
Inclina domine aurem.

Morning prayer.

℣ BOwe downe thyne eare, O Lorde, and heare me: for I am poore and in misery.

Preserue thou my soule, for I am holy: my God saue thy seruaunt, that putteth his trust in thee.

Be mercifull vnto me (O Lord) for I will call daily vpon thee.

Comfort the soule of thy seruaunt: for vnto thee (O Lorde) do I lyfte vp my soule.

Exo.34a Ja.32d Joel.2.e Psa.143d • For thou Lorde art good and gracious: and of great mercye vnto all them that call vpon thee.

Geue eare Lorde vnto my prayer: and ponder the voyce of my humble desyres.

℣ In the time of my trouble I will call vpon thee, for thou hearest me.

Psa.89a • Among the goddes there is none like vnto thee (O Lord) there is not one that can do as thou doest.

All nations whom thou hast made shal come and worship thee, O Lord, and shall glorifie thy name.

For thou art great, and doest wonderous thinges: thou art God alone.

Teache me thy waye, (O Lorde) and I will walke in thy trueth: O knitte my heart vnto thee, that it may feare thy name.

I will thanke thee, O Lorde my God, with all my hearte, and will prayse thy name for euer.

Psa.29a For great is thy mercy toward me: and • thou hast delyuered my soule from the nethermost hell.

O God, the proud are risen against me, and the congregation of naughtie men haue sought after my soule, and haue not set thee before their eyes.

• But thou, O Lorde God, art full of compassion, and mercye, longe sufferinge, plenteous in goodnes and trueth.

O turne thee then vnto me & haue mercye vppon me: geue thy strength vnto thy seruant, and helpe the sonne of thine handmayde.

Shew some token vpō me for good, that they which hate me, may see it, and be ashamed, because thou Lorde hast holped me, and comforted me.

¶ The.lxxxvii. Psalme.
Fundamenta eius.

HEr foundations are vpon the holy hilles: the Lorde loueth the gates of Sion more then all the dwellinges of Jacob. ℣

Mervye excellent thinges are spoken of thee, thou citie of God. Sela.

I will thinke vpon Rahab and Babilon, with them that knowe me.

Beholde, yea the Philistines also and they of Tyre, with the Morrians: lo, there was he borne.

And of Sion shalbe reported, that he was borne in her, and the moost highest shall stablishe her. ℣

The Lorde shall rehearse it, when he writeth vp the people, that he was borne there. Sela.

The singers also and trompetters shall he rehearse: all my freshe springes shalbe in thee.

¶ The.lxxxviii. Psalme.
Domine deus salutis.

O Lorde God of my saluation, I haue cryed daye and night before thee. ℣

O let my prayer enter into thy presence, encline thyne eare vnto my calling.

For my soule is full of trouble: and my life drawyeth nye vnto hell.

I am counted as one of them that go downe vnto the pitte, and I haue bene euen as a man that hath no strength.

Free

Free among the dead, lyke vnto them that be wounded, and lye in the graue, which be out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit: in a place of darknes, and in the depe.

Thine indignation lieth hard vpon me, and thou hast vexed me with all thy stormes. Sela.

Thou hast put away mine acquaintaunce farre from me, and made me to be abhorred of them: I am so fast in prison, that I can not get foorth.

My sight fayleth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out mine handes vnto thee.

Psal.5 a Esa.38 d * Doest thou shew wonders among the dead? Or shall the dead rise vp agayne, and prayse thee?

C Shall thy louing kindnesse be shewed in the graue, or thy faythfulnesse in destruction?

Shall thy wonderous workes be knowen in the darke, and thy righteousnes in the land, where all thinges are forgotten?

Vnto thee haue I cried, O Lorde, and early shall my prayer comme before thee.

Lord, why abhorrest thou my soule? and hidest thou thy face fro me?

I am in mysery, and like vnto him that is at the point to dye (euen fro my youth vp) thy terrours haue I suffered with a troubled minde.

D Thy wrathful displesure goth ouer me, & the feare of thee hath vndon me.

They came round about me dayly like water, and compassed me together on euery side.

My louers and frendes hast thou put away fro me, and hidde mine acquaintaunce out of my sight.

¶ The.lxxxix. Psalme.
Misericordias domini.

Euening prayer.

A Psa. 101 My song shalbe alway of the louing kindnes of the Lord. With my mouth will I euer be shewing thy trueth from one generation to another.

For I haue sayd: mercy shalbe set vp for euer, thy trueth shalt thou stablishe in the heauens.

* I haue made a couenaunt with my chosen, I haue sworne vnto Dauid my seruaunt. 2.reg.5 i

* Thy seede will I stablishe for euer, and set vp thy throne from one generation to another. Sela. 2.reg.7 b Psa.131

O Lorde * the verye heauens shall prayse thy wonderous workes, and thy trueth in the congregation of the saintes. Psa.19 i

For who is he among the cloudes, that shalbe compared vnto the Lorde. Psa.70. B

And what is he among the goddes, that shalbe lyke vnto the Lord?

God is very greatly to be feared in the counsell of the sainctes, and to be had in reuerence of all theym that are about him.

O Lord God of hostes, who is like vnto thee? thy trueth (most mightie Lord) is on euery syde.

* Thou rulest the raging of the sea, thou stillest the waues therof, when they arise. Exo.14 Mat.8 d

Thou hast subdued Egipt and destroyed it, thou hast scattred thine enemies abrode with thy mightie arme.

The heauens are thine, the earthe also is thine: thou hast layd the foundation of the round world, and al that therein is. C

Thou hast made the North and the South, Tabor and Hermon shall reioyce in thy name.

Thou hast a mightie arme, strong is thy hand, and hie is thy right hand.

Righteousnesse and equitie is the habitation of thy seate, mercye and truth shall go before thy face.

Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenaunce.

Their delight shalbe dayly in thy name, and in thy righteousnes shall they make their boast.

For thou art the glorye of their strength, and in thy louing kindnesse thou shalt lyft vp our hornes.

For * the Lorde is our defence: the holy one of Israell is our king. Esai.

Thou

Thou spakest sometime in visions vnto thy saintes, and saydest: I haue layed helpe vpon one that is mightie, I haue exalted one chosen out of the people.

Act.13.d 1.Re.16d 2.Re.5.a • I haue founde Dauid my Seruaunt: with my holy oyle haue I annoynted him.

My hand shall holde him fast, and mine arme shal strengthen him.

The enemie shall not be able to do him violence, the sonne of wickednes shall not hurt him.

I shal smite downe his foes before his face, & plage them that hate him.

My trueth also and my mercy shal be with him, and in my name shall his horne be exalted.

2.Re.8 a • I wil set his dominion also in the sea, and his right hand in the floudes.

He shall call me, thou art my father my God, and my strong saluation.

E And I will make him my first borne, hier then the kings of the earth.

My mercy will I keepe for him for euermore, and my couenaunt shall stand fast with him.

His sede also wil I make to endure for euer, and his throne as the dayes of heauen.

But if his children forsake my law, and walke not in my iudgementes.

3.Re.9b • If they breake my statutes, and kepe not my commaundementes.

Ezr.20 a • I will visite their offences with the rod, and their sin with scourges.

Neuertheles, my louing kindnes will I not vtterly take from him, nor suffer my trueth to fayle.

My couenaunt will I not breake: nor alter the thing that is gone out of my lippes.

F I haue sworne once by my holynes, Act.7.f. that • I will not fayle Dauid.

Psa.72.a His sede shall endure for euer, and his seate is like as the sunne before me.

He shall stand fast for euermore as the moone, and as the faythfull witnes in heauen. Selah.

But thou hast abhorred and forsaken thine annointed, and art displeased at him.

Thou hast broken the couenaunt of thy seruaunt, and cast his crowne to the ground.

Thou hast ouerthrowen all his hedges, and broken downe into his strong holdes. Psa.20 b

All they that go by, spoyle him: and he is become a rebuke vnto his neighbours.

Thou hast set vp the right hande of his enemies, and made all his aduersaries to reioyce.

Thou hast taken away the edge of his sweard: and geuest him not victory in the battayle.

Thou hast put out his glory: and G cast his throne downe to the ground.

The daies of his youth hast thou shortned, and couered him with dishonour. Sela.

Lorde howe longe wilt thou hyde thy selfe for euer? and shall thy wrath burne lyke fyre?

O remember howe short my time is: wherefore hast thou made all men for naught?

• What man is he that liueth, and Ecc.2.b shall not see death? and shal he deliuer his owne soule from the hand of hell? Sela.

Lorde, where are thy olde louinge kindnelles, which thou sweareſt vnto Dauid in thy trueth?

Remember (Lorde) the rebuke that thy seruantes haue: and howe I doe beare in my bosome the rebukes of many people.

Wherewith thyne enemyes haue blasphemed thee, and slaunder the foteſteppes of thine annoynted.

Prayſed be the Lorde for euermore. Amen.

¶ The.xc. Psalme. *Domine refugium.*

Morning prayer. A

LOrde thou hast bene our refuge, from one generation to another.

Beefore the mountaynes were brought foorth, or euer the earth and the worlde were made, thou art God from euerlasting, and worlde without ende.

Thou turnest man to destruction, agayne, thou sayest: come agayne ye childzen of men.

2.cor.7.e 2.Pe.3.b • For a thousand yeres in thy sight are but as yesterday, seyng that is past as a watche in the night.

B As soone as thou scatterest theim they are euen as a slepe: and fade away sodeynly lyke the grasse.

In the mozning it is greene, and groweth vp, but in the euening it is cut downe (dzied vp) and withered.

For we consume away in thy displeasure, and are afraide at thy wzathfull indignation.

Thou hast set our misdedes before thee, and our secrete synnes in the lyght of thy countenaunce.

For when thou art angry, all our dayes are gone, we bzing our yeres to an ende, as it were a tale that is tolde.

The daies of our age are thzee score yeres and ten: and though men be so stronge, that they come to foure score yeres: yet is their strength then but labour and sozowe: so soone passeth it away, and we are gone.

C But who regardeth the power of thy wzathe: for euen thereafter as a man feareth, so is thy displeasure.

Psa.39a • O teach vs to number our dayes, that we may apply our hertes vnto wisedome.

Turne thee agayn (O Lozd) at the last, & be gracious vnto thy seruants.

O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

Comfozte vs agayne, nowe after the time that thou hast plagued vs, and for the yeres wherein we haue suffred aduersitie.

Shewe thy seruantes thy wozke: and their childzen thy glozy.

And the glozious maiestie of the Lozde our God be vppon vs: Prosper thou the wozke of our handes vppon vs, O prosper thou our handye wozke.

¶ The.xci.Psalme.

Qui habitat

V Who so dwelleth vnder the defence of the most hyest, shall abyde vnder the shadowe of the Almightie.

I will saye vnto the Lozde: Thou art my hope, and my strong holde, my God, in him will I trust.

For he shall deliuer thee from the snare of the hunter, and from the noysome pestilence.

He shal defend thee vnder his winges, and thou shalt be safe vnder his fethers: his faythfulnesse and trueth shalbe thy shielde and bucklar.

Thou shalt not be afrayde for any terrour by nyght, nor for the arrowe that fleeth by day.

For the pestilence that walketh in B the darknes, nor for the sickenes that destroyeth in the none day.

A thousande shall fall besyde thee, and ten thousande at thy right hande: but it shall not come nye thee.

Yea, with thine eyes thou shalt beholde, and see the reward of the vngodlye.

For thou Lozde art my hope, thou hast set thin house of defence very hye.

There shall no euill happen vnto thee: neyther shall any plague come nye thy dwelling.

Psa.44 • For he shal geue his angels charge ouer thee, to kepe thee in al thy waies. Luke.4

They shall beare thee in their handes, that thou hurt not thy foote against a stone.

Thou shalte go vppon the Lyon and Adder, the yonge Lyon and the Dzagon shalt thou treade vnder thy feete.

Because he hath set his loue vppon me, therfore shall I deliuer him: I shall set him vp, because he hath knowen my name.

• He shall call vpon me, and I will heare him, yea, I am with him in trouble: I will deliuer him, and bring him to honour.

With long lyfe will I satisfy him: and shewe him my saluation

¶ The.xcij.Psalme.

Bonum est confiteri.

A It is a good thinge to geue thankes vnto the Lorde: and Heb.13.a to sing prayses vnto thy name O moste highest.

To tell of thy louing kindnesse earlye in the morninge, and of thy trueth in the night season.

Vppon an instrument of ten strinｇes, and vpon the lute: vpon a lowde instrument, and vpon the harpe.

For thou Lorde hast made me glad throughe thy workes: and I will reioyce in geuing prayse for the operations of thy handes.

O Lorde, howe glorious are thy workes: thy thoughts are very deepe.

B An vnwise man doeth not well consider this: and a foole doeth not vnderstande it.

When the vngodlye are greene as the grasse, and when all the woorkers of wickednes do florishe: then shall they be destroyed for euer.

But thou Lorde, arte the moste hyest for euermore.

For lo, thine enemyes, O Lorde, lo thine enemies shall perishe, and all the workers of wickednes shalbe destroyed.

But my horne shalbe exalted like the horne of an Unicorne, for I am anointed with freshe oyle.

C Mine eye also shall see his luste of mine enemies: and my eare shall heare his desire of the wicked that rise vp against me.

The righteous shall florishe like a palme tree, and shall spreade abroade like a Ceder in Libanus.

Such as be planted in the house of the Lord, shall florishe in the courtes (of the house) of the Lorde.

They shall also bring forth more fruite in their age: and shalbe fat and well lyking.

That they maye shewe, how true the Lord my strength is: and that ther is no vnrighteousnes in him.

¶ The.xciij. Psalme.

Dominus regnauit.

THe Lorde is kinge, and hath put on glorious apparell, the Lorde hath put on his apparell, and girded him selfe with strength. Euening prayer. A

• He hath made the rounde worlde so sure, that it cannot be moued. Psa.24.a

Euer since the world began hath thy seate bene prepared: thou art from euerlasting.

• The floudes are risen O Lorde, the floudes haue lifte vp their noyse: the floudes lift vp the waues. Psa.46.a

The waues of the sea are mightye and rage horribly: but yet the Lorde that dwelleth on hye, is mightyer.

Thy testimonies, O Lorde, are very sure, holynesse becommeth thine house for euer.

¶ The.xciiij. Psalme.

Deus vltionum.

O Lorde God to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe. A Deu. 22.e Ro. 12.d

Arise thou iudge of the worlde, and reward the proude after their deseruinge.

Lord how long shall the vngodly: how long shal the vngodly triumphe

Howe long shall all wicked doers speake so disdainfully, and make suche proude boasting.

They smite downe thy people, O Lorde, and trouble thine heritage.

They murther the widdowe and the straunger, and put the fatherlesse to death. B

And yet they saye, tushe • the Lorde shall not see, neyther shall the God of Iacob regarde it. Psa.23.b

Take heede, ye vnwise among the people: O ye fooles, when will ye vnderstande.

He that planted the eare, shall he not heare? or he that made the eye, shall he not see?

Or he that nurtereth the heathen, it is he that teacheth man knowledge: shall he not punishe?

• The Lorde knoweth the thoughts of man, that they are but vayne. 1.Cor.3.b

Blessed is the mā, whom thou chastenest O Lorde, and teachest him in thy lawe.

That thou mayest gene him pacience in time of aduersitie, vntill the pit be digged vp for the vngodlye.

For the Lorde will not fayle his people, neyther will he forsake his inheritaunce.

Vntill righteousnes tourne againe vnto iudgement: al suche as be true of heart shall folowe it.

Who will rise vp with me againste the wicked? Or who will take my part against the euill doers.

If the Lorde had not helped me, it had not fayled: but my soule had beene put to silence.

Psa.32d Iob.13c Luk.15d 1 Joh.1b 2 Co.1.a D

• But when I saide: my foote hath slipped, thy mercy O lord held me vp.

• In the multitude of the sorowes that I had in my heart, thy comforters haue refreshed my soule.

Write thou haue any thinge to doo with the scoole of wickednes, which ymagineth mischiefe as a lawe?

They gather them together against the soule of the righteous, and condemne the innocent bloud.

But the Lord is my refuge, and my God is the strength of my confidēce.

He shall recompence theym their wickednes, and destroy them in their owne malice: yea the Lorde our God shall destroye them.

¶ The.xcv. Psalme.

Venite exultemus.

Morning prayer. A Eph.5.d

O Come, let vs sing vnto the Lorde: let vs hertely reioyce in the strength of our saluatiō.

Let vs com before his presence with thankesgeuinge, and shewe our selfe glad in him with Psalmes.

For the Lorde is a great God, and a great king aboue all Goddes.

In his hande are all the corners of the earth, and the strength of the hilles is his also.

The sea is his, and he made it, and his handes prepared the drye lande.

O come, let vs woorshippe and fall downe: and kneele before the Lorde our maker.

For he is the Lorde our God: and we are the people of his pasture, and the sheepe of his handes.

To day yf ye will heare his voice, Heb.3.d harden not your heartes, as in the prouocation: and as in the day of temptation in the wildernesse.

When your fathers tempted me, proued me, and sawe my workes.

Forty yeares long was I greued with that generation and saide: it is a people that do erre in their hearts, for they haue not knowen my wayes.

• Vnto whō I sware in my wrath, Nu.14d that they shuld not enter into my rest. Heb.4d

¶ The.xcvi. Psalme.

Cantate domino.

O Sing vnto the Lorde a newe song: singe vnto the Lorde all the whole earth. A

Sing vnto the Lord and prayse his name: be telling of his saluation from day to day.

Declare his honour vnto the Heathen, and his wonders vnto all people.

• For the Lorde is great, and canne Psa.47a not woorthelye be praysed: he is more to be feared • then all Gods. Exo.15d

As for all the Gods of the Hethen they be but Idoles: but it is the Lorde that made the heauen.

Glory and woorshipp are before him: power and honor ar in his sanctuary.

Ascribe vnto the Lord, (O ye kinredes of the people) ascribe vnto the Lord woorshep and power.

Ascribe vnto the Lord the honoure B due vnto his name: bring presentes, Psa.29a and come into his courtes.

O woorshipp the Lord in the bewtie of holynes: let the whole earth stande in awe of him.

Tell it out among the heathen that the Lorde is kinge: and that it is he which hath made the round worlde so faste, that it canne not be moued, and howe that he shall iudge the people righteouslye.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse and

and all that therein is: let the fielde be ioyfull, and al that is in it: Then ſhal all the trees of the woode reioyce, before the Lorde.

For he commeth: for he commeth to iudge the earth.

And with righteouſnes to iudge the worlde, and the people with his trueth.

¶ The.xcvij. Pſalme.

Dominus regnauit.

THe Lord is king, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

Cloudes and darkenes are rounde about him, righteouſnes and iudgement are the habitation of his ſeate.

There ſhall goe a fyre before him, and bourne his enemies on euerye ſyde.

His lightninges gaue ſhine vnto the worlde, the earth ſawe it, and was afrayde.

Iud.5.a *The hilles melted like waxe at the preſence of the Lord, at the preſence of the Lord of the whole earth.

Pſa.19.a *The heauens haue declared his righteouſnes, and all the people haue ſene his glory.

B Confounded be all they that worſhippe carued ymages: and that delite in vayne goddes, worſhip him all ye goddes.

Sion hearde of it and reioyced: and the daughters of Juda wer glad, becauſe of thy iudgementes, O Lord.

For thou Lord art hyer then al that are in the earth, thou art exalted farre aboue all goddes.

O ye that loue the Lorde, ſee that ye hate the thing whiche is euill: the Lord preſerueth the ſoules of his ſaintes, he ſhal deliuer them from the hand of the vngodly.

There is ſpronge vp a light for the righteous, and a ioyfull gladneſſe for ſuche as be true hearted.

Pſa.33.a Reioyce in the Lord ye righteous: and gene thankes for a remembrance of his holyneſs.

¶ The.xcviij. Pſalme.

Cantate domino.

Eue... pre... Pſa.98

DSyng vnto the Lord a newe ſonge: for he hath done marueious thinges.

With his owne right hand and with his holy arme hath he gotten him ſelfe the victory.

The Lorde declared his ſaluation, his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and trueth towarde the houſe of Iſraell: *and all the endes of the worlde haue ſene the ſaluation of our God. Eſai.52

Shewe your ſelues ioyfull vnto the Lorde all ye landes, ſynge, reioyce, and geue thankes.

B *Prayſe the Lorde vpon the harpe, ſinge to the harpe with a Pſalme of thankeſgeuing. Ephe.6

With trompets alſo and ſhawmes: O ſhewe your ſelues ioyfull before the Lord the king.

Let the Sea make a noyſe, and all that therein is, the round worlde and they that dwell therein.

Let the fluddes clappe their handes, & let the hilles be ioyful together, before the Lorde, for he is come to iudge the earth.

With righteouſnes ſhall he iudge the worlde, & the people with equitie.

¶ The.xcix. Pſalme.

Dominus regnauit.

THe Lorde is kinge, be the people neuer ſo vnpacient: he ſytteth betweene the Cherubins of the earth, be the earth neuer ſo vnquiete. B

The Lorde is great in Sion, and hye aboue all people.

They ſhall gene thankes vnto thy name, which is gret wonderful & holy

The kinges power loueth iudgement, thou haſt prepared equitie, thou haſt executed iudgement and righteouſnes in Jacob.

O magnifye the Lord our GOD, and fall downe before his footeſtoole, for he is holy.

Moses and Aaron among his prestes, and Samuell among such as call vpon his name: these called vpon the Lord, and he heard them.

B Nu.12 b 2 Re.3.a He spake vnto them out of the cloudie piller, for they kepte his testimonies: and the lawe that he gaue them.

Thou heardest them (O Lord our God) thou forgauest them O God, and punishedst their owne inuentions.

O magnifie the Lord our God, and worship him vpon his holy hill, for the Lord our God is holy.

¶ The.C.Psalme.

Iubilate deo.

A Psa.66.a DO be ioyfull in the Lorde, all ye lands, serue the Lord with gladnes, and come before his presence with a song.

Be ye sure, that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people and the shepe of his pasture.

O goe your waye into his gates with thankesgeuing: and into his courtes with prayse, be thankful vnto him, and speake good of his name. Psa. 117

For the Lord is gracious, his mercy is euerlasting, and his truth endureth from generation to generation.

¶ The.Ci.Psalme.

Misericordiam et

A Psa.19 a MY song shalbe of mercy and iudgement: vnto thee (O Lord) will I sing.

O let me haue vnderstanding in the way of godlynes.

When wilte thou come vnto me? I wil walke in my house with a perfecte heart.

I will take no wicked thinge in hand, I hate the syns of vnfaythfulnes, there shal no such cleue vnto me.

A froward heart shall depart from me, I wil not know a wicked person.

B who so priuily slaundereth his neibour, him will I destroy.

who so hath also a proude loke, and an hie stomacke, I wil not suffer him.

Myne eyes looke vnto suche as be faythfull in the lande, that they may dwel with me, who so leadeth a godly life, he shalbe my seruaunt.

There shall no deceitefull person dwel in my house: he that telleth lyes shal not tary in my sight.

I shall sone destroy all the vngodlye that are in the lande: that I may roote out all wicked doers from the citie of the Lorde.

¶ The.Cij.Psalme.

Domine exaudi orationem

Myne prayer. I Pl.142 HEare my prayer, O Lorde, and let my crying come in vnto thee.

Hyde not thy face from me in the time of my trouble: encline thin eares vnto me when I call, O heare me, and that right soone.

For my dayes are consumed away lyke smoke, and my bones are brent vp as it were a fyre brande.

My hearte is smitten downe, and withered lyke grasse, so that I forget to eate my breade,

For the voyce of my groning, my bone will scarse cleaue to my flesshe.

I am becomme lyke a pelicane of the wildernes: and lyke an owle that is in the desert.

I haue watched, and am euen as it B were a sparow, that sitteth alone vpon the house toppe.

Myne enemies reuyle me all the day longe: and they that are mad vpon me, are sworne together against me.

For I haue eaten ashes as it were breade, and mingled my drinke with weping.

And that because of thine indignation and wrath, for thou hast taken me vp, and cast me downe.

My dayes are gone like a shadowe, and I am withered lyke grasse.

But thou, O Lorde, shalte endure for euer, & thy remembrance throughout all generations.

Thou shalte aryse, and haue mercy vpon

C vpon Sion, for it is time that thou
Eld.1.a. haue mercy vpon her, yea the time is come.

And whye? thy seruauntes thinke vpon her stones, and it pitieth them to see her in the dust.

The Heathen shall feare thy name O Lord, and al the kinges of the earth thy maiestie.

When the Lorde shall builde vp Sion, and when his glory shall appeare.

Whē he turneth him vnto the prayer of the poore destitute, and despiseth not their desire.

This shalbe written for those that
Psa.22 g come after: * and the people which shall be borne, shall prayse the Lorde.

[illegible]or he hath loked downe from his [illegible]uary: out of the heuen did the Lord behold the earth.

That he might heare the mourninges of such as be in captiuitie, and deliuer the children appointed vnto death.

That they maye declare the name
D of the Lorde in Sion, and his woorship at Ierusalem.

When the people are gathered together, and the kingdomes also to serue the Lorde.

He brought downe my strength in my iourney: and shortened my dayes.

But I saide, O my God, take me not away in the middest of mine age, as for thy yeres, they endure throughout all generations.

Gen.1.a. Heb.1.c. * Thou Lord in the beginning hast laied the foundations of the earth, and the heuens are the worke of thy hands

They shal perish, but thou shalt endure: they all shall weare olde as doeth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged.

But thou art the same, and thy yeres shall not fayle.

The children of thy seruauntes shal continue, and their sede shal stand fast in thy sight.

¶ The.Cij.Psalme.
Benedic anima mea.

PRayse the Lorde, O my soule, A
and al that is within me, prayse his holy name.

Prayse the Lorde, O my soule, and forget not his benefites.

Which forgeueth all thy sinne, and healeth all thine infirmities.

Which saueth thy life from destruction, and crowneth thee with mercye and louing kindnes.

Whiche satisfied thy mouthe with good thinges, making thee young and lustie as an Eagle.

The Lord executeth righteousnes B
and iudgement, for all them [illegible] oppressed with wronge.

He shewed his wayes vnt[illegible]ses, his woorkes vnto the children of Israell.

* The Lorde is full of compassion Exo.34a
and mercye: longe sufferinge, and of Psa.16c
great goodnes.

He will not alway be chiding, neither keepeth he his anger for euer.

He hath not dealt with vs after our sinnes, nor rewarded vs according to our wickednesses.

* For loke how hie the heauen is in Psa.57b
cōparison of the earth: so great is his mercy also toward thē that feare him.

Looke how wide also the East is from the West, so farre hath he set our sinnes from vs.

Yea, like as a father pitieth his owne children, euen so is the Lord mercyful vnto them that feare him.

For he knoweth whereof we be made, C
* he remembreth that we are but dust. Psa.78b

The days of man are but as grasse: for he flourisheth as a flour of the field.

For assoone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it no more.

But the mercyfull goodnes of the Lorde endureth for euer and euer, vpon them that feare him, and his righteousnes vpon childrens children.

Euen vpon such as keepe his couenaunt, and thinke vpon his commaundementes to do them.

The Lorde hath prepared his seate in heauen, and his kingedome ruleth ouer all,

O prayse the Lorde ye aungels of his, ye that excell in strength: ye that fulfill his commaundement, and herken vnto the voyce of his wordes.

O prayse the Lorde all ye his hostes, ye seruauntes of his, that do his pleasure.

O speake good of the Lorde all ye workes of his, in all places of his dominion: prayse thou the Lorde, O my soule.

Euening prayer.

¶ The.ciij.Psalme.

Benedic anima mea.

A[illegible]prayse the Lord, O my soule: Psl.105 a [illegible]Lorde my God, thou art be[illegible]come exceading glorious, thou arte clothed with maiestie, and honoure.

Thou deckest thy selfe with light as it were with a garment, and spredest out the heauens like a curtayne.

Which layeth the beames of his chambers in the waters, and maketh the cloudes his charet, and walketh vpon the wynges of the wynde.

Psl.104.a • He maketh his angels spirites, and his ministers a flaming fire.

He layde the foundations of the earth, that it shoulde not moue at any time.

Thou [illegible]erest it with the deepe like a [illegible] a garment: the waters st[illegible] the hilles.

Psl.104.c [illegible]thy rebuke they flie, at the voice thy thunder they are afraide.

They go vp as hye as the hilles, and downe to the valleis beneth: euen vnto the place whiche thou haste appointed for them.

Iob.26.c • Thou hast set them their bondes
And.38.a whiche they shall not passe, neyther
Acre.5.e tourne agayne to couer the earth.

He sendeth ẏ springes into the riuers, which runneth among the hils.

All beastes of the fielde drinke thereof: and the wilde asses quenche their thirste.

Beside them shall the foules of the ayre haue their habitation, and singe among the braunches.

He watereth the hilles from hone, the earth is filled with the frus[illegible]
of thy workes. is

He bringeth forth grasse for the cattell, and grene herbe for the seruice of men: that he may • bring foode oute of Gen.1.
the earth: and wine that maketh glad the hearte of man, and oyle to make him a chearefull countenaunce, and bread to strength mans heart.

The trees of the Lorde also are full of sappe, euen the Cedars of Libanus which he hath planted. ℭ

Wherein the birdes make their nestes, and the firre trees are a dwelling for the storke.

The hye hilles are a refuge for the wilde goates, and so are the stonye rockes for the conyes.

He appointed the Moone for certayne seasons, and the Sunne knoweth his going downe.

Thou makest darkenesse, [illegible] may be night, wherein all the b[illegible] of the forest do moue.

The lyons roaring after their pray, to seeke their meate at God.

The Sunne ariseth, and they get them away together, and laye them downe in their dennes.

• Man goeth forth to his worke, Gen.3.
and to his labour vntill the euening.

• O Lorde, howe manyfolde are Psa.92
thy workes: in wisedome haste thou made them all: the earth is full of thy riches.

So is the great and wide sea also, wherin are things creeping innumerable, both small and great beastes.

There go the shippes, and there is Esa.27.
that • Leuiathan, whom thou haste Iob.40
made, to take his pastime therin.

• They wait al vpon thee, that thou Psa.64
mayest geue them meat in due season. • psl.145

When thou geuest it them, they gather it: and when thou openest thine hand, they are filled with good.

When thou hidest thy face, they are troubled: when thou takest awaye their breath they dye, and are turned agayne to their dust.

When thou lettest thy breath go forth, they shalbe made, and thou shalt renue the face of the earth.

The glorious maiestie of the Lorde shall endure for euer: the Lorde shall reioyce

reioyce in his woꝛkes.

The earth shall tremble at the looke of him: if he do but touche the hilles, they shall smoke.

I will sing vnto the Loꝛd, as long as I liue: I will pꝛayse my GOD while I haue my being.

And so shall my woꝛdes please him: my iope shalbe in the Loꝛde.

As foꝛ sinners, they shalbe consumed oute of the earth, and the vngodlye shall come to an ende: • pꝛayse thou the Loꝛde, O my soule. Pꝛayse the Loꝛde.

Pl.103a

¶ The.Cb.Psalme.

Confitemini domino.

Mornig prayer.

1.pa.16b Esa.12a

• Geue thankes vnto the Loꝛde, and cal vpon his name: tell the people what thinges he hath done.

O let your songes be of him, and pꝛayse him, and let your talking be of all his wonderous woꝛkes.

Reioyce in his holy name: let ỹ hert of them reioyce that seeke the Loꝛde.

Seeke the Loꝛde, and his strength: seeke his face euermoꝛe.

Remember the maruelous woꝛkes that he hath done, his wonders and the iudgementes of his mouth.

O ye sede of Abꝛaham his seruant: ye childꝛen of Jacob his chosen.

He is the Loꝛd our God: his iudgementes are in all the woꝛld.

He hath bene alway mindful of his couenaunt and pꝛomise, that he made to a thousande generations.

Gen.17b Ge.26.a • Euen the couenaunt that he made with Abꝛaham, and • the othe that he sware vnto Isahac.

Gen.28c • And appointed the same vnto Jacob foꝛ a lawe, and to Israell foꝛ an euerlasting testament.

Sayinge: vnto thee will I geue the lande of Canaan, the lot of youre inheritaunce.

When there was yet but a fewe of them, and they strangers in the lande.

What time as they went from one nation to another, from one kingdome to another people.

• He suffered no man to do them wronge: but repꝛoued euen kinges foꝛ their sakes. Ge.1

Touche not mine annointed: and do my pꝛophetes no harme.

Moꝛeouer, he called foꝛ a dearth vpon the land, and destroyed al the pꝛouision of bꝛead.

• But he hath sent a man befoꝛe them: euen Joseph, which was solde to be a bounde seruaunt. Gen.45

Whose feete they hurt in the stockes • the yꝛon entred into his soule. Luke.2.

Until the time came that his cause was knowen: the woꝛde of [redacted] tryed him.

• The king sent and delit[redacted] the pꝛince of the people let him go [redacted] Gen.41

He made him Loꝛde also of his house, and ruler of all his substaunce.

That he might enfourme his pꝛinces after his will, and teache his Senatours wisedome.

• Israell also came into Egipte: and Jacob was a straunger in the lande of Ham. Gen.4

• And he encreased his people exceadingly: and made them stronger then their enemies. Exod.1 Actes.7

Whose heart tourned, so that they hated his people, and dealte vntruelye with his seruauntes.

• Then sent he Moyses his seruant and Aaron, whom he had chosen. Exo.24b Actes.7b

And these shewed his tokēs emong them: & wonders in the land of Ham.

• He sente darkenes, and it was darke, and they wer not obedient vnto his woꝛde. Exo.13.

• He turned their waters into blud, and slewe their fishe. Exo.7.d Psa.78

• Their land bꝛought foꝛth frogs: yea, euen in their kinges chambers. • Ex.8.

He spake the woꝛd, and there came all maner of flyes: and lice in all their quarters. Exod.1

• He gaue them hayle stones foꝛ rayne: and flames of fire in their land. Exod.9.

He smote their vines also and fig trees: and destroyed the trees that were in their coastes.

• He spake the woꝛde, and the gresshoppers came: and caterpillers innumerable. Exo.10 Sa.16.

merable.

And did eate vp all the grasse in their lande: and deuoured the fruite of their grounde.

1b
135d
Day.18c
D

• He smote all the firste borne in their lande: euen the chiefe of all their strength.

He brought them forth also with siluer and golde: there was not one feble person among their tribes.

Egipte was glad at their departing, for • they were afraide of them.

Exo.14g
Ex.13d

• He spred out a cloude to be a couering: and fire to geue light in the night season.

Exo.16d
Nu.11g

[illegible] their desire he brought quayle, and filled them with the bread [illegible]uen.

Exo.17b

• He opened the rocke of stone, and the waters flowed oute: so that riuers ranne in the drye places.

For why? he remembred his holy promise, and Abraham his seruaunt.

And he brought foorth his people with ioy, & his chosen with gladnes.

And gaue them the landes of the Heathen: and they tooke the laboures of the people in possession.

That they might kepe his statutes and obserue his lawes.

Prayse the Lorde.

¶ The.cvi. Psalme.

Confitemini domino.

Euening prayer.

A
1.ps.16a
Esa.12b

O Geue • thankes vnto the lord, for he is gracious: and his mercye endureth for euer.

Who can expresse the noble actes of the Lorde? or shewe forth all his prayse.

Blessed are they that alway keepe iudgement, and do righteousnes.

Remember me, O Lorde, according vnto the fauoure that thou bearest vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy chosen, and reioyce in the gladnes of thy people: and geue thankes with thine inheritaunce.

We haue sinned with our fathers: we haue done amisse & delt wickedly.

Oure fathers regarded not thy wonders in Egipt, neyther kept they thy great goodnes in remembraunce: but were disobedient at the sea, euen at the red sea.

Neuertheles, he helped them for his names sake, that he might make his power to be knowen.

• He rebuked the red sea also, and it was dried vp: so he led them through the depe as through a wildernes. B Ps.104

And he saued them from the aduersaries hand: and deliuered them from the hande of the enemye.

• As for those that troubled them, the waters ouerwhelmed them, there was not one of them lefte. Exo.14g

• Then beleued they his wordes, and sang prayse vnto him. Exo.15i

But within a while they [illegible] his workes, and would not ab[illegible] counsell.

But lust came vpon them in the wilderneſſe, and they tempted God in the deserte. C

And he gaue them their desire, and sent leannesse withall into their soule.

They angred Moyses also in the tentes, & Aaron the saint of the Lord.

• So the earth opened, and swalowed vp Dathan, and couered the congregation of Abiram. Nu.16i

And the fire was kindled in their cõpany: the flame brẽt vp the vngodly.

• They made a Calfe in Horeb, and worshipped the molten ymage. Exo.32a

• Thus they turned their glorye into the similitude of a calfe that eateth haye. Rom.1i

And they forgatte God their Sauioure: whiche hath done so greate thinges in Egipt. D

Wonderous workes in the land of Ham: & feareful things by the red sea.

So he said: he wolde haue destroyed them, had not Moyses his chosen stand before him in that gap: to turne away his wrathfull indignation, leaſt he shoulde destroy them.

• Yea they thought scorne of that pleasaunt lande, and gaue no credence vnto his worde. Nu.14

But murmured in their tentes: and

and harkened not vnto the voyde of the Lorde.

Then lyfte he vp his hande agaynst them, to ouerthrow them in the wildernesse.

To cast out their seede among the nations: & to scatter thē in the lands.

E

Nu.25.a 1Co.10.b

• They toyned them selues vnto Baal Peor: and eate the offeringes of the deade.

Thus they prouoked him vnto anger with their owne inuentions: and the plage was great among them.

Ps.25.c

• Then stode vp Phinehes and prayed, and so the plague ceased.

And that was counted vnto him for righteousnesse: among all posterities for euermore.

Exo.17.a

• They angred him also at the waters of strife, so that he punished Moses for their sakes.

Because they prouoked his spirite: so that he spake vnaduisedly with his lippes.

Neither destroyed they the Heathē:

Deu.7.a

• as the Lorde commaunded them.

But were minged among the Heathen: and learned their workes.

F

In so muche that they worshipped theyr ydoles, whiche turned to their owne decaye.

Deu.32.c Jere.7.d • de.18.b Ezech.20.c

• Yea, they offered their sonnes and theyr daughters vnto deuils.

• And shed innocent bloud, euen the bloud of their sonnes and of their daughters: whom they offered vnto the ydols of Canaan, and the lande was defyled with bloud.

Thus were they stayned with their owne workes, and went a whoring with their owne inuentions.

Therefore was the wrath of the Lorde kyndeled agaynst his people: in so much that he abhorred his owne enheritaunce.

G

And he gaue them ouer into the hand of the Heathen, and they that hated them, were lordes ouer them.

Their enemies oppressed them, and had them in subiection.

Many a time did he deliuer them, but they rebelled agaynst him with their owne inuentions, and were brought downe in their wickednes.

Neuertheiesse, when he sawe their aduersitie, he heard their complaynt.

He thought vpon his couenaunte, and • pitied them, according vnto the multitude of his mercies.

Yea he made all those that had led them away captiue to pitie them.

Delyuer vs (O Lorde our God) and gather vs from among the Heathen: that we maye geue thankes to thy holy name, and make our boaste of thy prayse.

Luke.1.g

• Blessed be the Lord God of Israell from euerlasting, and worlde without ende: and let all people say: Amen. Amen.

Prayse the Lorde.

The.cvij.Psalme.

Morning prayer.

Confitemini domino

A

1.pa.16.d Ps.105.a Esa.12.a

O • Geue thanks vnto the Lord, for he is gracious: & his mercye endureth for euer.

Let them geue thankes whom the Lorde hath redeemed: and deliuered from the hand of the enemie.

And gathered them out of all the landes: from the Easte, and from the weste, from the Northe, and from the South.

They went astray in the wildernesse out of the waye, and found no citie to dwell in.

Hungrye and thirstie: theyr soule fainted in them.

So they cryed vnto the Lorde in theyr trouble: and he deliuered them from their distresse.

He led them foorth by the righte waye: that they mighte go to the citie where they dwelt.

O that men would therefore prayse the Lorde for his goodnes, and declare the wonders that he doeth for the children of men.

W

Exo.16.a Deu.8.a

• For he satisfyed the empty soule: and fylled the hungrye soule with goodnes.

Suche as syt in darkenes, and in the shadowe of deathe, beyng faste bounde in misery and yron.

Because they rebelled agaynst the

wordes of the Lorde, and lyghtly regarded the counsayle of the moost highest.

He also brought downe their heart through heuynesse: they fell downe, and there was none to helpe them.

So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

For he brought them out of darknesse, and out of the shadow of death, and brake their bandes in sunder.

C O that men would therfore prayse the Lorde for his goodnesse, and declare the wonders that he doth for the childzen of men.

For he hath broken the gates of brasse, and smytten the barres of yron in sundre.

Foolishe men are plaged for their offence, & because of their wickednes.

Their soule abhorred all maner of meate, and they were euen harde at deathes doore.

So when they cried vnto the Lord in their trouble: he deliuered theim out of their distresse.

Mat.8.a He sente his woorde, and healed them: and they were saued from their destruction.

O that men would therfore prayse the Lord for his goodnes, and declare the wonders that he doth for the childzen of men.

Heb.13.d * That they would offer vnto him
Eccel.35 the sacrifice of thankesgeuing, and tell
Actes.10 out his workes with gladnes.
Ro.12.a They that go downe to the sea in
Phil.4.b shippes, and occupye their busines in great waters.

These men see the workes of the lord, and his wonders in the depe.

Jon.1.b * For at his word the stormy wind aryseth, whiche lifteth vp the waues thereof.

D They are caried vp to the heauen, and downe agayne to the deepe, theyr soule melteth away because of their trouble.

They reele to and fro, and stacker like a dronken man, and are at their wittes ende.

So when they crye vnto the Lorde in their trouble: he deliuereth them out of their distresse.

For * he maketh the storme to ceasse, Mat.8.
so that the waues thereof are still.

Then are they glad, because they be at rest, and so he bringeth them vnto the hauen where they would be.

O that men would therfore prayse the Lorde, for his goodnes, and declare the wonders that he doth for the childzen of men.

That they would exalt him also in the congregation of the people, & loue him in the seate of the elders.

* Whiche turned the floudes into 3.Reig
a wildernesse: and dzieth vp the water spzinges.

A fruitefull lande maketh he bareyn, for the wickednes of them that dwell therein.

Agayne, he maketh the wildernes a standing water, and water spzinges of a dzye grounde.

And there he setteth the hungrye, that they maye builde theym a Citie to dwell in.

That they maye sowe their lande, and plant vineyardes, to yelde them fruites of increase.

He blesseth them, so that they multiply exceedingly, and suffreth not their catteil to decrease.

And agayne, when they are minished and brought low thorow oppression, thorow any plague or trouble.

Though he suffer them to be euill intreated thorowe tyrauntes, and let them wander out of the waye in the wildernesse.

Yet helpeth he the poore out of misery, and maketh hun housholdes like a flocke of sheepe.

The righteous will consider this, and reioyce: and the mouth of all wickednes shalbe stopped.

Who is soo wyse, will ponder these thinges: and they shall vnderstande the louing kindnesses of the Lorde.

C The.cbij.Psalme.
Paratum cor meum.

D God

A O God my heart is ready (my heart is ready) I will singe and geue prayse with the best member that I haue.

Pla.58 b Euening prayer.

Awake thou lute and harpe, I my selfe will awake right early.

I will geue thankes vnto thee (O Lord) among the people: I will sing prayses vnto thee among all nations.

For thy mercy is greater then the heauens, and thy trueth reacheth vnto the cloudes.

B Set vp thy selfe (O God) aboue all the earth.

Pla.7. a.

That thy beloued maye be deliuered: let thy right hand saue them, and heare thou me.

Pl.60. b God hath spoken in his holynes, I will reioyce therefore, and deuide Sichem, and meete out the valye of Suchoth.

Pla.60 b C Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawe geuer.

Moab is my washpot, ouer Edom will I caste oute my shoe: vppon the Philistins will I triumph.

Who will leade me into the stronge Citie? and who will bringe me into Edom.

Hast not thou forsake vs (O god) and wilt not thou God go forth with our hostes?

O helpe vs against the enemie: for vayne is the helpe of man.

Through God we shall do greate actes: and it is he, that shall treade downe our enemies.

¶ The.Cix.Psalme.

Deus laudem meam.

A HOld not thy tonge (O God) of my prayse.

For the mouth of the vngodly, yea, and the mouthe of the disceitfull is opened vppon me, and they haue spoken against mee with false tongues.

They compassed me about also with wordes of hatred, and fought against me without a cause.

For the loue that I had vnto them: lo, they take nowe my contrary part, but I geue my selfe vnto prayer.

Thus haue they rewarded me euill for good: and hatred for my good will.

Set thou an vngodly man to be ruler ouer him: * and lette Sathan stande at his right hande. Deu. * Zac. 3

When sentence is geuen vppon him, let him be condemned, and lette his prayer be turned into sinne.

Let his dayes be fewe, and let an other take his office. Acts. 1, c

Let his children be fatherlesse, and his wife a widowe.

Let his children be vagabonds, and begge their bread, let them seke it also out of desolate places. B

Let the extorcioner consume al that he hath, and let the straungers spoile his labour.

Let there be no man to pitie him, nor to haue compassion vppon his fatherlesse children.

Let his posteritie be destroyed, and in the next generation, lette his name be cleane put out.

Let the wickednes of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done awaye.

Let them alway be before the lord, that he may roote out the memorial of them from off the earth.

And that because his mind was not to do good, but persecuted the poore helpelesse man, that he might slea him, that was vexed at the heart.

His delite was in cursing, and it shall happen vnto him: he loued not blessing, therfore shall it be farre from him. C

He clothed him selfe with cursing like as with a rayment, and it shall come into his bowels like water, and like ople into his bones.

Let it be vnto him, as a cloake that he hath vppon him, and as the girdle that he is alway girded withall.

Let it thus happen from the Lorde vnto mine enemies, and to those that speake euill against my soule.

But deale thou with me (O Lord God) according vnto thy name, for sweete

sweete is thy mercy.

O deliuer me, for I am helpeles, and poore: and my heart is wounded within me.

I go hence like the shadowe that departeth, and am driuen away as the grashopper.

My knees are weake through fasting, my flesh is dryed vp for want of fatnes.

I became also a rebuke vnto them: Psa.21.b • they that loked vpon me shaked their heades.

Helpe me O Lorde my God, Oh saue me accordyng to thy mercy.

And they shall knowe that this is thy hande, and that thou Lorde haste done it.

Though they curse, yet blesse thou: let them be confounded, that rise vp against me, but let thy seruant reioice.

Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

As for me, I will geue great thankes vnto the Lorde with my mouthe, and prayse him among the multitude.

Psa.16.b For • he shall stande at the right hande of the poore, to saue his soule from vnrighteous iudges.

The.C.Psalme.

Morning prayer. *Dixit dominus domino.*

A mat.22.d mar.12.d THe Lorde sayde vnto my Lorde: • Sit thou on my right hande, vntill I make thine enemies thy footestoole.

The Lorde shal send the rod of thy power out of Sion, be thou ruler euē in the middest amonge thine enemies.

In the day of thy power shall thy people offer thee frewil offrings with an holye worshipp, the dewe of thy birth is of the wombe of the morning.

Heb.7.c. Heb.4.c. • The Lorde sware and will not repent: thou art a Prest for euer after the order of Melchisedech.

The Lorde vpon the right hande, shall wounde euen kinges in the day of his wrath.

He shalbe iudge among the heathē, he shall fill the places with deade bodies: and smite a sunder the heades ouer diuerse countreys.

He shall drinke of the broke in the waye: therefore shall he lifte vp his heade.

The.Cxi.Psalme.

Confitebor tibi domine.

A psal.138 I • will geue thankes vnto the Lorde with my whole heart: secretly amonge the faythfull and in the congregation.

psal.111 • The workes of the Lorde are great, sought out of al them that haue pleasure therin.

His worke is worthy to be praysed and had in honour, and his righteousnes endureth for euer.

The mercyfull and gracious Lord hath so done his maruelous workes that they ought to be hadde in remembraunce.

psa.34.b Ge.15.c B • He hath geuen meate vnto them that feare him, he • shall euer be mindfull of his couenaunt.

He hath shewed his people the power of his workes, that he may geue them the heritage of the Heathen.

The workes of his handes are veritie and iudgement, al his commaundementes are true.

They stande fast for euer and euer, and are done in trueth and equitie.

He sent redemption vnto his people, he hath commaunded his couenaunt for euer, holye and reuerent is his name.

Iob.28.b • The feare of the Lorde is the beginning of wisedome, a good vnderstanding haue all they that doe thereafter: the praise of it endureth for euer Praise the Lorde.

The.Cxij.Psalme.

Beatus vir.

A psa.128 BLessed is the man that feareth the Lorde, he hath great delite in his commaundementes.

psal.37.d His seede shalbe mightye vppon earth: the generation of the faythfull shalbe blessed.

Riches and plenteousnes shalbe in his house, and his righteousnes endureth for euer.

Psa.27.a Unto the godly there aryseth vp
Pro.11.c • lyght in the darkenes, • he is mercyfull, louing, and righteous.
Psal.19.e A good man is merciful and lendeth: and wil guide his wordes with discretion.

For he shal neuer be moued: and the righteous shall be had in an euerlasting remembraunce.

B He will not be afrayde of any euill tidinges, for his hearte standeth fast, and beleueth in the Lord.

His heart is stablished, and will not shrinke: vntil he see his desire vpon his enemies.

2 Cor.9.b • He hath sparsed abroade, and geuen to the poore: and his righteousnesse remayneth for euer, his horne shalbe exalted with honour.

The vngodly shall see it, and it shall greeue him: she shall gnashe with his teeth, and consume away, the desyre of the vngodly shall perysshe.

¶ The.Cxiij.Psalme.
Laudate pueri.

A Psal.138.a • Prayse the Lorde ye seruauntes: O prayse the name of the Lorde.

Blessed be the name of the Lorde, from this time forthy for euermore

The Lordes name is praysed, from the rising vp of the Sunne vnto the going downe of the same.

The Lorde is hye aboue all Heathen, and his glorye aboue the heauens.

B Who is lyke vnto the Lorde our God, that hath his dwelling so hye, and yet humbleth him selfe, to beholde the thinges that are in heauen and earth.

1 Re.2.b He taketh vppe the symple out of the dust, and lyfteth the poore out of the myre.

That he maye sette him with the princes, euen with the princes of his people.

He maketh the barren woman to kepe house, and to be a ioyfull mother of children.

¶ The.Cxiiij.Psalme.
In exitu Israell.

Euen prayer A

When Israell came out of Egipte, and the house of Jacob from among ỹ strange people.

Exo.29.a • Juda was his sanctuary, and Israell his dominion.

Exo.14.c • The sea sawe that and fled, • Jordan was driuen backe. Ios.3.d

The mountaines skipped like rammes, & the litle hilles like long sheepe.

What ayleth thee, O thou sea, that thou fleddest, and thou Jordan, that thou wast driuen backe?

Yee mountaynes that yee skipped lyke rammes, and yee litle hilles lyke yong sheepe. B

Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

Exo.17.b • Which turned the hard rocke into a standing water, and the flynt stone into a springing well. Nu.20.b

¶ The.Cxv.Psalme.
Non nobis domine.

NOt vnto vs, O Lord, not vnto vs, but vnto thy name geue the prayse, for thy louing mercye, and for thy truthes sake. A

Psa.135. Sap.1. • Wherefore shall the Heathen saye: where is nowe their God? as for our God, he is in heauen, he hath doone what soeuer pleased him.

• Their Idolles are syluer and Golde, euen the woorke of mennes handes.

They haue mouths and speake not: eyes haue they, and see not.

They haue eares, and heare not: noses haue they and smell not.

They haue handes, and handle not, fete haue they, and walke not, neither speake they thorowe their throte.

They that make them, are like vnto them: and so are all suche as putte their trust in them.

But the house of Israel trust thou in

.9.a in the Lorde: he is their succour and defence.

Ye house of Aaron put your trust in the Lorde, he is their helper and defendour.

Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defendour.

C The Lorde hath bene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israell, he shall blesse the house of Aaron.

He shall blesse them that feare the Lord, both small and great.

The Lorde shall encrease you more and more: you and your children.

Ye are the blessed of the Lorde, which made heauen and earth.

D All the whole heauens are the Lordes: the earth hath he geuen vnto the children of men.

Psal. 9.a Esa. 38 d * The deade praise not thee (O Lord) neither all they that go downe into the scilence.

But we will praise the Lorde, from this time forth for euermore.

Praise the Lorde.

¶ The. cxvi. Psalme.

Dilexi quoniam

Morning prayer.

A I Am wel pleased that the Lord hath heard the voyce of my prayer.

That he hath enclined his eare vnto me: therfore will I call vpon him as long as I liue.

Psa. 18 a 1. Re. 22 The snares of death compalled me rounte about: and the paynes of hell gat holde vpon me.

I shall fynde trouble and heauynesse, and I shall call vpon the name of the Lord, (O Lorde) I beseech thee deliuer my soule.

B Gracious is the Lorde and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in misery, and he helped me.

Turne agayne then vnto thy rest, O my soule: for the Lorde hath rewarded thee.

Psa. 59 c And why? * thou hast deliuered my soule from deathe, myne eyes from teares, and my fete from falling.

I will walke before the Lorde, in the lande of the liuing.

* I beleued, and therfore will I speake, but I was sore troubled, I sayd in my hast: * all men are lyers. 2 Cor. 4 C Rom. 3

What rewarde shall I geue vnto the Lord, for all the benefyts that he hath done vnto me?

I will receaue the cup of saluation: and call vpon the name of the Lord.

I will paye my vowes nowe in the presence of all his people, right deare in the sight of the Lorde is the death of his saintes. D

Behold (O Lorde) how that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bones in sunder.

I will offer to thee the sacrifice, of thankesgeuing, and will call vpon the name of the Lorde.

* I will paye my vowes vnto the Lorde in the sight of all his people, in the courtes of the Lordes house, euen in the middes of thee, O Jerusalem. Psa. 115 Heb. 13

Praise the Lorde.

¶ The. cxvii. Psalme

Laudate dominum.

D Praise the Lorde all ye heathen, praise him al ye nations for his merciful kindnes is euer more & more towarde vs, and the trueth of the Lorde endureth for euer. Praise the Lorde. I Ro. 15 * Psa.

¶ The. cxviii. Psalme.

Confitemini domino.

O * Geue thanks vnto the Lord for he is gracious, because his mercy endureth for euer. I Psa. 106 Esa. 12

Let Israell nowe confesse (that he is gracious, and) that his mercy endureth for euer.

Let the house of Aaron nowe confesse, that his mercy endureth for euer.

Yea, let them nowe that feare the Lorde, confesse that his mercy endureth for euer.

I called vpon the Lorde in trouble: and the Lorde heard me at large.

* The Lord is on my syde, I will not feare what man doeth vnto me. Psa. B

The

The Lorde taketh my parte with them that helpe me: therfore shall I see my desyre vpon mine enemies.

It is better to trust in the Lorde: then to put any confidence in man.

It is better to trust in the Lorde, then to put any confidence in princes.

All nations compassed me rounde about: but in the name of the Lorde will I destroy them.

They kepte me in on euery syde: they kepte me in (I saye) on euery syde: but in the name of the Lorde, I will destroy them.

They came about me like bees, and are extincte, euen as the fyre among the thornes: for in the name of the Lorde I will destroy them.

Thou hast thrust sore at me, that I might fal, but the Lord was my help.

Exo.15.a • The Lord is my strength, and my song, and is become my saluation.

The voyce of ioye and health is in the dwelling of the righteous: the righte hande of the Lorde bryngeth mightie thinges to passe.

The ryghte hande of the Lorde hath the preeminence: the right hand of the Lorde bryngeth mightie thinges to passe.

I will not dye, but liue: and declare the workes of the Lorde.

The Lord hath chastened and corrected me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousnes, that I maye go into them, and geue thankes vnto the Lord.

This is the gate of the Lorde: the righteous shall enter into it.

I will thanke thee, for thou hast heard me: & art become my saluation.

Mat.21.c Mar.12.a Luk.20.c Actes.4.b • The same stone whiche the buylders refused, is become the head stone in the corner.

This was the Lordes doyng, and it is marueylous in our eyes.

This is the daye whiche the Lorde hath made: we will reioyce and be glad in it.

D Mat.21.c Luk.19.f Psal.118.b Helpe (me) now O Lord: O Lord sende vs nowe prosperitie.

• Blessed be he that commeth in the name of the Lorde: we haue wished you good lucke, ye that be of the house of the Lorde.

God is the Lorde which hath shewed vs lyghte: bynde the sacrifice with coardes, yea euen vnto the hornes of the aulter.

Thou arte my God, and I will thanke thee: thou art my God, and I will prayse thee.

O geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

¶ The.Cxix.Psalme. *Beati immaculati.*

Euening prayer. Tieph. א

BLessed • are all those that be vndefyled in the way: and walke in the lawe of the Lorde. Psa.1.a

Blessed are they that keepe his testimonies: and seke him with their whole heart.

For they which do no wickednes, walke in his wayes.

Thou hast charged that we shal diligently kepe thy commaundementes.

O that my wayes were made so direct, that I might kepe thy statutes.

So shall I not be confounded, whyle I haue respect vnto all thy commaundementes.

I will thanke thee with an vnfayned heart, when I shall haue learned the iudgementes of thy righteousnes.

I will kepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

Beth. ב WHerwithal shal a yong man clense his way: euen by ruling him selfe after thy worde.

With my hole heart haue I sought thee: O let me not go wrong out of thy commaundementes.

Deu.6.b • Thy wordes haue I hyd within my hearte, that I should not sinne agaynst thee.

Blessed arte thou, O Lorde: O teache me thy statutes.

With my lips haue I bene telling of all the iudgementes of thy mouth.

I haue had as great delyte in the waye of thy testimonies, as in al maner of riches.

I will talke of thy cõmaundements. and haue respect vnto thy wayes.

My delite shalbe in thy statutes: & I will not forget thy worde.

Retribuo seruo.

Gimel

O Do wel vnto thy seruaunt, that I may liue and kepe thy worde.

Open thou mine eyes, that I may see the wonderous things of thy law

Gen.47c Iob.14b * I am a stranger vpõ earth: O hide not thy commaundementes fro me.

My soule breaketh out, for the very feruent desyre that it hath alway vnto thy iudgementes.

Thou hast rebuked the proud, & cursed ar they ẏ do erre frõ thy cõmandemẽts

O turne fro me shame and rebuke, for I haue kept thy testimonies.

Princes also did sit & speke agaĩst me, but thy seruãt is occupied ĩ thy statutes

For thy testimonies are my delite, and my councellers.

Adhesit pauimento

Daleth. Psa.44d MY soul cleueth to ẏ dust: O quicken thou me accozding vnto thy worde

I haue knowleged my ways, & thou herdest me: O teach me thy statutes.

Make me to vnderstand the way of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melteth away for verye heauinesse: comfort thou me accozding vnto thy worde.

Take frõ me the way of lying, & cause thou me to make much of thy lawe.

I haue chosen ẏ way of truth, & thy iudgementes haue I laide before me.

I haue sticken vnto thy testimonies: O Lorde confound me not.

I will runne the way of thy commaundementes: when thou hast set my heart at libertie.

Morning prayer. He.

Legem pone.

TEache me, O Lord, the way of thy statutes, and I shall kepe it vntill the ende.

Geue me vnderstanding, & I shall kepe thy lawe: yea I shal kepe it with my whole heart.

Make me go in the path of thy commandementes, for therin is my desyre.

Encline my hearte vnto thy testimonies, and not to couetousnesse.

O tourne away myne eyes, lest they behold vanitie: and quicken thou me in thy way.

O stablishe thy worde in thy seruaunt, that I may feare thee.

Take away the rebuke that I am afraid of: for thy iudgments are good.

Beholde, my delyte is in thy commaundements: O quicken me in thy righteousnesse.

Et veniat super me

Vau. LEt thy louing mercy come also vnto me, O Lord, euẽ thy saluacion accozding vnto thy worde.

So shall I make aunswere vnto my blasphemers, for my truste is in thy worde.

O take not the worde of trueth vtterly out of my mouthe, for my hope is in thy iudgementes.

So shall I alway kepe thy lawe, yea, for euer and euer.

And I will walke at libertie: for I seke thy commaundementes.

I will speake of thy testimonies also, euen before kynges, and will not be ashamed.

And my delyte shall be in thy commaundementes: which I haue loued.

My handes also will I lift vp vnto thy commaundementes whiche I haue loued, and my studie shalbe in thy statutes.

Memor esto.

Zain. OThinke vpon thy seruant, as concerning thy worde, wherein thou hast caused me to put my trust.

The same is my comfort in my trouble, for thy word hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrinked from thy lawe.

For I remembred thine euerlasting iudgementes (O Lorde) and receaued comforte.

I am horribly afrayde for the vngodly, that forsake thy lawe.

Thy statutes haue ben my songes, in the house of my pilgrimage.

I haue thought vpon thy name, O Lorde, in the night season, and haue

kept

kept thy lawe.

This I had, because I kepte thy commaundementes.

Portio mea.

Heth. Nu.18.c THou art my portion, O Lorde: I haue promised to keepe thy lawe.

I made myne hũble petitiõ in thy presence & my whole hert: O be mercyfull vnto me accordyng vnto thy word.

I call mine owne ways to remembraunce, and tourne my feete into thy testimonies.

I made hast, and prolonged not the time: to keepe thy commaundements.

The congregation of the vngodly haue robbed me, but I haue not forgotten thy lawe.

At midnight will I rise, to geue thanks vnto thee: because of thy righteous iudgementes.

I am a cõpanion of al them that feare thee, & keepe thy commaundementes.

Psa.33.a The earthe, O Lorde, is full of thy mercy, O teache me thy statutes.

Bonitatem fecisti.

Teth. O Lorde, thou hast delt graciously with thy seruaunt, accordyng vnto thy worde.

O learne me true vnderstanding, and knowledge: for I haue beleued thy commaundementes.

Before I was troubled, I wente wrõg: but now haue I kept thy word

Psa.119.c • Thou art good and gracious, O teache me thy statutes.

The proude haue ymagined a lye against me: but I will kepe thy commaundements with my whole heart.

Their hert is as fat as brawne: but my delite hath bene in thy lawe.

It is good for me ỹ I haue bẽ in trouble: that I may learne thy statutes.

The lawe of thy mouth is derer vnto me, then thousands of gold and siluer.

Euening prayer. Ioh. Gen. 1.d Iob.10.a *Manus tuæ fecerunt.*

THy hands haue made me, & fashioned me: O geue me vnderstãding, that I mai lerne thy cõmaũdements.

They that fear thee, will be glad, when they see me, because I haue put my trust in thy worde.

I know, O Lorde, that thy iudgements are right, and that thou of very faythfulnesse haste caused me to be troubled.

O let thy mercyfull kindnes be my comforte: according to thy worde vnto thy seruaunt.

O let thy louig mercies com vnto me ỹ I mai liue: for thy lawe is my delite.

Let the proude be confounded, for they go wickedlye aboute to destroye me, but I will be occupied in thy cõmaundementes.

Let such as feare thee, & haue knowen thy testimonies: be turned vnto me.

O let mine heart be sound in thy statutes, that I be not ashamed.

Defecit anima mea

My soule hath longed for thy saluation, and I haue a good hope because of thy worde. Caph.

Mine eies long sore for thy worde, saying: O when wilt thou cõfort me.

For I am become like a bottell in the smoke: yet do I not forgette thy statutes.

How many are the days of thy seruant? when wilt thou be auenged of them that persecute me?

The proud haue digged pittes for me, which are not after thy lawe.

All thy cõmaũdements are true: they persecute me falsly, O be thou mi help

They had almost made an ende of me vpon earth: but I forsoke not thy commaundementes.

O quicken me after thy louing kindnesse: and so shal I keepe the testimonies of thy mouth.

In æternum domine.

O Lorde: thy worde endureth for euer in heauen. Lamed.

• Thy trueth also remaineth from one generation to an other: thou haste layde the foundation of the earth, and it abideth.

They continue this day according to thine ordinaunce: for all thinges serue thee.

If my delite had not ben in thy lawe, I should haue perished in my trouble

I wil neuer forget thy cõmãdemẽts, for with them thou hast quickned me.

I am thine, O saue me: for I haue sought thy commaundementes.

The vngodly layde wayte for me to destroye me: but I will consider thy testimonies.

I see that all thinges come to an ende: but thy commaundement is exceadinge broade.

Quomodo dilexi.

Mem. LOrde, what loue haue I vnto thy lawe: all the daye longe is my studye in it.

Thou through thy commaundemētes, haste made me wiser then mine enemies, for they are euer with me.

I haue more vnderstāding thē my techers: for thy testimonies ar my study

I am wiser then the aged, because I kepe thy commaundementes.

I haue refrayned my fete frō euery euill way, that I may kepe thy word.

I haue not shrinked frō thy iudgementes: for thou teachest me.

O howe swete are thy wordes vnto my throte: yea, sweeter then honye vnto my mouth.

Through thy commaundementes I get vnderstanding, therefore I hate all wicked wayes.

Morning prayer. Nun. *Lucerna pedibus meis.*

THy worde is a lanterne vnto my fete, and a light vnto my pathes.

I haue sworn & am stedfastly purposed to kepe thy righteous iudgemēts.

I am troubled aboue mesure, quickē me, O Lord, according vnto thy word.

Let the freewill offeringes of my mouth please thee, O Lorde: and teache me thy iudgementes.

Iudi.12. Iob.13 c * My soule is alway in my hande: yet do not I forget thy lawe.

The vngodlye haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claymed as mine heritage for euer: and whye: they are the very ioye of mine heart.

I haue applyed myne hert to fulfil thy statutes alway, euen vnto ꝑ ende.

Iniquos odio habui.

Samech IHate them that imagin euill thinges: but thy lawe do I loue.

Thou art my defence and shielde, and my trust is in thy worde.

Away fro me ye wicked: I will kepe the commaūdements of my God

O stablishe me according vnto thy word, that I may liue: and let me not be disapointed of my hope.

Hold thou me vp, & I shalbe safe: yea, my delite shall euer be in thy statutes.

Thou haste troden downe all them that depart from thy statutes, for they ymagine but disceate.

Thou puttest away al the vngodly of the earth like drosse: therfore I loue thy testimonies.

My flesh trembleth for fere of thee, and I am afrayde of thy iudgements.

Feci iuditium.

IDeal with the thing that is lawfull and right: O geue me not ouer vnto mine oppressours. Ju.

Make thou thy seruaunt to delite in that which is good: that the proud do me no wronge.

Mine eyes are wasted away with lookinge for thy health, and for the worde of thy rightcousnes.

O deale with thy seruaunt according vnto thy louinge mercye, and teache me thy statutes.

I am thy seruaunt, O graunt me vnderstanding, that I maye knowe thy testimonies.

It is time for thee lord to lay to thine hand, for they haue destroied thy law.

For I loue thy cōmaundementes, aboue golde and precious stones.

Therfore hold I streight al thy cōmaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: Ph therfore doth my soule kepe thē.

When thy worde goeth forth: it geueth light and vnderstandinge, euen vnto the simple.

I opened my mouth and drue in my breath: for my delite was in thy commaundementes.

O loke thou vpon me, and be mercifull vnto me: as thou vsest to do vnto those that loue thy name.

Order my steps in thy worde, and so shall no wickednesse haue dominion ouer me.

O deliuer me from the wrongfull dealinges of men, and so shall I kepe thy commaundementes.

Shew ỹ light of thy coũtenãce vpõ thy seruant, & teache me thy statutes.

Mine eyes gushe out with water, because men kepe not thy lawe.

Iustus es Domine.

Gade. RIghteous art thou, O Lorde, and true is thy iudgement.

The testimonyes that thou haste commaunded are exceding righteous and true.

My zele hath euẽ cõsumed me, because min enemies haue forgottẽ thy wordes

Ps. 99.b Iohn. 2.b Ps. 12.b Ind. 18.c. • Thy worde is tried to the vttermost, and thy seruaunt loueth it.

I am smal & of no reputatiõ: yet do not I forget thy commaundementes.

Thy righteousnes is an euerlasting righteousnes, & thy lawe is the truth.

Trouble and heauynes haue taken hold vpon me: yet is my delyte in thy commaundementes.

The righteousnes of thy testimonies is euerlasting: O graũt me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

Euening prayer. Ceph. I Call with my whole heart, heare me O Lorde, I will kepe thy statutes.

Yea, euen vpon thee do I call, helpe me, and I shall kepe thy testimonies.

Early in the morning doo I crye vnto thee: for in thy worde is my trust.

Mine eies preuent the night watches, that I might be occupied in thy woordes.

Heare my voice, O Lorde, accordyng vnto thy louyng kindnes, quicken me accordyng as thou art wont.

They draw nie that of malice persecute me, and are farre from thy lawe.

Be thou nie at hand, O Lorde, for al thy commaundementes are true.

As concerning thy testimonies, I haue knowen longe since, that thou haste grounded them for euer.

Vide humilitatem.

CONsider min aduersitie, & deliuer me: for I do not forget thy lawe.

Iudge thou my cause, & deliuer me: quicken me accordyng vnto thy word.

Health is farre from the vngodly: for they regarde not thy statutes.

Great is thy mercy, O Lorde, quicken me as thou art wont.

Many there are that trouble me, and persecute me: yet do not I swarue from thy testimonies.

It greueth me whẽ I se ỹ transgressours: because they kepe not thy law.

Cõsider, O Lord, howe I loue thy commaundements: O quicken me accordyng to thy louing kindnes.

Thy woorde is true from euerlasting: all the iudgements of thy righteousnes endure for euermore.

Principes persecuti sunt.

Sin. PRinces haue persecuted me without cause: but my hert stãdeth in awe of thy woordes.

Esa. 9.a. • I am as glad of thy worde, as one that findeth great spoiles.

As for lies, I hate and abhorre them, but thy lawe do I loue.

Seuen times a daye doo I praise thee, because of thy righteous iudgementes.

Great is the peace that they haue, which loue thy lawe, and they are not offended at it.

Lorde, I haue looked for thy sauing health, and done after thy commaundementes.

My soule hath kepte thy testimonies, and loued them exceedingly.

I haue kept thy commaundements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

Thau. LEt my complaint come before thee, O Lorde, geue me vnderstandinge, accordyng vnto thy woorde.

Oh let my supplicatiõ com before the: deliuer me accordyng vnto thy word.

My lips shall speake of thy praise, whẽ thou haste taught me thy statutes

Yea, my tong shal sing of thy word: for al thy cõmaũdemẽts ar righteous.

Let thine hand helpe me: for I haue chosen thy commaundementes.

I haue longed for thy sauing health, O Lord, and in thy lawe is my delite.

Oh let my soule liue, & it shal praise thee: & thy iudgements shal helpe me.

I haue gon astraie, like a shepe that is lost: Oh seke thy seruant, for I do not forget thy commaundementes.

¶ The. cxx. Psalme.

Ad dominum cum tribularer.

Morning prayer. I Joh. 2. a.

WHen I was in trouble, I called vpon the Lorde, and he heard me.

Deliuer my soule, O Lorde, from lying lippes: and from a discreate full tongue.

What reward shal be geuen or done vnto thee: thou false tongue.

Euen mightie and sharpe arowes: with hote burning coales.

Wo is me that I am constrained to dwel with Mesech: and to haue mine habitation amonge the tentes of Cedar.

My soule hath long dwelt amonge them, that be enemies vnto peace.

I laboure for peace, but when I speake vnto them thereof, they make them to battaile.

¶ The. cxxi. Psalme.

Leuaui oculos

I Will lifte vp myne eyes vnto the hilles: from whence commeth my helpe.

Ps. 124. a My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to bee moued, and he that keepeth thee, will not sleepe.

Esai. 5. a Behold, he that kepeth Israell: shall neither slumber nor sleepe.

The Lorde him selfe is thy keeper: the Lorde is thy defence vppon thy right hande.

So that the sunne shall not burne the by day, nether the moone by night.

The Lord shall preserue thee from all euill, yea, it is euen he that shall kepe thy soule.

The Lorde shal preserue thy going oute and thy comming in from this time forth for euermore.

¶ The. cxxii. Psalme.

Lætatus sum

I Was glad when they saide vnto me: We will go into the house of the Lorde. I Esa. 2. Mich. 4.

Our feete shall stande in thy gates, O Jerusalem.

Jerusalem is builded as a city that is at vnitie in it selfe.

For thither the tribes go vp, euen the tribes of the Lorde: to testifie vnto Israell, to geue thankes vnto the name of the Lord.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles, and plenteousnes within thy palaces.

For my brethren and companions sak s: I will wishe thee prosperitie.

Yea, because of the house of the Lord our God, I will seke to do thee good.

¶ The. cxxiii. Psalme.

Ad te leuaui.

VNto thee lift I vp mine eyes, I 2 Ma. 4. Esa. 40. Jere. 50. 2. par.
- thou that dwellest in the heuens.

Beholde, euen as the eyes of seruauntes looke vnto the hande of their masters: and as the eyes of a maiden vnto the hande of her mistresse, euen so our eyes waite vpon the Lorde our God, vntill he haue mercy vpon vs.

Haue mercy vpon vs, O Lord, haue mercie vppon vs: for we are vtterlye despised.

Our soule is filled with the scornfull reproofe of the welthie: and with the despitefulnes of the proude.

¶ The. cxxiiii. Psalme.

Nisi quia dominus.

IF the Lorde himselfe had not I bene of our side (nowe maye Israell say) If the Lorde him selfe had not bene of our side when men rose vp against vs.

They

Psa.124,b • They had swalowed vs vp quick, when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The depe waters of the proud had gone, euen ouer our soule.

But praysed be the Lorde, whiche hath not geuen vs ouer for a pray vnto their teeth.

Our soule is escaped, euen as a bird out of the snare of the fouler: the snare is broken, and we are deliuered.

Psa.121,a • Our helpe standeth in the name of the Lord, which hath made heauen and earth.

¶ The.cxxv.Psalme.

Qui confidunt.

¶ THey that • put their truste in the Lorde, shall le euen as the mounte Sion, whiche maye not be remoued, but standeth faste for euer. Psa.104

The hilles stande aboute Ierusalem, euen so standeth the Lorde round aboute his people, from this time forth for euermore.

For the rodde of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednes.

Do well, O Lorde, vnto those that be good and true of hearte.

As for suche as tourne backe vnto their owne wickednes, the Lorde shall leade them forth with the euill doers, but • peace shall bee vppon Israell. Gal.6,a

¶ The. cxxvi. Psalme.

In conuertendo.

¶ Euening prayer. WHen the Lorde tourned agayne the captiuitie of Sion, then were we lyke vnto them that dreame.

Then was our mouth fylled with laughter: and our tongue with ioye.

Then said they among the heathen: the Lorde hath doone greate thinges for them.

Yea, the Lorde hath doone greate thinges for vs already, whereof we reioyce.

Turne our captiuitie, O Lord, as the riuers in the southe.

They that sowe in teares, shall reape in ioye.

He that nowe goeth in his waye weping, and beareth forth good seede, shal doubtlesse come againe with ioy, and bring his sheaues with him.

¶ The. cxxvii. Psalme.

Nisi dominus

EXcept the Lord build the house their laboure is but loste that builde it. ¶

Except the Lord kepe the Citie the watcheman waketh but in vayne.

• It is but lost labour that ye haste to ryse vp early, and so late take reste, and eate the breade of carefulnesse: for so he geueth his beloued sleepe. Psa.106

Lo, children, and the fruite of the wombe, are an heritage and gifte, that commeth of the Lorde.

Like as the arrowes in the hande of the Gyaunt: euen so are the yong children.

Happye is the man that hath his quiuer full of them: they shall not be ashamed, when they speke with their enemies in the gate.

¶ The. cxxviii. Psalme

Beati omnes

BLessed are all they that feare the Lorde, and walke in his wayes. ¶ Psal.34

For thou shalte eate the labours of thine handes: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruiteful vyne vppon the walles of thy house.

Thy children like the Olive braun
ches round about thy table.

Lo, thus shall the man be blessed,
that feareth the Lorde.

The Lord from out of Sion, shall
so bielle thee: that thou shalt see Jeru-
salem in prosperitie all thy life long.

Gen.1.d Yea, that thou shalt see • thy children
Job.42.d children, and peace vpon Israel.

¶ The. Cxxix. Psalme.
Sepe expugnauerunt.

A MAny a time haue they fought
agaynst me fro my youth vp
(may Israell nowe say.)

Yea, many a time haue they vexed
me fro my youth vp: but they haue
not preuayled against me.

The plowers plowed vppon my
backe, and made long forowes.

But the righteous Lorde hath he-
wen ỹ snares of the vngodly in peces

B Let them be confounded and tur-
ned backewarde, as many as haue
euill will at Sion.

Let them be euen as the grasse gro-
wing vpon the house toppes: whiche
withereth afore that it be pluckt vp.

Whereof the mower filleth not his
hand: neither he that bindeth vp the
sheaues, his bosome.

So that they whiche go by, saye
not so much as: the Lord prosper you,
we wishe you good lucke in the name
of the Lorde.

¶ The. Cxxx. Psalme
De profundis.

A OVt of the deepe haue I called
vnto the Lorde: Lorde heare
my voyce.

Oh let thine eare consider wel the
voyce of my complaint.

Job.9.a • If thou Lorde wilt be extreme to
psa.142.e marke what is done amisse: Oh Lord
who may abyde it.

For there is mercy with thee: there-
fore shalt thou be feared.

I loke for the Lord: my soule doth
wayte for him, in his worde is my
truste.

My soule fleeth vnto the Lorde be-
fore the morning watche (I saye) be-
fore the morning watch.

O Israell truste in the Lorde, for
with the Lord ther is mercy: and with
him is plenteous redemption.

And he shall redeme Israell from
all his sinnes.

¶ The. Cxxxi. Psalme.
Domine non est exaltatũ

LOrde I am not hye minded, I
haue no proude lokes.

• I do not exercise my selfe Ecc.1
in great matters, whiche are to hye
for me,

But I refraine my soule, and kepe
it lowe, like as a childe that is wea-
ned from his mother: yea, my soule is
euen as a weaned childe.

O Israell truste in the Lord: from
this time forth for euermore.

¶ The. Cxxxii. Psalme.
Memento domine Dauid.

Morning prayer.

LOrde remember Dauid, and
all his trouble.

• Howe he swore vnto the 2.Ki.7
Lorde: and vowed a vowe vnto the and.4.1
almightie God of Jacob. 1.pa.22

I will not come within the ta-
bernacle of my house: nor clyme vp
into my bed.

I will not suffer mine eyes to
slepe, nor myne eye lydes to slumber:
(neyther the temples of my heade to
take any reste.)

Until I finde out a place for the
temple of the Lorde: an habitation for
the mightie God of Jacob.

Lo, we herde of the same at Ephra-
ta, and found it in the wood.

We will go into his tabernacle: and
fall lowe on our knees before his
foote stole.

• Aryse, O Lorde into thy resting 1.Pa.6
place, thou & the arke of thy strength.

Let thy Priestes be clothed with
righteousnesse: and let thy saintes
sing with ioyfulnesse.

For thy seruaunt Dauids sake,
turne

turne not awaye the presence of thine anointed.

1.Re.7b • The Lorde hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

Psa.132 • Of the fruite of thy bodie, shall I sette vpon thy seate.

If thy children will keepe my couenaunte, and my testimonies that I will learne them: theyr children also shall syt vpon thy seate for euermore.

℣ For the Lorde hath chosen Sion, to be an habitation for him selfe hath he longed for her.

This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

I will blesse her victayles with encrease: and will satisfye her poore with breade.

I will decke her Priestes with health: and her Sainctes shall reioyce and sing.

There shall I make • the horne of Dauid to florishe: I haue ordeyned a lanterne for mine anoynted.

As for his enemies, I shall clothe them with shame: but vpon him selfe shall his crowne florishe.

℣ The. Cxxxiij. Psalme.
Ecce quam bonum

A Phil.2.a BEhold howe good and ioyfull a thing it is • brethren, to dwell together in vnitie.

It is lyke the precious oyntment vpon the head, that ranne downe vnto the beарde: euen vnto Aarons beарde, and went downe to the skirtes of his clothing.

Like as the dew of Hermon: which fell vpon the hill of Sion.

For there the Lorde promised his blessing: and life for euermore.

℣ The. Cxxxiiij. Psalme
Ecce nunc benedicite.

A Psa.213a BEholde, (nowe) • praise the Lorde all ye seruauntes of the Lorde, ye that by night stande in the house of the Lord: (euen in the courtes of the house of our God.

• Lift vp your handes in the sanctuary, and praise the Lorde. 1.tim.2

• The Lorde that made heauen and earthe, gene the blessing oute of Sion. Num.6

℣ The. Cxxxv. Psalme.
Laudate nomen domini.

A Psa.113a O • Praise the Lorde, laude ye the name of the Lorde, praise it: O ye seruauntes of the Lorde.

Ye that stande in the house of the Lorde: in the courtes of the house of our God.

O praise the Lorde, for the Lorde is gracious: O singe praises vnto his name, for it is louely.

For whyche the Lorde hath chosen Jacob vnto him selfe: and Israell for his owne possession.

• For I knowe that the Lorde is greate: and that our Lorde is aboue all goddes. Deut.4

What so euer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all depe places.

• He bringeth forth the cloudes from the endes of the world, and sendeth forthe lightninges with the rayne: bringing the windes out of his treasures. Jer.10d

B

• He smote the firste borne of Egypt, bothe of man and beaste. Exo.12c

• He hath sent tokens and wonders into the middest of thee, O thou lande of Egipte, vpon Pharao and all his seruauntes. Eccle.7 Psa.78c

• He smote mightie nations, and slue mightye kinges. Jos.12.a

• Sehon the king of the Amorites, and Og the king of Basan: and all the kingdome of Canaan. Nu.21.c

• And gaue their lande to be an heritage: euen an herytage vnto Israell his people. Jos.12.a

Thy name, O Lorde, endureth for euer: so doth thy memoriall, O Lord, from one generation to another.

• For the Lorde will auenge his people: and be gracious vnto his seruauntes. Deu.32

C
Psa.115 a
Psa.19.d
• As for the ymages of the heathen, they are but syluer and golde: the worke of mens handes.

They haue mouths and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are lyke vnto them: and so are all they that put their trust in them.

Prayse the Lorde ye house of Israell: prayse the Lorde ye house of Aaron.

Prayse the Lord ye house of Leui: ye that feare the Lord, prayse the Lord.

Praised be the Lord out of Sion: which dwelleth at Jerusalem. Hallelujah.

℣ The.Cxxxvi Psalme.
Confitemini domino

Euening prayer
A
Jud.13 c
Psa.71 d
• Geue thanks vnto the Lord for he is gracious: and his mercye endureth for euer.

O geue thankes vnto the God of all goddes: for his mercy endureth for euer.

O thanke the Lorde of all Lordes for his mercy endureth for euer.

Jud.13 d
Psa.71 d
• Which onely doth great wonders: for his mercy endureth for euer.

Whiche by his excellent wisedome made the heauens: for his mercy endureth for euer.

Whiche layed out the earth aboue the waters: for his mercy endureth for euer.

Whiche hath made greate lighte: for his mercy endureth for euer.

The sunne to rule the daye: for his mercy endureth for euer.

The moone and the starres to gouerne the nighte, for his mercye endureth for euer.

B
Exo.12 d
• Which smote Egipt with their firste borne: for his mercy endureth for euer.

And brought out Israel from among them: for his mercy endureth for euer.

With a mighte hande and stretched out arme: for his mercy endureth for euer.

Which deuided the red sea in two parts: for his mercy endureth for euer.

Exo.14 f
• And made Israell to go through the middest of it: for his mercy endureth for euer.

But as for Pharao and his host, he ouerthrue them in the red sea: for his mercy endureth for euer.

Exo.15 f
• Whiche ledde his people through the wildernesse: for his mercy endureth for euer.

C
Jos.12 a
• Whiche smote great kinges: for his mercy endureth for euer.

Yea, and slue mighte kinges: for his mercy endureth for euer.

Nu.21 d
• Sehon king of the Amorites: for his mercy endureth for euer.

And Og the king of Basan: for his mercy endureth for euer.

And gaue awaye their lande for an heritage: for his mercy endureth for euer.

Euen for an heritage vnto Israel his seruaunte: for his mercye endureth for euer.

Whiche remembred vs when we were in trouble: for his mercy endureth for euer.

And hath deliuered vs from our enemies, for his mercy endureth for euer.

pla.104
• Which geueth fode vnto all flesh: for his mercy endureth for euer.

O geue thankes vnto the God of heauen: for his mercy endureth for euer.

O geue thanks to the Lord of lords: for his mercy endureth for euer.

℣ The.Cxxxvij.Psalme.
Super flumina.

A
Exe.14
By the waters of Babilon we sate down and wept, when we remembred (thee O) Sion.

As for our harpes we hanged them vp vpon the trees that are therin.

For they that led vs away captiue, required of vs then a songe and melodye in our heuynes: synge vs one of the songes of Sion.

B
How shall we synge the Lordes songe, in a straunge land.

If I forget thee, O Ierusalem: let my right hand forget her cunning.

If I do not remember thee, let my tongue cleue to the rose of my mouth.

Yea, yf I preferre not Ierusalem in my mirth.

Ier. 49 d Remember the children of Edom
Ezr. 25 d O Lorde, in the daye of Ierusalem,
Abd. 1. a. howe they said: downe with it, downe with it, euen to the ground.

O daughter of Babilon wasted with miserie: yea happie shall he be, that rewardeth thee, as thou haste serued vs.

Esa. 13. c *Blessed shall he be, that taketh thy children, and throweth them against the stones.

The. Cxxxviij. Psalme

Confitebor tibi.

I *I will geue thankes vnto thee,
Psal. 9. a O Lord, with my whole hert: euen before the goddes will I sing praise vnto thee.

Psal. 5. a *I will worshippe towarde thy holye Temple, and praise thy name, because of thy louinge kindnesse and trueth: for thou haste magnified thy name and thy word aboue all things.

When I called vpon thee, thou herdest me, and enduedst my soule with much strength.

All the kinges of the earth shall praise the, O Lord: for they haue herd the wordes of thy mouth.

Yea, they shall singe in the wayes
B of the Lorde, that great is the glorye of the Lorde.

Ps. 113. a *For though the Lorde be hie, yet hath he respecte vnto the lowlye: as for the proude, he beholdeth him a farre off.

Though I walk in the middest of trouble, yet shalte thou refreshe mee: thou shalt stretch foorth thine hande vpō the furiousnes of thine enemies, and thy right hande shall saue me.

The Lorde shall make good his louing kindnesse toward me: yea, thy mercye, O Lorde, endureth for euer.

Iob. 14. c *despise not then the workes of thine owne handes.

The. Cxxxix. Psalme.

Domine probasti.

Morning prayer. I

O Lorde thou haste searched me out and knowen me.

Thou knowest my downe sittinge and mine vprisinge: thou vnderstandest my thoughtes longe before.

Thou art about my path and aboue my bed: and spiest out all my wayes.

For lo there is not a worde in my tonge: but thou O Lorde knowest it all together.

Thou haste fashioned me behinde and before: and laide thine hand vpon me.

Such knowledge is to wonderfull and excellent for me: I can not attaine vnto it.

Amos. 9 B *Whither shall I go then from thy spirite? or whither shal I go then from thy presence?

If I clime vp into heauen, thou art there: if I go downe to hell, thou arte there also.

If I take the winges of the morninge, and remaine in the vtmoste partes of the sea: euen there also shall thy hand leade me, and thy right hand shall holde me.

If I say: peraduenture the darkenesse shall couer mee, then shall my night be turned to daye.

Yea, the darkenes is no darkenes with thee: but the night is all clere as the daye: the darkenes and lighte (to thee) are both a like.

For my reines are thine: thou C haste couered mee in my mothers wombe.

I will geue thankes vnto thee, for I am fearefully and wonderously made: marueleous are thy workes, and that my soule knoweth righte well.

My bones are not hid from thee: though I be made secretly, and fashioned beneth in the earth.

Thine eyes did see my substaunce: yet being vnperfect: and in thy booke were all my members written.

Which

which day by day were fashioned, when as yet there was none of them.

D How deare are thy counsels vnto me, O God, how great is the summe of them?

If I tel them, they are mo in nnmber then the sande: when I wake vp, I am present with thee.

Wilt thou not slaye the wicked, O God? depart fro me ye bloudthirstie men.

For they speake vnrighteouslye against thee: and thine ennemies take thy name in vaine.

Do not I hate them O Lorde that hate thee? and am not I grieued with those that rise vp against thee.

Ye, I hate them right sore, euen as though they were mine enempes.

Psa.26.a • Trye mee, O God, and seeke the ground of myne heart: proue me and examine my thoughtes.

Looke well if there be any waye of wickednes in me, and leade me in the waye euerlasting.

¶ The.Cxl.Psalme.

Eripe me.

A DEliuer me, O Lorde, from the euill man, and preserue me frō the wicked man.

Whiche ymagine mischiefe in their heartes: and stirre vp strife all the day

Rom.3.c longe.

They haue sharpened their tonges like a serpent: • adders poison is vnder their lippes. Sela.

Keepe me, O Lorde, from the handes of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goinges.

The proude haue layed a snare for me, and spread a net abroade with cordes: yea and set trappes in the waye. Sela.

B I saide vnto the Lord: thou art my God, heare the voice of my praier, O Lorde.

Psal.7.d O Lord God, thou strength of my health, thou hast couered my heade in the day of battaile.

Let not the vngodlye haue his desire, O Lorde, let not his mischieuous ymagination prosper: least they be to proude. Sela.

• Let the mischiefe of their owne lippes fall vpon the head of them, that compasse me about. Psal.7.d

Let whot burning coales fall vpon them: let them be cast into the fire and into the pitte: that they neuer rise vp againe.

A man ful of wordes shal not prosper vpon the earth: euill shall hunte ỹ wicked person, to ouerthrowe him.

Sure I am, that the Lorde will auenge the poore, and maintaine the cause of the helpelesse.

The righteous also shal geue thankes vnto thy name, and the iust shall continue in thy sight.

¶ The.Cxli.Psalme.

Domine clamaui.

LOrde, I call vpon thee: haste thee vnto mee, and consider my voice when I crye vnto thee. J

Let my prayer bee set foorth in thy sight, • as the incense, and let the lifting vp of my handes be an euening sacrifice. Exo.30

• Set a watch, O Lorde before my mouth: and kepe the doore of my lips. Exo.20.i

O lette not mine heart be enclined to any euill thing, let me not be occupied in vngodlye woorkes, with the men that worke wickednes, least I eate of such thinges as please them.

Let the righteous rather smite me frendly, and reproue me.

But let not their precious balmes breake mine heade: yea I will praye yet against their wickednes.

Let their Iudges be ouerthrowen in stonie places, that they maye heare my wordes, for they are swete.

Our bones lye scattered before the pitte, like as when one breaketh and heweth wood vpon the earth.

But mine eyes looke vnto thee, O Lorde God, in thee is my truste, O caste not out my soule.

Kepe

Keepe me from the snare whiche they haue layde for me: and from the trappes of the wicked doers.

Let the vngodlye fall into their owne nets together: and let me euer escape them.

¶ The. Cxlij. Psalme.
Voce mea ad dominum.

Euening prayer. ℣ Psa.17.a

I Cryed vnto the Lorde with my voyce: yea euen vnto the Lorde did I make my supplication.

I powred out my complaintes before him, and shewed him of my trouble.

When my spirite was in heauynes thou knewest my pathe: in the waye wherin I walked, haue they priuily layde a snare for me.

I looked also vpon my right hande and see, there was no man that would knowe me.

I had no place to flee vnto: and no man careth for my soule.

I cryed vnto thee, O Lord, and said thou art my hope and my portion: in the land of the liuing.

Consider my complainte: for I am brought very lowe.

O deliuer me fro my persecutours: for they are to strong for me.

Bring my soule out of prison, that I may geue thankes vnto thy name, which thing if thou wilt graunt me, then shall the righteous resorte vnto my company.

¶ The. Cxliij. Psalme.
Domine exaudi.

℣ HEare my prayer, O Lord, and consider my desire: herken vnto me for thy truth and righteousnes sake.

And enter not into iudgement with thy seruaunt: Job.9.c. Ro.2.c. for in thy sight shall no man liuing be iustified.

For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: he hath layed me in the darkenes, as the men that haue beene longe dead.

Therfore is my spirit vexed within me: and my heart within me is desolate. ℣

Psa.77.c. Yet do I remember the time past, I muse vpon all thy workes, yea, I exercise my selfe in the workes of thy handes.

Exo.34.a Psa.86.a I stretch forth mine handes vnto thee: my soule gaspeth vnto thee, as a thirstie lande. Sciah.

Heare me O Lorde, and that soone: for my spirite waxeth faint: hide not thy face from me, least I be like vnto them that go downe into the pit.

Jer.32.b O let me here thy louing kindnes betimes in the morninge: for in thee is my trust.

Shewe thou me the waye that I shoulde walke in: for I lifte vppe my soule vnto thee.

Deliuer mee O Lorde, fro mine enemyes: for I flee vnto thee to hyde me.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy louing spirite leade me forth vnto the lande of righteousnes.

Quicken me O Lorde, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

And of thy goodnes slaye mine enemies: and destroye all them that vexe my soule, for I am thy seruaunt.

¶ The. Cxliij. Psalme.
Benedictus dominus.

Morning prayer. ℣

BLessed be the Lord my strength which teacheth my handes to warre, and my fingers to fight. 2 Re.12.c Psa.18.c

My hope and my fortresse, my castell and deliuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

Psa.8.a. Lord what is man, that thou hast such respect vnto him: or the sonne of man, that thou so regardest him:

Job.8.a. Man is like a thing of naught: his time passeth awaye like the shadowe. ℣

Bowe thy heauens, O Lorde, and come downe, touche the mountaynes, and they shall smoke.

Cast forth the lightning and tear them

them: shoote out thine arowes and consume them.

Send downe thine hande from aboue, deliuer me: and take me out of the great waters, from the hande of straunge children.

Whose mouthe talketh of vanitie: and their right hand is a right hande of wickednes.

I will sing a newe song vnto thee O God: and synge prayses vnto thee vpon a ten stringed lute.

Thou that geuest victory vnto kinges: and hast deliuered Dauid thy seruaunt from the perill of the swearde.

C Saue me, and deliuer me from the hande of straunge children, whose mouthe talketh of vanitie, and their right hand is a right hand of iniquitie

That our sonnes may grow vp as the yong plantes: and that our daughters may be as the polished corners of the temple.

deu.28.a • That our garners maye be full and plenteous with al maner of store, that our shepe may bring forth thousandes, and tenne thousandes in our streetes.

That our oxen maye be stronge to laboure, that there be no decay, no leading into captiuitie: and no complaining in our streetes.

Happye are the people that be in such a case: yea blessed are the people which haue the Lorde for their God.

¶ The.cxlv. Psalme.

Exaltabo te deus.

A Psa.9.a. I • Will magnifie thee, O God my king: and I will prayse thy name for euer and euer.

Euery day will I geue thankes vnto thee: and prayse thy name for euer and euer.

Great is the Lord, and maruelous worthy to be praysed, there is no ende of his greatnes.

One generation shall prayse thy workes vnto another, and declare thy power.

As for me I wilbe talking of thy worshippe, thy glory, thy prayse, and wonderous workes,

So that menne shall speake of the might of thy maruelous actes: and I will also tell of thy greatnes.

B The memorial of thine aboundant kindnes shalbe shewed, and men shall singe of thy righteousnes.

Exo.34 Jer.32 • The Lorde is gracious and mercyfull, longe sufferinge, and of great goodnesse.

The LORDE is louing vnto euerye man: and his mercy is ouer all his workes.

All thy woorkes prayse thee, O Lorde: and thy Saintes geue thankes vnto thee.

They shewe the glory of thy kingdome, and talke of thy power.

That thy power, thy glorye, and mightines of thy kingdome might be knowen vnto men.

C Deu.32. Luk.1.1 • Thy kingdome is an euerlasting kingedome, and thy dominion endureth throughout all ages.

The Lorde vpholdeth all suche as fall: and lifteth vp all those that be downe.

Psa.104 • The eyes of all wayte vpon thee (O Lorde:) and thou geuest thē their meate in due season.

Thou openest thine hande, and fillest all thinges liuing with plenteousnesse.

D The Lorde is righteous in all his wayes, and holye in all his woorkes.

Deu.4 The Lorde is nye vnto all theym that call vpon him: yea all such as call vpon him faithfully.

He will fulfill the desire of theym that feare him: he also will heare their crye, and will helpe them.

The Lord preserueth all them that loue him: but scattereth abrode all the vngodlye.

My mouth shall speake the prayse of the Lord, and let all flesh geue thankes vnto his holy name for euer and euer,

¶ The.cxlvi. Psalme.

Lauda anima mea.

I PRayse the Lorde, O my soule: while I liue will I prayse the Lorde: yea, as longe as I haue
Psa.104 any beyng, I will sing prayses vnto my God.

Psl.117a • O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

For when the breath of man goeth
Gen.3.d forth, • he shall turne agayne to his
Job.34c earth, ‡ then al his thoughtes perish.

Blessed is he that hath the God of
Act.14.c Jacob for his helpe: • and whose hope is in the Lorde his God.

Which made heauen and earth, the sea, and al that therein is: which keepeth his promise for euer.

Which helpeth them to right that suffer wrong, which fedeth the hungry

B The Lord loseth men out of prison, the Lord geueth sight to the blind.

The Lorde helpeth them vp that are fallen, the Lorde careth for the righteous.

The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly he turned it vpside downe.

The Lord thy God, O Sion, shal be king for euermore: and throughout all generations. Halleluiah.

¶ The.cxlvij.Psalme.

Laudate dominum

Euening prayer.

I O Prayse the Lorde, for it is a good thing to sing prayse vnto our God: yea a ioyfull and pleasaunt thing is it to be thankfull.

The Lorde doeth build vp Jerusalem, and shal gather together the outcastes of Israell.

He healeth those that are broken in heart, and geueth medicine to heale their sicknesse.

Esa.40d • He telleth the number of the starres: and calleth them all by their names.

Great is our Lord, and great is his power: yea his wisedome is infinite.

The Lorde setteth vp the meeke: and bringeth the vngodly downe to the grounde.

Eph.3c • O synge vnto the Lorde with thankesgeuing: syng prayse vpon the harpe vnto our God.

Which couereth the heauen with the cloudes, and prepareth rayne for Job.36f the earth: and maketh the grasse to growe vppon the mountaynes, (and herbe for the vse of men.)

Which geueth fodder vnto the cattell, and • feedeth the yong rauens that Job.38f call vpon him.

He hath not pleasure in the strength of an horse, neyther delyteth he in any mans legges.

But the Lordes delyte is in them that feare him, and put their trust in his mercy.

Prayse the Lorde, O Jerusalem, prayse thy God, O Sion.

For he hath made faste the barres of thy gates, and hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the floure of wheat.

He sendeth foorth his commaundement vpon earth: and his word runneth very swiftly.

He geueth snowe like wooll, and scattereth the hore frost like ashes.

He casteth forth his yse lyke morsels: who is able to abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his wind and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinaunces vnto Israell.

He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes. Halleluiah.

Prayse the euerlasting.

¶ The.cxlviij.Psalme.

Laudate dominum de celis.

I O Prayse the Lorde of heauen, prayse him in the heigth.

Prayse him all ye Aungelles of his: prayse him all his hoste.

Prayse him Sunne and Moone, prayse him all ye starres of light.

Prayse him all ye heauens: and ye waters that be aboue the heauens.

Let

Lette them prayse the name of the Lorde, for he spake the word, and they
Psa.33 b were made: *he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lord vpon earth, ye dragons, and all deepes.

Fyre and hayle, snowe and vapors, winde and stormе, fulfyllinge his worde,

Mountaynes and all hilles, fruitfull trees and all Ceders.

B Beastes and all cattell, wormes, and fethered foules.

Kinges of the earth and all people: Princes and all Iudges of the worlde.

Yonge men and maydens, olde men and chyldren: prayse the name of the Lorde, for his name onely is excellent, and his prayse aboue heauen and earth.

He shall exalt the horne of his people, all his sayntes shall prayse him: euen the chyldren of Israell, euen the people that serueth him.
Halleluiah.

Prayse the euerlasting.

¶ The.Cxlix.Psalme.
Cantate domino.

A *Sing vnto the Lord a newe
Psa.12 b song: let the congregation of Saintes prayse him.

Lette Israell reioyce in him that made him: and let the chyldren of Sion be ioyfull in their king.

Let them prayse his name in the daunce: let them syng prayses vnto him with tabret and harpe.

For the LORD hath pleasure in his people: and helpeth the meeke hearted.

Lette thy Saynctes bee ioyfull with glorye: lette theym reioyce in their beddes.

Let the prayses of God be in their B
mouth, and *a two edged sworde in Heb.4.
their handes.

To be auenged of the Heathen: and to rebuke the people.

To bynde their Kinges in chaynes: and theyr nobles with lynkes of yron.

*That they may be auenged of the, Deu.33
as it is written: suche honour haue all his Saintes. Halleluiah.

¶ The.Cl.Psalme.
Laudate dominum in.

O Prayse God in his holinesse: A
prayse him in the fyrmament of his power.

Prayse him in his noble Actes: prayse him accordyng vnto his excellent greatnesse.

Prayse him in the sounde of the trompet, prayse him vppon the lute and harpe.

Prayse him in the Cymbales and daunce, prayse him vpon the stringes and pype.

Prayse him vppon the swetetuned Cymbales, prayse him vppon the lowd Cymbales.

Let euery thing that hath breath, prayse the Lorde. Halleluiah.

Prayse the euerlasting.

The ende of the Psalter.

The Prouerbes of Salomon.

The fyrst Thapter.

THE Prouerbes of Salomon, the sonne of Dauid kinge of Israel: to lerne wisdome, and to perceiue the instruction, and to perceiue the wordes of vnderstanding: and thereby to receiue prudence, righteousnes, iudgement and equitie. That the very symple might haue wit, and that the yong men might haue knowledge and true vnderstanding. By hearing, the wise man shal come by more wisedome: and he that is endued with vnderstanding, shall obtayne wit to perceiue a parable, and the interpretation therof, the wordes of the wyse, and the darke
Iob. 28 b speches of the same. The feare of the
Eccl. 1. c Lorde is the beginning of wisedome.
Psa. 11. b But fooles despise wisedome and in-
Pro. 9. c structiō. My sonne, heare thy fathers
B doctrine, and forsake not the lawe of thy mother: for that shall bring grace vnto thy head, and shall be as a cheyne about thy necke. My sonne, consente not vnto sinners yf they entyse thee, and say: come with vs, we will laye wayte for bloud, and lurke priuelie for the innocent without a cause: wee shall swalowe them vp like the hell, and deuoure them quicke and whole, as those that go downe into the pitte. So shall we finde all maner of costly ryches, and fill our houses with spoiles. Cast in thy lot among vs: and let vs haue all one purse. My son, walke not thou with them: refraine thy fote
Psa. 14 a from their way. For their fete runne to euill: and are hastie to shed bloud. But in vaine is the net laide forth before the birdes eyes: yea, they themselues lay wait one for anothers bloud, and one of them would slaye another.
C These are the wayes of all such as be
Pro. 8. a couetous, the one would rauishe anothers lyfe. Wisedome crieth without, and putteth forth her voyce in the streates. She calleth before the congregatiō in the open gates, and sheweth her wordes through the citie, saying: O ye children, howe longe will ye loue childishnes? howe longe will the scorners delyte in scorning, and the vnwyse be ennemies vnto knowe-
ledge? O turne you vnto my correction: lo, I will expresse my minde vnto you, and make you vnderstande my
Esa. 45 b wordes. I haue called, and ye refu-
Iere. 7. a sed it: I haue stretched out my hande,
D and no man regarded it: but all my councels haue ye despised, and set my correction at nought. Therfore shal I also laughe in your destruction, and mocke you, when that thinge that ye feare commeth vpon you: euen when the thinge that ye be afrayde of, falleth in sodenly like a storme, and your misery like a tempest: yea when trouble and heuines commeth vpon you. Then shall they call vpon me, but I will not heare: they shall seke me earlye, but they shall not finde me. And that because they hated knowledge, and receiued not counsayle, and despised all my correction. Therfore shal they eate the fruites of their owne waye, and be fylled with their owne inuentions: for the turning away of the vnwise shall slaye them: and the prosperitie of fooles shalbe their own
Pro. 3. d destruction. But who so harkeneth vnto me, shall dwell safely, and bee sure from any feare of euill.

The. ij. Chapter.

MY sonne, yf thou wilt receiue
A my woordes, and keepe my commaundementes by thee, that thou wilt encline thine eare vnto wisedome, applye thyne hearte then to vnderstanding. For yf thou cryest after wisedome, and callest for knowledge: yf thou seekest after her as after money, and diggest for her as for treasure, then shalte thou vnderstande the feare of the Lord, and fynde the knowledge of God. For it is the Lorde that geueth wisedome: out of his mouth commeth knowe-

ledge and vnderstanding, he hydeth
B vp health for the righteous. He preserueth the welfare of the righteous, and defendeth thē that walke sincerely: he kepeth them in the right pathe, & preserueth the way of such as serue him with godlynes. Then shalt thou vnderstand righteousnes, iudgement, and equitie: yea, and euery good path. Whē wisdome entreth into thine hert and thy soule delite in knowlege, then shal counsel preserue thee, & vnderstanding shal kepe thee that thou mayst be deliuered from the euil way, and from the man that speketh froward things. From suche as leaue the hye streate, and walke in the waies of darkenes: which reioyce in doing euill: and delyte in wicked thinges, whose waies are croked, and they froward in their pathes. That thou maiest be delive-
Pro.5.a red also • from the straunge woman.
and.7.a and from her that is not thine owne: which geueth sweete wordes, forsaketh the husbād of her youth, and forgetteth the couenaunte of her God. For her house is enclined vnto death, and her pathes vnto hell. All they that go in vnto her, come not agayne, neyther take they holde of the waye of lyfe. Therefore, walke thou in the way of such as be vertuous, and kepe the pathes of the righteous. For the iuste shall dwell in the land: and they that be perfecte shall remaine in it: but the vngodly shall be roted out of the lande: and the wicked doers shall be roted out of it.

¶ The. iij. Chapter.

A My sonne • forget not thou my lawe, but see that thyne herte kepe my commaundementes. For they shall prolong the dayes and yeres of thy life, and bring thee peace. Let mercy and faythfulnesse neuer go from thee, bind them about thy necke, and write them in the tables of thine herte. So shalt thou finde fauour and vnderstanding in the syght of God & men. Put thy truste in God with all thine herte: and leane not vnto thyne owne witte. In all thy waies haue respecte vnto him: and he shall order thy goynges. • Be not wise in thine B
owne conceite: but feare the Lord, and Eccl.1
depart from euill: so shall thy nauell Wo.12
be hole, and thy bones strōg. • Honour tob.4
the Lorde with thy substaunce, and De.26
with the firstlinges of all thine en- Exo.23
creale (geue vnto the poore:) so shall thy barnes be fylled with plentyousnes, and thy presses shall flowe ouer with swete wyne. My sonne, despise not the chastening of the Lorde, neyther faynt when thou art rebuked of him. • For whō the Lord loueth, him Heb.12
he chastneth, and yet delyteth in him, Apoc.3
euen as a father in his owne sonne. Wel is him that findeth wisdome, and obtayneth vnderstanding: for the getting of it is better then any marchaūdise of syluer, and the profite of it is better then golde. • Wisdome is more C
worth then precious stones: and al the Psa.18
thinges that thou canst desyre, are not to be compared vnto her. Upon her right hande is long life, and vpon her lefte hande is riches and honour. Her waies are pleasaunt waies, and al her pathes are peaceable. She is a • tree Ge.2
of lyfe to them that lay hold vpon her, D
and blessed is he that kepeth her faste. With wisdome hath the Lorde layde the foundation of the earth: and thorowe vnderstanding hath he stablished the heauens. Thorow his wisdome the depthes breake vp, and the cloudes droppe downe the dewe. My sonne, let not these thinges departe from thine eyes: but kepe my law and my counsell, that thou maiest haue the pleasure of long lyfe and vnderstanding: for they shall be lyfe vnto my soule, and grace vnto my mouthe. Then shalt thou walke safely in thy waye, and thy fote shall not stumble. • If thou slepest, thou shalt not be a- Psa.4
frayd: but shalt take thy rest, and slepe swetely. Thou nedest not to be afraide of any sodaine feare, nether for the D
violent rushing in of the vngodlye, when it commeth. For the Lord shall stande by thy syde, and kepe thy fote, that thou be not taken. Withdraw no good thing from them that haue nede, so long as thine hand is able to do it.

Say

say not vnto thy neighbour: go thy way, and come againe, to morow will I geue thee, where as thou hast now to geue him. Intende no hurte vnto thy neighbour, seing he doth dwell in rest by thee. Strine not lightly with any man without a cause, whereas Pro.1.a. he hath done thee no harme. ¶ Folow not a wicked man, and chose none of his waies: for the Lord abhorreth the frowarde: but his councell is amonge the righteous. The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellinges of the righteous. As for the scornefull doeth not he laugh them to scorne: but he geueth grace vnto the lowly. The wise shall haue honour in possession: but shame is the promotion that foles shal haue.

¶ The. iiij. Chapter.

HEare, O ye children, the fatherly exhortation, and take good hede, that ye may learne wisedome. For I haue geuen you a good doctrine, forsake not ye my law. For when I my self was my fathers deare sonne, and tenderlye beloued of my mother: he taught me also, & saide Deu.5.b vnto me: ¶ Let thine heart receiue my wordes, keepe my commaundements, and thou shalt liue. Get thee wisedome: and get thee vnderstanding: forget not the wordes of my mouth, and shrinke not from them. Forsake her not, and she shall preserue thee. Loue her, and she shal kepe thee. The chiefe point of wisdom is, that thou be willing to obtaine wisedome: and before all thy goodes to get thee vnderstan- Deu.26.d dinge. ¶ Make muche of her, and she shall promote thee: Yea, yf thou embrace her, she shall bringe the vnto honoure. Shee shall make thee a gracious heade, and garnishe thee with a crowne of glory. Heare my sonne, and receiue my wordes, and the yeares of thy life shalbe manye. I haue shewed thee the way of wisedome, and ledde thee into the right pathes. So that yf thou goest therein, there shall no straitnes hinder thee: and when thou runnest, thou shalt not fall. Take fast holde of doctrine, and let her not go: kepe her, for she is thy life. ¶ Come not in the path of the vngodlye: and Psal. 1.a and. 27.a walke not in the waye of the wicked. Abhorre it, and go not therein: depart aside, and passe ouer by it. For they can not sleepe, except they haue firste done some mischiefe: neither take they any rest, except they haue firste done some harme. For they eate the breade of wickednes, and drinke the wine of robberye. The pathe of the righteous shineth as the light that is euer brighter and brighter vnto the perfect daye. But the waye of the vngodlye is as the darkenesse: they know not where Deu.6.b they fall. ¶ My sonne, marke my wor- and.11.c des, and encline thine eare vnto my sayinges. Let them not departe from thine eyes, but kepe them euen in the middest of thine heart. For they are life vnto all those that finde them, and health vnto al their bodies. Kepe thine heart with all diligence, for therevpon hangeth life. Put away from thee a froward mouthe, and let the lippes of slaunder be farre from thee. Let thine eyes beholde the thing that is right, and let thine eye lidder lose straight before thee. Ponder the path of thy feete, and let all thy waies be ordred a right. ¶ Tourne not aside, Deu.5.a neither to the right hande, nor to the and.27.d lefte, but withholde thy fote fro euill. (For the Lorde knoweth the wayes that are on the right hande. As for the wayes that be on the lefte hande, they be frowarde. For he shall directe thy goinges, and thy wayes he shall guide in peace.

¶ The. v. Chapter.

MY sonne, geue hede vnto my wisedome, and bowe thine eare vnto my prudence: that thou maiest regarde good counsel, and that thy lippes maye speake knowe- ledge. ¶ (Applye not thou thy selfe to Pro.2.b the disceitfulnesse of a woman) ¶ For and.7.a. the lippes of an harlotte are a droppinge honye combe, and her throate is more glisteringe then oyle. But at the laste she is as bitter as woormewodde, and (her tounge) as sharpe

as a two edged swearde. Her fete go
downe vnto death, and her steppes
B pearse thorough vnto hel. Perchaūce
thou dwelling with her, wilt ponder
the path of life: so vnstedfast are her
wayes that thou canst not knowe
them. Heare me now therfore (O my
sonne) and depart not frō the wordes
of my mouth. Kepe thy way far from
her, and come not nye the dores of her
house. That thou geue not thy stregthe vnto other, and thy yeares to the
cruell. That other men be not filled
with thy goodes, and that thy labors
come not in a straūge house. Yea, that
thou mourne not at the laste (when
C thou hast spent thy body & lusty grene
youth) and then say: Alas, why hated
I nourture? why did my hert despise
correction? Wherfore was I not obedient vnto the voice of my teachers,
and herkened not vnto them that enfourmed me? I am come almost into
all misfortune, in the middest of the
multitude and congregation. Drinke
of the water of thine owne wel, of the
riuers that runne out of thine owne
springes. Let thy welles flow out abrode, that ther may be riuers of waters in the stretes: but let them be onlye thine owne, and not straungers
with thee. Let thy wel be blessed, and
be glad with the wife of thy youth.
Louing is the hind, and frendly is the
D Roo, let her brestes alway satisfy the,
and holde thee euer content with her
loue. My sonne, why wilt thou haue
pleasure in an harlot, and embrace the
Iob. 31. a bosom of an other womā? For euery
and. 34. c. mans wayes are open in the sight of
the Lord, and he pondreth al their goinges. The wickednesse of the vngodly shall catch him selfe, and with
the snares of his owne sinnes shal he
be trapped. He shall dye without amendment, and for his great foolishnesse he shall go astraye.

¶ The. vi. Chapter.

A My sonne, * yf thou be suertye
Pro. 17. c for thy neighbour, and haste
fastened thine hand for another man, thou art bound with thine
owne wordes, and taken with thine
owne speche. Therefore my sonne, do
this, and thou shalte be discharged:
when thou art come into thy neighbours daunger. Go thy wayes then
sonne, humble thy selfe and with thy
frendes entreate thy creditour: let not
thine eyes sleepe, nor thyne eye lidde
slumber. Saue thy selfe as a doe, from
the hand of the hunter, and as a birde
from the hand of the fouler: Go to the
emmet (thou sluggarde) consider her
wayes, and learne to be wise. Shee
hath no guid nor ouersear, nor ruler:
yet in the summer she prouideth her
meat, and gathereth her fode together
in the haruest. How long wilte thou
slepe, thou sluggish man? when wilte
thou arise out of thy slepe? Yea, sleepe
on still a little, slumber a little, folde
thine handes together yet a litle, that
thou maiest sleepe: so shall pouertye
come vnto thee, as one that trauaileth
by the way, and necessitie like a weaponed man. (But if thou be not slothfull, thy haruest shal come as a springing well, and pouertie shal flee farre
from the.) An vngodly person, a wic- C
ked mā goth with a froward mouth,
he winketh with his eyes, he tokeneth with his fete, he pointeth with
his fingers, hee is euer ymagininge
mischiefe and frowardnes in his hert,
and causeth discorde. Therefore shall
his destructiō come hastely vpon him,
sodenly shall he be all to broken, and
not be healed. * These sixe thinges Pro.
doth the Lord hate, and the seuenth he
vtterly abhorreth. A proud loke, a lying tonge, handes that shed innocent
bloud, an heart that goeth about with
wicked ymaginations, * fete that be Pro.
swift in running to do a mischiefe, a Pro.
false witnesse that bringeth vp lyes, D
and such a one as soweth discorde among brethren. My son keepe thy fathers commaundement, & forsake not
the law of thy mother. Put them vp
together in thine hert, and binde them
about thy necke. That they may leade
the wher thou goest, preserue the whē
thou arte a slepe: and that when thou
awakest, thou maiest talke of them.
For * the comaundement is a lantern Pro.
and

and the lawe a light: yea chastenynge and nurrour is the waye of life that they may kepe the from the * euil woman, and from the flattering tonge of the harlot: that thou lust not after her beawtye in thine heart, and least thou be taken with her faire lookes. An harlot will make a man to begge his breade, and a woman will hunte for the precious life. Maye a manne take fyre in his bosome, and his clothes not be brent? Or can one goe vpon whote coales, and his fete not be hurt? Euen so, whosoeuer goeth in to his neighbours wife, and toucheth her, can not be vngilty. Men do not vtterlye despise a theefe that stealeth to satisfy his soule, when he is hungrie: but yf hee may be gotten, he restoreth againe seuen times as muche, or els he maketh recompence with all the good of his house. But who so cõmitteth aduoutrye with a woman, he is a foole, and bringeth his life to destruction. Hee getteth him self also shame & dishonor such as shal neuer be put out. For the gelousye and wrath of the man, will not be entreted, no though thou woldest offer him great giftes to make amendes, he will not receaue them.

Pro. 5. 8.

Exo. 22. 8

¶ The. vij. Chapter.

MY sonne * kepe my wordes, and laye vp my commaundementes by the. Kepe my cõmaundementes and my lawe, euen as the apple of thine eye, and thou shalte liue. Binde them vppon thy fingers, and write them in the table of thine hert. Say vnto wisdome: thou art my sister, and cal vnderstanding thy kinswoman: * that they may kepe thee frõ the straunge woman, & from the harlot which geueth swete wordes. For oute of the windowe of my house I loked through the lattisse, and beheelde the simple people: and amonge other simple folkes, I spied one yong foole going ouer the streetes, by the corner in the way toward the harlots house, in the twilight of the euening, when it began nowe to be night and darke. And beholde, there met him a woman * with open tokens of an harlot, only her hearte was hid. She was full of loud wordes, and redie to daliy: whose feete coulde not abide in the house, nowe is she without, nowe in the stretes, and laieth a baite in euery corner, she caught the yonge man, kissed him, and was not ashamed, sayinge: I had a vowe of peaceofferinges to pay, and this daye I perfourme it. Therefore cam I forth to mete the, that I might seke thy face, and so I haue found the. I haue deckt my bed with coueringes and clothes of Egipte. My bed haue I made to smell of Mirre, Aloes, and Cinamon. Come, let vs lie together, and take our pleasure till it bee daye light: and we will enioy the pleasures of loue. For the good manne is not at home, he is gone far of. He hath taken the bagge of money with him. And he will returne home at the appointed solempne feast? Thus with many swete wordes she ouercame him, and with her flattering lippes she entysed him sodenlye to folowe her: as it were an oxe led to the slaughter, and like as it were a foole that laugheth, when he goeth to the stockes, to be punished, so long till shee had wounded his liuer with her darte: lyke as yf a birde hasted to the snare, not knowinge that the perill of his life lyeth therevpon. Heare me nowe therefore O my children, and marke the woordes of my mouth. Let not thine heart wander in her waies, and be not thou deceiued in her pathes. For many one hath she wounded and cast downe, ye, many a strong man hath ben slaine by the meanes of her. Her houses are the way vnto hell, and bring men downe into the chambers of death.

Dew. 6. b and. 11. a

Pro. 2. b and. 11. a

Ecc. 9. a

¶ The. viij. Chapter.

DOth not * wisdome cry? doth not vnderstanding put forth her voice? Standeth she not in the hye places, in the streates and wayes? doth shee not crye before the whole citie, and in the gates wher men go out and in? It is you, O yee men (saith she) who I cal. Vnto the children of men, doo I lifte vp my voice.

Pro. 1. c.

Take heede vnto knowledge, O yee ignorant, be wise in heart O ye fooles. Geue eare, for I will speake of great matters, and open my lippes to tell thinges that bee righte. For my throte shalbe talking of the truth, and my lippes abhorre vngodlynesse. All the wordes of my mouth are righteous, there is no frowardnes nor falshoode therein. They are all plaine to such as will vnderstande, and right to them that finde knowledge. Receaue my doctrine and not siluer, and my knowledge more then fine golde. For
Pro. 3.b. • wisedome is more worth then precious stones, yea al thinges that thou
B canst desire, may not be compared vnto it. I wisedome haue my dwelling with knowledge, and prudent councell is myne owne. The feare of the Lorde abhorreth wickednes, pryde, desdaine, and the euill waye, and a mouth that speaketh wicked thinges I vtterly abhorre. I can geue councell, and I conferre thinges: I haue vnderstandinge, I haue strengthe.
Deu. 17.d • Through me, Kinges reigne: thoSap. 6.a rroughe mee Counsailers make iuste lawes. Through me do princes beare
Luk. 11.b rule: and all iudges of the earthe execute iudgement. I am louinge vnto those that loue me: and they that seke me earlye shall finde me. Riches and honor are with me, ye excellent goodes and righteousnes. My fruite is better then golde and precious stone. and mine encrease more worth then fine siluer. I will guide thee in the
C waye of righteousnes, and in the strete of iudgement. That I may lend prosperity to those that loue me, and to increase their treasure. • The Lord him
Sap. 2.b selfe hadde me in possession in the beginning of his waies, or euer he be-
Ecc. 24.b gan his workes afore time • I haue bene ordeyned from euerlastinge, and from the beginning or euer the earthe was made. When I was borne, there were neither depthes nor springes of water. Before the foundations of the mountaines were layed, yea before all hilles was I borne. The earth and al that is vppon the earth was not yet made, no not the ground it selfe. • For when hee made the heauens, I was
Sap. 9.D present: when he set vp the depthes in order, when he hanged the cloudes aboue, when he fastened the springes of the depe. When he shutte the Sea within certaine • bounds, that the waters should not go ouer their mar-
Gen. 1.d Iob. 26.i Psal. 33. kes that hee commaunded. When hee layed the foundations of the earth, I was with him, ordring all thinges: delytinge daylye, and reioysinge alwaye before him. As for the rounde compasse of this worlde, I make it ioyfull: for my delite is to be amonge the children of men. Therfore harken vnto me, O yee children, blessed are they that kepe my wais, O geue eare vnto nurtoure, be wise, and refuse it not. Blessed is the man that heareth me, watching dayly at my gates, and geuinge attendaunce at the postes of my doores. For who so findeth me, findeth life, and shall obteine fauoure of the Lorde. But whoe so offendeth against me, harteth his owne soule. All they that hate mee, are the louers of death.

¶ The. ix. Chapter.

WIsedome hath builded her self
A an house, and hewen out seuen pillers, she hath killed her vitailes, poured out her wine, and prepared her table. She hath sent foorth her maidens to cry vpō the hiest place of the Citie. Whoso is ignorant, let him come hither. And to the vnwise, she said: O come on your way, eat my bread and drinke my wine, which I haue poured out for you. For lake ig-
B norance, and ye shall liue: and se that ye go in the waye of vnderstandinge. Who so reproueth a scornefull person, getteth him selfe dishonoure, and hee that rebuketh the vngodlye, staineth him selfe. Reproue not a scorner least hee owe thee euill will: but rebuke a wise mā, and he wil loue thee. Geue a discret man but one occasion, and he wil be the wiser: teache a righteous
Iob. 1. man, and he will encrease in know-
Psa. 111. ledge. The feare of the Lord is the be-
Pro. 1.A ginning of wisdome, and the knowledge

ledge of holy thinges, is vnderstan-
C ding. For through me thy daies shall be prolonged, and the yeres of thy life shall be many. If thou be wyse, thy wisdome shall do thy selfe good, but yf thou thinkest scorne thereof, it shal be thine owne harme. A foolishe rethles woman, full of wordes, and such a one as hath no knowledge, sitteth at the dore of her house, and in the hye places of the citie to call suche as go by, and that walke straighte in their waies. Who so is ignorant (saieth she) let him come hither, and to the vnwyse she saith: Stolen waters are swete, and the breade that is priuelie eaten hath a good tast. And he doeth not consider, that they are but dead which be there, and that her gestes are in the deepe of hell. For he that will be ioyned vnto her, shall go downe to hell: but he that auoydeth from her shalbe saued.

Prouerbes of Salomon.

The. x. Chapter.

A wise sonne maketh a glad father, but an vndiscret sonne is an heuines vnto his mother. Pro. 15. c

• The treasures that are wickedly gotten, profite nothinge, but righteousnes deliuereth from death. Pro. 11 a, Eccl. 5. b

The Lorde will not let the soule of the righteous suffer hunger, but he taketh away the riches of the vngodly. Psa. 34 b

In ydle hande maketh poore, but a quicke labouring hande maketh ritche.

B Who so regardeth lealinges, fedeth the wind, and doth but folowe birdes, that haue taken their flighte.

Who so gathereth in Sommer, is wise: but he that is sluggishe in harnest, bringeth him selfe to confusion.

Blessinges are vpon the heades of the righteous, and the mouthe of the vngodly kepeth mischefe in secrete. Psa. 112

• The memoriall of the iuste shall haue a good reporte, but the name of the vngodly shall stinke.

A wise man will receaue warning, but a prating foole shall be punished.

• He that leadeth an innocent lyfe, walketh surely, but who so goeth a wrong way shalbe knowen. Pr. 23. a

• He that winketh with his eye will do some harme: but he that hath a foolishe mouth shalbe beaten. Ecc. 27 b

The mouth of a righteous man is a wel of life, but the mouth of the vngodly kepeth mischefe in secret.

Euill will stirreth vp strife, • but loue couereth the multitude of sinnes. 1. Pe. 4 b, 1 Cor. 13

In the lippes of him that hath vnderstanding, a man shall finde wisedome, but the rodde belongeth to the backe of the foolishe. C

Wise men laye vp knowledge, but the mouthe of the foolyshe is nye destruction.

The ryche mans goodes are his stronge holde, but their owne pouertie feareth the poore.

The righteous laboureth to doo good, but the vngodly vseth his encrease vnto sinne.

To take heede vnto the chastening of nurture, is the waye of life: but he that refuseth to be reformed, discaueth him selfe.

Dissembling lyppes keepe hatred secretlye, and he that speaketh any slaunder is a foole. Pro. 11 b

Where much babbling is, ther must nedes be offence: and he that refrayneth his lippes is wise.

An innocent tonge is a noble treasure, but the hearte of the vngodly is nothing worth.

The lippes of the righteous fede a whole multitude, but fooles shall dye in their owne folly.

The blessing of the Lorde maketh riche men, • as for carefull trauell, it doth nothing therto. Psa. 127 a, Eccl. 11 b

A foole doth wickedly and maketh but a sport of it, but wisdome ruleth the man that hath vnderstanding.

The thing that the vngodly are afraid of, shall come vpon them, but the righteous shall haue their desyre.

The vngodly passeth when the tempest commeth, and the righteous remaineth sure for euer.

D As vineger is to the teeth, and as smoke is vnto the eyes, euen so is a sluggishe person to them that sende him forth.

The feare of the Lorde maketh a long lyfe, but the yeres of the vngodlye shall be shortned.

The pacient abyding of the righteous shalbe turned to gladnes, but the hope of the vngodly shall perishe.

The waye of the Lorde geueth a corage vnto the godly, but it is a feare for wicked doers.

Pla.125.a * The righteous shall neuer be ouerthrowen, but the vngodly shal not remaine in the lande.

Pla.37.c * The mouth of the iust will be talking of wisedome, but the tongue of the frowarde shall perishe.

The lippes of the righteous are occupied in acceptable thinges, but the mouthe of the vngodlye taketh them to the worste.

¶ The. xi. Chapter.

A Pla.16.d * False balaunce is an abhomination vnto the Lorde, but a true weyghte pleaseth him.

Where pryde is, there is shame also and confusion: but where as is lowelyness, there is wisedome.

The innocent dealing of the iuste shall leade them, but the wickednes of such as dissemble, shalbe their owne destruction.

Pro.10.a * Riches helpe not in the daye of vengeaunce, but rightcousnes delyuereth from death.

The righteousnes of the innocent ordereth his waye, but the vngodlye shall fall in his owne wickednes.

The righteousnes of the iuste shall deliuer them, but the wicked shall be taken in their owne vngodlynes.

B Sap.5.b * When an vngodly man dyeth, his hope is gone, the confidence of riches shall perishe.

The righteous shall be deliuered out of trouble, and the vngodly shall come in his steade.

Therowe the mouthe of the dissembler is his neighboure destroyed, but throwe knowledge shal the iuste be deliuered.

When it goeth well with the righteous, the citie is mery: and when the vngodly perishe, there is gladnes.

When the iuste are in wealth, the citie prospereth: but when the vngodlye haue the rule, it decayeth.

A foole bringeth vp a sclaunder of his neighbour, but a wise man will kepe it secrete.

A dissembling person will discouer preuy things, but he that is of a faithfull hert, will kepe counsell.

* Where no good counsell is, there the people decaye: but where as many are that can geue counsell, there is wealth. Pr.11.C

* He that is suretie for a straunger hurteth him selfe: and he that medleth not with suretishyp, is sure. Pro.6.

A gracious woman maynteineth honestie, as for the wicked, they maye teyne ryches.

* He that is mercifull, doeth him selfe a benefite, but who so hurteth his neighbour, is a tyraunt. Pla.37

The labour of the vngodly prospereth not, but he that soweth righteousnes, shall receiue a sure reward.

Like as rightcousnes bringeth lyfe, euen so to cleaue vnto euill, bringeth death.

The Lorde abhorreth them that be of a fayned herte, but he hath pleasure in them that are of an vndefiled conuersation.

The wycked amendeth not for plage vpon plage, but the seede of the righteous shalbe preserued.

A fayre woman without discrete maners, is lyke a ringe of golde in a swines snoute.

The desyre of the righteous is acceptable, but the hope of the vngodlye is indignation.

* Some man geueth out his goods, and is the richer: but the nygard (hauing ynough) will departe from nothing, and yet is euer in pouertie. Pla.7 D

* He that is liberall in geuing, shall haue plentie: and he that watereth, shall be watered also him selfe. 2.Co.

* Who so horeth vp his corne, shal Pla.1 be Ia.1

be cursed among the people: but blessyng shall lyght vpon his heade that geueth foode.

He that laboureth for honestie findeth his desire: but who so seketh after mischefe, it shall happen vnto him.

He that trusteth in his riches, shall Psal.1.a haue a fall, but • the righteous shall Jer.17.b flourishe as the grene leafe.

Who so maketh disquietnes in his owne house, he shall haue winde for his heritage, and the foole shal be seruaunt to the wise.

The frute of the righteous is a tree of life: and he that endeuoureth him selfe to winne mens soules is wise.

1.Pe.4.d • If the righteous be recompensed vpon earth, howe much more then the vngodly and the synner?

¶ The. xj. Chapter.

WHo so loueth wisdome, will be content to be refourmed: but he that hateth to be reproued, is a foole.

Gen.4.a • A good man is acceptable vnto the Lorde: but the wicked ymaginer will he condempne.

A man can not endure in vngodlynesse: but the roote of the righteous shall not be moued.

A huswifely woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a corruption in his bones.

The thoughts of the righteous are righte: but the ymaginations of the vngodly are deceitfull.

The talking of the vngodlye is, howe they may laye waite for bloud: but the mouth of the righteous will deliuer them.

Psa.37.f • God ouerturneth the estate of the wicked, & they stand not: but the house of the righteous shall stand stedfast.

A man shall be commended for his wisdome: but a foole shalbe despised.

Eccl.10.d • A simple man which laboreth and worketh, is better then one that is gorgeous, and lacketh breade.

A righteous man regardeth the life of his cattel, but the vngodly haue cruell hartes.

Ecc.10.d • He that tilleth his land, shall haue plenteousnes of bread, but he that followeth ydlenes, is a very foole.

(Who so hath pleasure to continue at the wine, leaueth dishonestie in his owne dwelling.)

The desyre of the vngodly hunteth after mischiefe, but the rote of the righteous bringeth forth fruite.

The wicked falleth into the snare throw the malice of his owne mouth, but the iust shal escape out of al perill.

Euery man shall enioye good, according to the fruite of his mouth, and after the workes of his handes shall he be rewarded.

Loke what a fole taketh in hande, he thinketh it well done: but he that is wise will be counseled.

A foole vttereth his wrath in all the hast, but a discret man couereth wrōg.

A iuste man will tell the trueth, ¶ and shewe the thing that is right: but a false witnes disceaueth.

A sclaunderous person pricketh lyke a sworde: but a wise mannes tongue is wholsome.

A true mouth is euer constand: but a dissembling tonge is sone chaunged.

They that ymagine euill in their mind, wil disceaue: but the counceilers of peace shal haue ioy folowing them.

There shall no miskortune happen vnto the iust, but the vngodly shalbe filled with miserie.

• The Lorde abhorreth lying Pro.3.b lippes, but they that labour for truth, please him.

He that hath vnderstanding, doeth hide wisdome: but an vndiscret heart telleth out his folishnes.

A diligent hande shall beare rule, but the ydle shalbe vnder tribute.

• Heauines discouraget̄h the heart Pro.15.b of man, but a good worde maketh it Eccl.10.c glad agayne.

The righteous excelleth his neyboure, but the waye of the vngodlye will disceaue them selues.

The discreet full man shall not roste that he toke in hunting, but ỹ riches 2.tim.6.b of the iust man is of great value.

In the waye of righteousnesse there is lyfe, and in the same waye

there

there is no deathe.

¶ The. xiij. Chapter.

A wyse sonne will herken to his fathers warning, but he that is scornefull, will not heare when he is reproued.

A good man shall enioye the fruite of his mouth: but he that hath a frosward mind, shall be spoyled.

He that kepeth his mouthe kepeth his lyfe: but who so openeth his lippes to euill, destroyeth him selfe.

The sluggard wold faine haue, and can not get his desyre: but the soule of the diligent shall haue plentie.

A righteous man abhorreth lyes, but the vngodly shameth both other and him selfe.

Righteousnesse kepeth the innocent in the waye, but vngodlynes doeth ouerthrowe the synner.

Psa. 17 b
and. 112.
Pro. 11. c
• Some men are riche, though they haue nothing: agayne, some men are poore, hauing great riches.

With goods euery mā delivereth his life, and the poore will not be reproued.

B
Pro. 24 a
The light of the righteous maketh ioyfull, but • the candle of the vngodly shalbe put out.

Amonge the proude there is euer strife, but among those ỳ do all things with aduisement, there is wisedome.

Wayngly gotten goodes are soone spent: but they that be gathered together with the hande, shall encrease.

Long tarying for a thinge that is differred, greeueth the heart, but when the desyre commeth it is a tree of life.

Who so despiseth any thing, shalbe hurte for the same: but he that feareth the commaundement, shall haue the reward.

A disceitful sonne shal haue no good, but a discret seruaunt shal do ful wel, and his way shall prosper.

The lawe is a well of life vnto the wyse, that it may kepe him from the snares of death. Good vnderstanding geueth fauour, but harde is the waye of the despisers.

A wise man doth al things wt discretion, but a foole will declare his folly.

An vngodly messenger falleth into mischiefe, but a faithfull ambassadour is wholesome.

He that thinketh scorne to be reformed, commeth to pouertie & shame: but who so regardeth correction, shall come to honoure.

When a desyre is brought to passe, it delyteth the soule: but fooles count it an abhomination to depart frō euil.

He that goth in the company of wise men, shall be wise: but who so is a companion of fooles, shall be hurt.

Mischiefe followeth vpon sinners, but the righteous shall haue a good reward.

He that is vertuous leaueth an inheritaunce vnto his childers childzen, and the riches of the sinner, is layde vp for the iust.

Job. 27 c

There is plenteousnes of foode in the fieldes of the poore: but the field not well ordered, is without fruite.

• He that spareth the rodde, hateth his sonne, but who so loueth him, chasteneth him betimes.

Prou. 30 b
Ecl. 30 b
Heb. 12

• The righteous eateth, and is satisfied, but the belly of the vngodly hath neuer ynough.

Psa. 34 b

¶ The. xiiij. Chapter.

Wyse women vpholde theyr house, but a foolishe wife plucketh it downe.

A

He that walketh in the righte pathe of the Lorde, feareth him: but he that turneth him selfe from his waye, despiseth him.

In the mouth of the foolishe is the rodde of pride, but the lippes of the wise will preserue them.

Where no oxen are, there the cribbe is emptie: but where the oxen labour there is muche fruite.

A faithful witnes will not dissemble, but a false record will make a lye.

A scornful body seketh wisdom, & findeth it not: but • knowlege is easy to come by, vnto him ỳ will vnderstand.

Pro. 8. d

See that thou meddle not with a foole, in whom thou perceyuest to be no knowledge.

The wisdome of him that hath vnderstandinge, is: to take heede vnto his waye, but the foolishenesse of the

vn-

vnwise discerneth.

Fooles make but a sporte of sinne, but ther is fauorable loue among the righteous.

The hearte feeleth his owne lines bitternesse, neither shall the straunger be partaker of his ioye.

The house of the vngodlye shalbe ouerthrowē, but the tabernacle of the righteous shall florishe.

B • There is a way which some men Pla.16 d thinke to be right, but the ende there- Pro.12a of leadeth vnto death.

Ela.55 b The hert is sorowful eue in laughter, and the ende of mirth is heuines.

A backesliding heart shalbe filled with his owne wayes, but a good man shall liue of his fruites.

An ignorannt bodye beleueth all thinges: but who so hath vnderstanding, loketh well to his goinges.

(A discreatful son shal haue no good, but a discrete seruaunt shall do full well, and his way shall prosper.)

A wise man feareth, and departeth from euill, but a furious foole goeth on presumpteously.

An vnpacient man dealeth foolishlye: but he that is well aduised, is hated of the foole.

C The ignorannt haue foolisheneſſe in possession, but the wise are crowned with knowledge.

The euill shall bowe them selues before the good, and the vngodly shall waite at the dores of the righteous.

The poore is hated euen of his owne neighbours, but the riche hath many frendes.

Who so despiseth his neighboure, doeth amisse, but blessed is hee that hath pitie of the poore.

(He that putteth his truste in the Lord, loueth to be mercyfull.)

Without doubt they erre that imagine wickednes, but they that muse vpon good thinges, vnto suche shall happen mercy and faithfulnes.

In euery labour there is some profit, but onely vaine woordes, bringe forth penurye.

Riches are as a crowne vnto the wise, but the ignorannse of fooles is verye foolishneſſe.

A faithfull witnesse deliuereth soules, but a disceitfull witnes bringeth foorth lyes.

The feare of the Lorde is a stronge D hold, and his children are vnder a sure defence.

The feare of the Lorde is a well of life, to auoide the snares of death.

The encrease and prosperitie of the commens is the kinges honoure, but the decaye of the people, is the confusion of the prince.

He that is pacient, hath muche vnderstanding, but he that is soone displeased, prouoketh foolishnes.

A merye heart is the life of the bodye, but rancoure consumeth awaye the bones.

• He that doeth a poore manne Pro.11 b wronge, blaspheweth his maker, but mat.25.d whoso hath pitie of the poore, doeth honoure vnto God.

The vngodly is caste awaye for his iniquitie, but the righteous hath a good hope euen in death.

Wisedome resteth in the hearte of him that hath vnderstandinge, and it shalbe knowen amonge them that are vnlearned.

• Righteousnes setteth vp the peo- Pro.11 b ple, but the sacrifice of the Heathen is sinnefull.

A discret seruaunt is a pleasure vnto the king: but one that is not honest prouoketh him vnto wrath.

¶ The .xb. Chapter.

A • Softe answere putteth A
downe displesure, but froward Pro.25 c
woordes prouoke vnto anger.

The tongue of such as be wise, vseth knowledge aright, as for a foolishe mouth it babbleth out nothinge but foolishnes.

The eyes of the Lord loke on euery place, beholding both the good & bad.

A wholsom tongue is a tree of life, but he that abuseth it, hath a broken minde.

A foole despiseth his fathers correction, but he that taketh hede when he is reproued, shal haue the more vnderstanding.

Where righteousnes is plentifull, there is verye great power: but the ymaginations of the vngodly shall be rooted out.

The house of the righteous is full of riches: but the increase of the vngodlye are nye destruction.

B A wise mouth powreth out knowledge, but the heart of the foolish doth not so.

Pro.21d Ecc.34.c Esa.62a * The Lord abhorreth the sacrifice of the vngodlye, but the prayer of the righteous is acceptable vnto him.

The way of the vngodly is an abhomination vnto the Lorde: but who so followeth righteousnesse, him hee loueth.

He that forsaketh the right waye, shall be sore punished: and who so hateth correction, shall dye.

The hel with her paine is knowen vnto the Lord: howe much more then the hertes of men?

Sap.2.c A scornefull body loueth not one that rebuketh him: neyther will hee come vnto the wise.

Pro.12d and.17.d Ecc.30.c * A merye heart maketh a cherefull countenance, but an heauy heart compelleth a man to sigh.

The heart of him that hath vnderstanding, dooth seeke after knowledge, but the mouth of fooles is fedde with foolishnes.

All the daies of the poore are miserable: but a quiete heart is a continuall feast.

Psa.37b 1.tim.6b * Better is a little with the feare of the Lord, then great treasure with sorowe.

Better is a meale of pottage with loue, then a fat oxe with euill will.

Pro.15a * An angrye man stirreth vp strife, but he that is patient stilleth discord.

The way of a slouthfull mā, is as it were hedged with thornes, but the strete of the righteous is wel clensed.

C Pro.10a * A wise sonne maketh a glad father, but an vndiscrete bodye shameth his mother.

A foole reioiseth in foolish thinges, but a wise man looketh well to his owne goinges.

Vnaduised thoughtes shall come to naught, but wher as men are that can geue counsell, there is stedfastnesse.

A ioyfull thing is it to a man when his councell is followed: and very pleasant is a worde spoken in due season.

The waye of life leadeth vnto heauen, that a man should beware of hell beneathe.

The Lord will breake downe the D house of the proude, but he shal make fast the borders of the widowe.

The Lorde abhorreth the imaginations of the wicked: but pure woordes of innocentes are pleasaunte vnto him.

The couetous man rooteth vp his owne house: but who so hateth rewardes, shall liue.

Through mercy and faith ar the sinnes purged: and through the feare of the Lorde doth euery one eschue euill.

The hert of the righteous studieth his aunswer afore, but the wicked mans mouth spueth out mischiefe.

The Lord is farre from the vngodlye: but he heareth the prayer of the righteous.

Like as the clerenes of the eies reioiceth the heart, so doth a good name feede the bones.

The eare that herkeneth to the reformation of life, shall dwell amonge the wise.

He that refuseth to be reformed, despiseth his owne soule: but he that submitteth him selfe to correction, is wise.

The feare of the Lorde is the right science of wisedome: and lowlynesse goeth before honoure.

C The.xvi.Chapter.

A Man maye well purpose a I thing in his heart, but the answere of the tonge commeth of the Lorde.

Pro.21b * A man thinketh all his wayes to Psa.33b be cleane, but it is the Lorde that iudgeth the mindes.

Commit thy woorks vnto ỹ Lord, & Psa.17a loke what ỹ deuisest, it shall prosper.

The Lord doth all thinges for his owne sake, yea and when he keepeth the vngodly for the daye of wrath.

The

The Lorde abhorreth all such as be of a proude heart, his hand is against their hande, and they shall not escape as innocentes.

(The beginning of a good life is to doo righteousnes: for that is more accepted vnto God, then to offer vp sacrifices.)

B With louing mercy and faithfulnes sinnes be forgeuen, and who so feareth the Lorde eschueth euill.

When a mans waies please the Lord he maketh his very enemyes to be his frendes.

Better it is to haue a little thinge with righteousnes, then great rentes wrongfully gotten.

Pro.19c • A man deuiseth a way in his hert: but it is the Lorde that ordereth his goinges.

When the prophecie is in the lippes of the kinge, his mouthe shall not goe wrong in iudgement.

Pro.11a wd.20.b • A true measure and a true balance are the Lordes iudgement, he maketh all weightes.

It is great abomination, whē kinges are wicked: for a kings seat shuld be holden vp with righteousnes.

Righteous lips are pleasaunt vnto kinges: and he that speaketh trueth, shalbe beloued.

The kings displeasure is a messanger of death: but a wise man will pacifie him.

The cherefull countenaunce of the king, is life, and his louinge fauoure is as the euening dewe.

Pro.8.a. • To haue wisedome in possession, is better then to haue gold: and to get vnderstanding, is rather to be chosen then to haue siluer.

The pathe of the righteous is to eschue euill, and who so looketh well to his waies, kepeth his owne soule.

Presumptuousnes goeth before destruction: and after a proude stomacke there foloweth a fall.

Better it is to be of humble minde with the lowelye, then to deuide the spoiles with the proude.

Psalm.2 He that handleth a matter wiselye, obtaineth good: and blessed is he, that putteth his truste in the Lorde.

Who so hath a wise vnderstanding shall be called to counsell: and he that can speake faire: shall haue the more learning.

Vnderstanding is a wel of life vnto him that hath it: as for the chastening of fooles, it is but foolishnesse. C

A wise hert ordreth his mouth wisely, & amendeth the doctrine in his lips

Faire wordes are an hony combe, a refreshing of the minde, and healthe of the bones.

Pro. 14. Deu. 12. Esa. 55 b • There is a waye that men thinke to be right: but the ende thereof leadeth vnto death.

A troublous soule disquieteth her self, for her owne mouth hath brought her thereto.

An vngodlye person stirreth vp euill, and in his lippes, hee is as an whote burning fyre.

A froward body causeth strife, and he that is a blabe of his tongue, maketh diuision amonge princes.

A wicked man begileth his neighbour, and leadeth him into the waye that is not good.

D The vngodlye that looketh hastily with his eyes, ymagineth mischife, and when he moueth his lippes, hee will do some harme.

Age is a crowne of worshipe, if it be found in the way of righteousnes.

A patient manne is better then one strong: and he that can rule him selfe, is more worthy then he that winneth a Citie.

The lottes are cast into the lappe, but the ordringe thereof standeth all in the Lorde.

The. xvij. Chapter.

B Etter is a drie morsell with quietnesse, then a house full of fat offring with strife. E

A discrete seruaunt shall haue more rule then the soonnes that haue no wisedom, and shall haue like heritage with the brethren.

Like as siluer is tried in the fyre, and gold in the fornace, euen so doeth the Lorde proue the heartes.

A wicked body geueth audience to false

false lippes, and a frowarde person geueth eare to a discreteful tongue.

Pro.14.b • Who so laugheth the poore to scorne,
Iob.31.c blasphemeth his maker: and hee that is glad of an other mans hurte, shall not be vnpunished.

Childers childzen are a worshippe vnto the elders, and the fathers are the honour of the childzen.

B Speche of auctholitie becommeth not a foole, much lesse a lying mouthe then beseemeth a Prince.

A reward is a precious stone vnto him that hath it: but vnto whom so euer it turneth, it maketh him vnwise.

Who so couereth an other mannes offence, seketh loue, but he that discloseth the faut, setteth the prince against him selfe.

One reproofe onely doth more good, to him that hath vnderstanding, then a hundred stripes vnto a foole.

1.Re.12.c • A seditious person seketh mischiefe: and therfore is a cruell messenger sent against him.

C It were better to come against a she Bere robbed of her whelpes, then against a foole (trusting) in his foolishnesse.

Ro.12.d • Who so rewardeth euill for good,
1.Esa.5. the Plague shall not departe from his house.

The beginning of strife is, when a man maketh an issue for water, therfore, or the meeting bee, leaue off contention.

The Lorde hateth as wel him that iustifieth the vngodly, as him that cõdemneth the innocent.

What helpeth it to geue a foole tresure in his hand, where as he hath no minde to bye wisedome?

Pro.6.a. • Who so buildeth his house to hie, seketh destruction: and he that refuseth to learne, shal come into mischief.

He is a frende that alwaye loueth, and in aduersitie a man shall knowe who is his brother.

Pro.9.a. Who so promiseth by the hande, and is suertye for his neighboure, he is a foole.

He that delighteth in sinne, loueth strife: and who so setteth his doore to hie, seeketh after a fall.

Who so hath a froward hert obteineth no good: & he that hath an ouerthwart tonge, shall fal into mischiefe.

He that begetteth a foole, begetteth his sorowe: and the father of a foole can haue no ioye.

A merie hearte maketh a lustye Pro.17
age, but a sorowfull minde drieth vp Ecc.30
the bones.

The vngodly taketh giftes out of the bosome, to wreste the wayes of iudgement.

• Wisedome shineth in the face of Eccl.2.
him that hath vnderstandinge, but the eyes of fooles wander throughout all landes.

• An vndiscrete sonne is a griefe Pro.19
vnto his father, and an heauinesse vnto his mother.

To punishe the innocente, and to smite the princes that geue true iudgement, are both euill.

• A wise man vseth a fewe wordes: Iam.1
and he is a man of vnderstanding, that and.3.
maketh much of his spirite.

• Yea, a verye foole (when he holdeth his tongue) is counted wise, and Iob.13
to haue vnderstanding, when he shutteth his lippes.

¶ The.xviij.Chapter.

HE accompanieth him selfe A
with all stedfaste and wholsome doctrine, that hath a feruent desire vnto it, and is sequestrate from companye.

A foole hath no delite in vnderstanding, but only in those thinges wherin his hert reioiseth.

When the vngodly commeth, then commeth also disdaine, and with the dishonest person commeth shame and dishonour.

The wordes of the wise mannes mouth are like deepe waters, and the wel of wisdome is like a ful streame.

• It is not good to regard the per- Pro.24
son of the vngodly, or to put backe the righteous in iudgement.

A fooles lippes are euer braweling, & his mouth prouoketh vnto battell. B

A fooles mouthe is his owne destruction, and his lips are the snare

for

for his owne soule.

The wordes of a slanderer are very woundes, and go thorow vnto the innermost partes of the body.

• Feare casteth downe him that is slouthfull: and the soules of suche as liue in voluptuousnes shall hunger.

Who so is slouthfull and slacke in his laboure, is the brother of him that is a waster.

The name of the Lord is a stronge castell, the righteous flyeth vnto it, and is in safegarde.

C But the riche mans goodes are his strong hold, yea, he taketh them for an hye wall rounde about him.

After pride cometh destruction, and honour after lowlines.

Ec.40b • He that geueth sentence in a matter before he heare it, is a foole, and worthie to be confounded.

A good stomacke driueth awaye a mans disease, but when the spirite is vexed, who may abide it?

A wise heart laboureth for knowledge, and a prudent eare seeketh vnderstanding.

Liberalitie bringeth a man to honoure and worshippe, and setteth him among great men.

The righteous declareth his owne cause first him selfe, yf his neighbour come, he shall finde him.

The lot pacifieth the variaunce, and parteth the mightie a sunder.

A brother though he be greued with offence, yet is he more worthe then a verye stronge castell: and they that holde together, are lyke the barre of a palace.

D A mans belly shal be satisfied with the fruite of his owne mouthe, and with the encrease of his lippes shal he be fylled.

Deathe and lyfe are in the instrument of the tongue, and they that loue it, shall enioye the fruite therof.

Pro.24c • Who so findeth a (good) wife, findeth a good thing, and receaueth a holsome benefite of the Lorde.

(He that putteth away a good woman, putteth away a good thing: but he that keepeth an harlotte, is a foole, and vnwise.)

The poore maketh supplication and prayeth mekely: but the riche geueth a rough aunswere.

A man that loueth his frendes will be compenable with them, and some frende sticketh faster to a man then his brother.

¶ The. xix. Chapter.

BEtter • is the poore that liueth godly, then the blasphemer that is but a foole. Pro.20a

Where no discretion is, there the soule is inclined to the thinge that is not good, and is swifte on foote, and offendeth.

Foolishenes maketh a man to goe out of his waye, and then is his hert vnpacient against the Lorde.

Riches maketh many frends: but the poore is forsaken of his neighbour.

• A false witnes shall not remayne vnpunished: and he that speaketh lies shall not escape. Deu.19a

The multitude hangeth vpon great men: and euery man fauoureth him that geueth rewardes.

As for the poore, he is hated among all his owne brethren: yea his owne frendes withdrawe from him: and yf he aske them the cause, they disdaine to answere him.

He that is wise loueth his owne soule: and kepeth vnderstanding, that he may prosper. B

A false witnes shall not remayne vnpunished: and he that speaketh lies shall perishe.

Pleasure becometh not a foole, much more vnsemely is it a bonde man to haue the rule of princes.

A wyse man can put off displeasure, and it is honoure to lette some faultes passe.

The kinges displeasure is like the roring of a lion, but • his frendship is lyke the dewe vpon the grasse. Pro. 28a Ps.133

An vndiscrete sonne is the heuines of his father: • and a brawling wyfe is like the toppe of an house, where through it is euer dropping. Pro.17b

A house and ryches may a man haue by the heritage of his elders:

but

Pro.18a but a discrete woman is the gifte of the Lorde.

Slouthfulnes bringeth slepe: and a soule accustomed with crafte shall suffer hunger.

Who so kepeth the commaundement kepeth his owne soule: but he that regardeth not his way, shall dye.

C He that hath pitie vpon the poore, lendeth vnto the Lord: and loke what he layeth out, it shall be payde him agayne.

Chasten thy sonne while there is hope, but let not thy soule be moued to slaye him.

A man of greate wrathe beareth a payne: and thoughe thou once deliuer him, thou muste agayne do as muche for him.

Geue eare vnto good counsel, and be content to be refourmed, that thou mayest be wise in thy latter dates.

Pro.16b • Ther are many deuises in a mans heart, neuertheles the counsell of the Lord shall stande for euer.

It is a mans worshipp to do good, and better it is to be a poore man, then a dissembler.

The feare of the Lorde bringeth a man to life, and he shall rest the whole night in plenteousnes: without visi-

D tation of any plague.

Pro.16b • A slouthfull man shutteth his handes into his bosome as into the pot: and will not take payne to put it to his mouth.

Pro.21b • If thou smitest a scornefull person, the ignorant shal take better hede, and if thou reproouest one that hath vnderstanding, he will be the wiser.

He that hurteth his father, or shutteth out his mother, is a shameful and an vnworthie sonne.

Hy sonne heare no more the doctrine that leadeth thee vnto errours, from the wordes of vnderstanding.

A false witnes laugheth iudgement to scorne, and the mouth of the vngodlye eateth wickednes.

Punishementes are ordeyned for the scornefull: and strypes for fooles backes.

¶ The. xx. Chapter.

VVyne maketh a man to bee scornefull: and stronge drinke causeth a man to be vnquiet: who so delighteth therin, shall neuer be wyse.

Pro.19b • The king ought to be feared as the roaring of a Lion: who so prouoketh him vnto angre, offendeth against his owne soule.

It is a mans honour to kepe him selfe from stryfe: but they that haue pleasure in brauling, are fooles euerye one.

A slouthful body will not go to plow for colde of the winter, therefore shall he go a begging in sommer, and haue nothing.

Wise counsayle in the heart of man, is like a water in the depe of the earth and a man that hath vnderstandinge bringeth it foorth.

Many there be that wold be called good doers: but where shall one find a true faithfull man?

Psal.15 • Who so leadeth a godly and an innocent life, is righteous: and happy shall his children be, whom he leaueth behinde him.

A kinge that sitteth in the throne of iudgement, and loketh well about him, driueth away all euill.

1 Joh.3 3.Ki.8 • Who can say, my hearte is cleane, I am innocent from sinne.

2.par. Ecc.5 Es vse two maner of waightes, or two maner of measures, both these are abhominable vnto the Lord.

A childe is knowen by his conuersation, whether his workes be pure and right.

The eare to heare, the eye to see, the Lord hath made them bothe.

Delight not thou in slepe, lest thou come to pouertie: but open thine eyes that thou maiest haue bread ynough.

C It is nought, it is nought (saith he that byeth any thing) but when hee commeth to his owne house, then hee boasteth of his peny worth.

A man that hath a mouth of vnderstanding, hath many precious stones and costly Jewels.

Pro.20a • Take his garment that is surety for a straunger: and take a pledge for him

him for the vnknowen mans sake.

Euery man lyketh the breade that is gotten with disceite: but at the last his mouth shalbe filled with grauell.

Through councell, the thinges that men deuise go forward: and with discretion ought warres to be taken in hande.

The craftie discreatefull bewrayeth secrete counsel: and to him that custometh flatering lips ioyne not thy self.

Exo.20b Leu.20b Deu.27c • Who so curseth his father and mother: his light shall be put out in the middest of darkenes.

2Re.15a • The heritage that commeth to hastily at the first, shall not be praysed at the ende.

Mat.5.c Ro.12.c D • Say not thou, I will recompence euil: but put thy trust in the Lord, and he shall defende thee.

Pro.11a Deu.16.b • The Lorde abhorreth two maner of weightes, and a false balance is an euill thing.

Jer.10d • The Lorde ordereth euery mans goinges: howe may a man then vnderstand his owne waye.

It is a snare for a man to deuoure that which is holy, and after the vow to turne to thine owne vse, the thing that thou hast vowed.

2Re.15c • A wise king destroyeth the vngodly, and bringeth the whele ouer them.

The lanterne of the Lorde is the breath of man: and goeth through all the inwarde partes of the body.

Pro.29b • Mercy and faithfulnes preserue the king: and with louinge kindnes his seate is holden vp.

The strength of yong men is their worshipp, and a graye head is an honor vnto the aged.

Woundes driue away euill, and so do stripes the inwarde partes of the bodye.

¶ The. xxi. Chapter.

4.Re.1.c THe • Kinges hearte is in the hand of the Lord, like as are the riuers of water: he may tourne it whither soeuer he will.

Euery man thinketh his own way to be right: but the Lord iudgeth the heartes.

• To do righteousnes and iudgement is more acceptable to the Lorde: then sacrifice.

A presumptuous loke, a proud stomacke: and the plowing of the vngodlye is sinne.

The deuices of one that is diligent bring plenteousnes: but he that is vnaduised commeth vnto pouertie.

Who so whoordeth vp riches with the discreatfulnes of the tongue, he is vayne and a foole, and like vnto them that seeke their owne death.

The robberies of the vngodly shall be their owne destruction: for they will not do the thing that is right.

The wayes of the frowarde are straunge: but the • workes of him that is cleane are right. 1 Tim.1.c

• It is better to dwell in a corner vnder the house toppe, then with a brauling woman in a wide house. Pro.25b

The soule of the vngodly wisheth euill, and hath no pitie vpon his neighbour.

• When the scornefull is punished, the ignorant take the better heede: and when he seeth the wise men prosper, hee will receaue the more vnderstanding. Pro.19b

The righteous man wisely considereth the house of the wicked: and for their wickednes God ouerthroweth the vngodly,

• Who so stoppeth his eares at the crying of the poore, he shall crye him selfe, and not be heard. mat.18.b

A priuie reward pacifieth displeasure, and a gifte in the bosome stilleth furiousnes.

The iust deliteth in doing the thing that is right, but ouer the workers of wickednes hangeth destruction.

The man that wandreth out of the way of wisdome, shall remayne in the congregation of the dead.

He that hath pleasure in bankets shall be a poore man. Pro.23c ¶

Who so delyteth in wine and delycates, shall not be ryche.

The vngodly shall be geuen for the righteous, and the wicked for the iust

• It is better to dwell in a wildernesse, then with a chiding and an an- Eccl.25e

grye woman.

In the wyse mans house, there is great treasure and oyle: but a foolishe body spendeth vp all.

Who so foloweth righteousnesse and mercye, fyndeth bothe lyfe, righteousnes, and honour.

A wyse man wynneth the citie of the mightie: and as for the strengthe that they trust in, he bringeth it downe.

Pro.12.b • Who so keepeth his mouthe and his tongue: the same kepeth his soule from troubles.

He that is proude and presumptuous, is called a scornefull man, which in wrath dare worke maliciously.

The voluptuousnes of the slouthfull is his owne death: for his handes will not labour.

He coueteth and desireth al the day long, but the righteous is alway geuing, and kepeth nothing backe.

The sacrifices of the vngodly is abhomination: howe muche more when they offer the thinge that is gotten with wickednesse?

Pro.19.a • A false witnes shall perishe: but he that is a true man boldely speaketh that he hath heard.

An vngodly man goth forth rashly: but the iust reformeth his owne way.

Esa.1.b. and.46.b Pla.33.c • There is no wisdome, there is no vnderstanding, there is no counsayle against the Lord.

• The horse is prepared agaynst the day of battell: but the Lord geueth the victorie.

¶ The. xxi. Chapter.

Ecc.46.b Ecc.7.a A • Good name is more worthe then greate richesse: and louinge fauoure is better then syluer and golde.

The riche and poore are together: the Lord is the maker of them all.

A wyse man seeth the plague, and hydeth him selfe, but the foolishe go on still, and are punished.

The end of lowlines, and the feare of God is ryches, honor, prosperitie, and health.

Thornes and snares are in the way of the frowarde: but he that doth kepe his soule, will flee from suche.

Teache a childe in his youth what way he should go: for he shal not leaue it when he is olde.

The riche ruleth the poore: and the borower is seruaunt to the lender.

He that soweth wickednesse shall reape sorowe, and the rod of his cruelitie shall perishe.

• He that hath a louing eye shall be blessed, for he geueth of his bread vnto the poore. Ecc.31

Who so geueth rewardes, shall obtaine the victory and honor: but he taketh awaye the soule of suche as receaue them.

Cast out the scornefull man, and so shall stryfe go out with him: yea, barraunce and slaunder shall ceasse.

Who so deliteth to be of a cleane hert and of gracious lippes, the king shall be his frende.

The eyes of the lord preserue knowledge: but as for the wordes of the despitefull, he bryngeth theym to naughte.

The slouthful body saieth: there is a lyon without, I might be slayne in the strete.

Pro.23 • The mouth of an harlot is a depe pitte, wherin he falleth, that the Lord is angrye withall.

Foolishnes sticketh in the harte of the ladde, and the rodde of correction shall dryue it away.

Who so doeth a poore man wrong to encrease his owne riches, & geueth vnto the riche to please him, at the last commeth to pouertie him selfe.

My sonne, bowe downe thine eare, and hearken vnto the wordes of wisdome, apply thy minde vnto my doctrine: for thou shalt be excellent, if thou kepe it in thine hearte, and practyse it in thy mouth: that thou maiest putte thy trust in the Lorde.

I haue shewed thee this daye, the thing that thou knowest.

Haue not I warned thee herytofore with counsel & lerning: that I might shewe thee the truth, & that thou with the veritie mightest answere them that sende vnto thee,

Dee that thou robbe not the poore, because he is weake, and oppresse not the simple in iudgement: for the Lord him selfe will defende their cause, and do violence vnto them that haue vsed violence.

Make no frendshyp with an angry wilfull man, and keepe no companye with the furious: least thou lerne his waies, and receaue hurte in thy soule.

Pro.6.a. •Be not thou one of theim that bind their hand vpon promise, and are suerty for weightie causes: for if thou hast nothing to pay, they shall take away thy bed from vnder thee.

Pro.23.b •Thou shalt not remoue the lande marke, which thy fore elders haue set.

Seest thou not, they which be diligent in their busines, stand before kinges, and not among the simple people.

¶The.xxiij.Chapter.

WHen thou sittest at the table to eate with a Lorde, order thy selfe maneriye with the thinges that are set before thee.

Measure thine appetite: and if thou wilte rule thine owne selfe, be not ouergredie of his meate, for meate begileth and disceaueth.

Ecc.27.a Jer.17.b •Take not ouer great trauaile and labour to be riche, beware of suche a purpose.

1.tim.6.b •Why wilt thou set thine eye vpon the thinge which sodenlye vanisheth awaye? for riches make theim selues winges, and take their flight like an Eagle into the aire.

Eate not thou with the enuious, and desyre not his meate, for he doeth as a man that prescribeth a measure to thee in his heart: he saith vnto thee: eate and drinke, where as his heart is not with thee: yea, the morsels that thou hast eaten shalte thou perdrake and lese those swete wordes.

Cast nothing into the eare of a foole, for hee will despise the wisedome of thy wordes.

Pro.12.b Deu.27.c. •Remoue not the olde land marke, and come not within the fielde of the fatherlesse: for he that delinered them is mightye, euen he shall defend their cause against thee.

Applye thine heart vnto correction, and thine eare to the wordes of knowledge.

Pro.13.b Ecc.30.a •Withhold not correction from the child, for if thou beatest him with the rod, he shall not die thereof.

If thou smite him with the rodde, thou shalt deliuer his soule from hell.

My sonne, if thy heart receiue wisdome, my heart also shall reioice: yea, my reynes shalbe verye gladde, yf thy lippes speake the thing that is right.

Pro.24.a •Let not thine hearte be gelous to folow sinners but kepe thee stil in the feare of the Lorde all the day long: for the ende is not yet come, and thy pacient abidinge shall not be in vaine.

My son geue eare and be wise, and set straite thine hearte in the waye of the Lorde.

¶ Pro.21.c •Keepe no companye with wine bibbers, and riotous eaters of flesshe: for such as be dronkardes and riotous shal come to pouertie, and hee that is geuen to muche sleepe, shal go with a ragged coate.

Geue eare vnto thy father that begat thee: and despise not thy mother when she is olde.

Laboure for to get the trueth, sell it not awaye, and so do by wisdome, nurture and vnderstanding: for a righteous father is maruelus glad of a wise son: and he that begetteth a wise child shall haue great pleasure in him.

Do so that thy father and mother may be glad of thee, and that she that bare thee, may reioice.

My sonne geue me thine heart, and lette thine eyes haue pleasure in my waies.

Pro.12.b •For an whore is a depe graue, and an harlot is a narrowe pit.

She lurketh like a theefe, & bringeth vnto her such men as be full of vice. Who hath wo, who hath sorow, who hath strife, who hath braulinge: and who hath woūdes without cause? or who hath red eyes: euen they that be euer at the wine, and seke excesse.

Loke not thou vpon the wine, how red it is, and what a colour it geueth in the glasse.

It goeth downe softlye, but at the last it biteth like a serpent, and stingeth as an adder. So shall thine eyes loke vnto straūge women, and thyne hert shal muse vpon froward things.

Yea, thou shalt be as though thou layest in the middest of the Sea, or slepteſt vppon the toppe of the mast of a shippe. They wounded me (thaite thou saye) but it hath not hurte me: they haue all to broken me, but I felt it not, when I am well wakened, I will go to the drinke againe.

¶ The .xxiij. Chapter.

Pro.23b and.24.c

BE not thou gelous ouer wicked men, and desire not to bee among them. For their heart imagineth to do hurt, and their lippes talke of mischiefe.

Through wisedome is an house builded, and with vnderstandinge is it set vp. Through discretion shall the chambers bee filled with all costelye and pleasant riches.

A wise man is euer stronge: yea, a manne of vnderstandinge increaseth of strength.

For with discretion muste warres be taken in hande, and whereas are manye that can geue councell, there is the victorye.

Wisdom is to hie a thing for a foole, for he dare not open his mouth in the gate.

He that imagineth mischiefe, maye well be called an vngracious person.

The thought of the foolishe is sin, and the scorneful is an abhomination vnto men.

If thou be ouersene and negligent in time of neede, then is thy strengthe but small.

B Deliuer them that go vnto deathe, and are led away to be slaine, and bee not negligent therein yf thou be able to do them good.

If thou wilt saye: I knowe not of it. Thinkest thou that he which made the heartes, doeth not consider it? and that he which regardeth thy soule, seeth it not? Shall not he recompence euery manne according to his woorkes.

My sonne, thou eatest honey and the sweete honey combe, because it is good and swete in thy mouth. Euē so shal the knowledge of wisdom be vnto thy soule, assone as thou hast gotte it: And thou shalt haue longe dayes, yea, thy hope shall not be in vaine.

Laye no priuie waite (O wicked man) vppon the house of the righteous, and disquiet not his resting place

Pro.17 * For a iust man falleth seuen times, and riseth vp againe, but the vngodlye fall into wickednes.

Pro.17b * Reioice not thou at the fall of thine enemie, and let not thine hearte be glad when he stumbleth: Least the Lord (when he seeth it) be angry, and turne his wrath from him vnto thee.

Pro.23 and.24 * Let not thy wrath and gelousye moue thee, to folowe the wicked and vngodly: And why? the wicked shall haue no posteritie, and * the candle of the vngodly shalbe put out.

Job.21 Pro.13 * My sonne, feare thou the Lorde, and the kinge, and kepe no companye with them that slide backe from his feare: for their destruction shall come sodenly, and who knoweth the aduersitie that may come of them both?

Pro.18 These are also the sayinges of the wise.

* It is not good to haue respecte of any person in iudgement.

He that sayeth vnto the vngodlye: thou art righteous, him shall the people curse: yea, the commenaltye shall abhorre him.

But they that rebuke the vngodly, in them doeth God delite, and a riche blessing shall come vpon them.

Euery man shall kisse his lippes, that geueth a good aunswere.

First make vp thy woorke that is without, and loke well to that which thou hast in the field, and then builde thine house.

Be not a false witnes against thy neighboure, and speake no falshoode with thy lippes.

Say not: I will handle him euē as he hath delt with me, and wil reward euery man according to his dedes. ¶

I went by the feld of the slouthful, and

and by the vyneyarde of the foolyshe man.

And lo, it was all couered with nettles, and stode full of thistles, and the stone wale was broken downe: This I sawe, and considered it wel: I loked vpon it, and toke it for a warninge. Pro.9.c • Yea, slepe on still (I saye) a litle, slumber a lytle, fold thy handes together yet a lytle: so shall pouertye come vnto thee, as one that trauayleth by the way, and necessitie like a weaponed man.

¶ The. xxv. Chapter.

A IT is the honoure of God to keepe a thinge secrete, but the kinges honoure is to searche out a thing.

The heauen is hye, the earthe is deepe, and the kinges heart is vnsearcheable.

Take drosse from the syluer, and there shall be a cleane vessell thereof. Take away vngodlynesse from the kinge, and his seate shalbe stablyshed with righteousnes.

Put not forthe thy selfe in the presence of the kinge, and preace not into Luk.14b the place of great men. • Better is it that it be said vnto thee: come by hyer, then thou to be put lower in the presence of the prince, whom thou seest with thine eyes.

Eccl.8.b Par.5.c • Be not hastye to go to the lawe, B leste happlye thou do some offence after the stryfe be ended, whereby thy neighbour putteth thee to shame.

Handle thy matter with thy neighboure him selfe, and discouer not another mans secret: lest when men heare thereof, it turne to thy dishonour, and least thine euill name do not ceasse.

(Grace and frendshyp doeth delyuer, which see that thou keepe for thy selfe, least thou be reproued.

A woorde spoken in due season, is lyke apples of golde in a graued worke of syluer.

The correction of the wise is to an obedient eare, a golden cheyne and a iewell of golde.

Like as the winter coole in the harueste, so is a faythfull messenger to them that sende him: for he refresheth his masters minde.

Who so maketh great boastes and C geueth nothing, is lyke cloudes and wind without rayne.

With patience is a prince pacified, and • with a softe tonge is righteous- Pro.15.a nes broken. 1.re.25.c

If thou findest hony, eate so much as is sufficient for thee: lest thou be ouer full, and perbrake it out agayne.

Withdrawe thy foote from thy neighbours house, leaste he be werye of thee, and so abhorre thee.

Who so beareth false witnesse against his neyghboure, he is a verye club, a sweard, and a sharpe arowe.

The hope that is put in a false man in time of neede, is like a rotten tooth and a slipperie foote.

Who so taketh away a mans garment in the colde wether, is like vineger vpon chalke, or like him that syngeth songes to an heauy heart.

(Like as the mothe hurteth a garment, and a worme the tree, so doth the heuines of a man hurt the hert.)

• If thine enemy hunger, fede him: Rom.12 if he thirst geue him drynk: for so shalt thou heape coales of fyre vppon his head, and the Lord shall reward thee.

The northe wind driueth away the D rayne: euen so doeth an earnest sober countenaunce a backebiters tongue.

• It is better to sit in a corner vn- Pro.21.a der the roofe, then with a brauling woman in a wide house.

A good report out of a far countrey, is like colde water to a thirsty soule. A righteous man falling downe before the vngodly, is like a troubled well, and a spring that is destroyed.

Lyke as it is not good to eate to muche honye, • euen so he that will Eccl.3.c searche out hye thinges, it shall be to heauy for him.

He that can not rule him selfe, is lyke a citie whiche is broken downe, and hath no walles.

¶ The. xxvi. Chapter.

L Yke as snowe is not mete in A sommer, nor rayne in haruest: euen so is worshyp vnsemely

for a foole.

Lyke as the birde and the swalowe take their flight, and flye here and there, so the curse that is geuen in vayne, shall not light vpon a man.

Psa.32.b • Vnto the horse belongeth a whip, to the Asse a brydle, and a rodde to the fooles backe.

Geue not the foole an answere after his foolishnes, least thou become lyke vnto him, but make the foole an answere vnto his foolishnes, least he be wise in his owne conceyte.

He is lame of his feete, yet dronken is he in vaintie, that committeth any W message to a foole.

Like as a lame man his legges are not equall, euen so is a parable in a fooles mouth.

He that setteth a foole in hye dignitie, that is euen as yf a man put a stone in a slinge.

A parable in a fooles mouth is like a thorne that pricketh a dronken man in the hande.

(Great is he that hath formed all things: he rewardeth the foole, and recompenseth the transgressours.)

A man of experience discerneth all thinges well: but he that putteth the foole to silence endeth the strife.

1.Pe.2.d • Like as the dog turneth againe to his vomite, euen so a foole beginneth his foolishnes agayne a freshe.

If thou seest a man that is wyse in his owne conceyte: there is more hope in a foole, then in him.

Pro.22.b • The slouthfull saieth: there is a C Lyon in the waye, and a Lion in the middest of the stretes: Lyke as the dore turneth about vpon the henges, euen so doeth the slouthfull welter him selfe in his bed.

Pro.19.c • The slouthfull body thrusteth his hand into his bosome, and it greeueth him to put it agayne to his mouth.

The slogarde thinketh him selfe wiser then seuen men that sitte and teache.

Who so goeth by and medleth with other mens stryfe: he is lyke one that taketh a dogge by the eares.

Lyke as a madde man that casteth fyre brandes, and shoteth deadly arowes and dartes, euen so doth a dissembler with his neighboure. And then saieth he, (when he is taken) I did it but in spoyt.

Where no wood is, there the fyre goeth out: Euen so where the tale betrayer is taken away, ther the strife ceaseth.

Eccl.28 • Coles kindle heate, and wood the fyre: euen so doth a brauling felowe sturre vp variaunce.

D A talebearers wordes are like men that strike with hammers, but they pearse the inward partes of the body.

Venemous lippes and a wicked heart, are like a potshard couered with syluer drosse.

An enemy shalbe knowen by his talking, and in the meane season he ymagineth mischefe, but when he speketh fayre, beleue him not: for there are seuen abhominations in his heart.

Who so hideth euill will secretly, to do hurte, his malice shalbe shewed before the whole congregation.

Ecc.10 • Who so diggeth vp a pit shall fall therin: and he that weltreth a stone, shall stumble vpon it him selfe.

A dissembling tongue hateth one that rebuketh him, and a flattering mouth worketh mischefe.

¶ The.xxvij. Chapter.

M Ake not thy boast of to morow, • for thou knowest not what may happen to day. I Luk.12 Eze.13 Jam.4

Let an other man prayse thee, and not thine owne mouthe, yea other folkes lippes and not thyne.

The stone is heauy, and the sande weyghtie: but a fooles wrath is heauier then them bothe.

Wrathe is a cruell thinge, and furiousnes is a very tempest: but who is able to abyde enuie?

An open rebuke is better then a secret loue.

Faythfull are the woundes of a louer, but the kisses of an enemye are cruell.

He that is full abhorreth an honycombe: but vnto him that is hungrye, euery sowre thing is sweete.

He

He that ofte times flitteth, is like a birde that forsaketh her neast.

Balme and sweete incense make the heart merye: so is the sweete councell of a mans frende that agreeth to his purpose.

B Thine owne frend and thy fathers frend see thou forsake not: but go not into thy brothers house in time of thy trouble.

For better is a frend at hand, then a brother far off.

My sonne, be wise, and thou shalte make me a glad heart: so that I shall make an aunswer vnto my rebukers.

A wise man seing the plague, will hide him selfe, as for fooles, they go on still, and suffer harme.

Pro.10c • Take his garment that is suerty for a straunger, and take a pledge of him for the vnknowen mans sake.

Hee that is to hastie to praise his neighbour without measure: shalbe taken as one that geueth an euill reporte.

Pro.19b • A brauling woman and the roofe C of the house dropping in a rainy day, may wel be compared together.

He that refraineth her, refraineth the wind, and holdeth the ople fast in his hand.

Like as one yron whetteth another, so doth one man comfort another.

Who so kepeth his fig tree, shall enioye the fruites therof: euen so he that waiteth vpon his master, shal come to honoure.

Like as in one water there appeare diuers faces: euen so diuers men haue diuerse hearttes.

Eccl.1.a. Like as hell and destruction are neEccl.14. uer full, euen so the eyes of men canne neuer be satisfied.

Siluer is tried in the moulde, and golde in the fornace, and so is a manne when he is openly praised to his face.

The heart of a wicked man seeketh after mischiefe, but a true heart seketh for knowledge.

D Though thou shuldest braye a foole with a pestle in a morter like firmentie corne, yet will not his foolishnesse from him.

See that thou knowe the number of thy cattel thy self, and loke well to thy flockes.

For riches abideth not alwaye, and the crowne endureth not for euer.

The heye groweth, the grasse commeth vp, and herbes are gathered in the mountaines.

The lambes shall clothe thee, and for thy gotes thou shalte haue money to thy husbandrye.

Thou shalte haue gotes milke ynough to feede thee, to vpholde thy household, and to sustain thy maidens.

The .xxviij. Chapter.

THe vngodly fleeth when no mã A chaseth him: but the righteous standeth stiffe as a Lyon.

• Because of sinne the land doth ofte Leu.26.c chaunge her prince: but through men of vnderstandinge and wisedome, a Realme endureth long.

One poore man oppressing another by violence, is like a continuall raine that destroyeth the fruite.

They that forsake the lawe, praise the vngodly: but suche as keepe the lawe, abhorre them.

• Wicked men discerne not the thing 1 Cor.2d that is right: but they that seeke after the Lord, discusse all thinges.

A poore man leading a godlye life, is better then the riche that goeth in froward wayes.

Who so kepeth the lawe, is a childe Pro.19a B of vnderstanding: but he that is a companion of ryotous men, shameth his father.

He that by vsery and vniust gaines gathereth riches, he shall laye them in store for a manne that will pitie the poore.

• He that turneth awaye his eare Pro.1.b. from hearinge the lawe, his prayer shalbe abhominable.

Who so leadeth the righteous into an euill waye, shall fall into his owne pit, but the iust shall haue the good in possession.

The riche man thinketh him selfe to be wise, but the poore that hath vnderstanding can perceaue him well ynough.

Ecc.10.a When the righteous menne are in
Pro.29.a prosperitie, then doth honour flourish:
but when the vngodly come vp, the
state of men chaungeth.

Job.13.c He that hideth his sinnes, shall not
Psa.22.b prosper: but • whoe so knowledgeth
1 Jo.1.b them, and forsaketh them, shall haue
C mercy.

Well is him that standeth alway in
awe, as for him that hardeneth his
heart, he shall fal into mischiefe.

Like as a roaring lion, and an hun-
gry bere, euen so is an vngodly prince
ouer the poore people.

Where the prince is without vn-
derstanding, there is great oppression
and wronge: but yf he be suche a one
as hateth couetousnes, he shall longe
reigne.

Gen.4.b • He that by violence sheddeth anye
mannes blud, shalbe a runnagate vn-
to his grane, and no man shalbe able
to succour him.

Pro.10.d • Who so leadeth a godly and an in-
nocent life, shalbe saued: but hee that
goeth froward wayes, shal once haue
a fall.

Pro.14.b • He that tilleth his land, shall haue
Ecc.20.b plenteousnes of bread: but he that fo-
loweth ydlenes, shall haue poucrtye
ynough.

A man that dealeth faithfully, shall
1.Ti.6.b be filled with blessinges, and • he that
Pro.23.a maketh to muche haste for to be riche
shall not be vnguiltie.

To haue respect of persons in iudge-
ment is not good: and why, a man wil
do wrong, ye, euen for a pece of bread.

He that wil be rich all to soone, hath
an euill eye: and considereth not, that
D poucrtie shal come vpon him.

He that folowing my preceptes re-
buketh a man, shall find more fauoure
at the last, then he that flattereth him.

mat.15.a • Who so robbeth his father and mo-
ther, and sayeth it is no sinne: the same
is like vnto a destroyer.

He that is of a proud stomacke and
without feare, stireth vp strife: but
he that putteth his trust in the Lorde,
shalbe well fed.

He that trusteth in his owne heart
is a foole, but he that dealeth wiselye
shalbe safe.

• Hee that geueth vnto the poore, 2 Cor.9.b
shall not lacke, but he that turneth a-
waye his eyes from suche as be in ne-
cessitie, shall suffer greate poucrtye
him selfe.

• When the vngodlye are come vp, Pro.28
menne are faine to hide them selues,
but when they perishe, the righteous
increase.

The .xxix. Chapter.

HE that is stifnecked, and will A
not be refourmed: shal sodenly
be destroied without any help

• When the righteous haue the ouer Pro.28
hand, the people are in prosperity: but Ecc.10
when the vngodly beareth rule, there
the people mourne.

Whoe so loueth wisedome, maketh Pro.15
his father a glad manne, • but hee that Lu.15
kepeth company with harlots, spen-
deth away that he hath.

With true iudgement the king set-
teth vp the land, but yf he be a manne
that oppresseth the people with gathe
rings, he turneth it vpside downe.

Who so flattereth his neighboure,
layeth a net for his feete.

The sin of the wicked is his owne
snare, but the righteous doeth singe
and reioice.

The righteous considereth the cause
of the poore: but the vngodlye regar-
deth no vnderstanding.

Wicked people bring a Citie in de-
cay, but wise men set it vp againe.

If a wise man go to lawe with a
foole (whether he deale with him
frendly or roughly) he getteth no rest.

The bloudthirstie hate the right-
eous, but the iust seke his soule.

A foole powreth out his spirite al-
together, but a wise man kepeth it vn
till afterwarde.

If a prince delite in lies, all his ser-
uauntes are vngodly.

The poore and the lender mete to-
gether, and the Lorde lightneth both C
their eyes. Pro.21

• The seate of the kinge that faith-
fullye iudgeth the poore, shal continue
fast

sure for euermore.

The rod & correction minister wisdome, but yf a child be not loked vnto, he bringeth his mother to shame.

When the vngodlye come vp, wickednes encreaseth: but the righteous shall see their fall.

Nourtour thy son with correction, and thou shalt be at rest: ye he shall do thee good at thine heart.

When the word of God is not preched, the people perish, but wel is him that kepeth the law.

A seruaunte will not be better for woordes, for though he vnderstande: yet will he not regard them.

If thou seest a man that is hasty to speake vnadvisedly, thou mayest trust a foole more then him.

He that delicately bringeth vp his seruant from a childe, shall make him his master at length.

D An angry man stirreth vp strife, and he that beareth euill will in his mind, doth much euill.

Job.22.d After pride commeth a fall, • but a lowly spirit bringeth great worshipp.

Who so keepeth companye with a thefe, hateth his owne soule: hee heareth blasphemies, and telleth it not forth.

He that feareth man shal haue a fal, but whoe so putteth his trust in the Lorde, is without daunger.

Many ther be that trust in princes fauoure, but euerye mans iudgement commeth from the Lord.

The righteous abhorreth the vngodlye: but as for those that be in the right waye, the wicked hate them.

A child that kepeth the word, shall be without destruction.

¶ The .xxx. Chapter.

I THe woordes of Agur, the sonne of Jakei, and the prophecy that the same man spake vnto Jthiel, euen vnto Jthiel and Uchall.

I am more foolishe then anye man, and haue no mans vnderstandinge. I neuer learned wisedome, nor hadde knowledge of holye thinges, whoe hath climed vppe vnto heauen? whoe hath come downe from thence? whoe hath holden the winde fast in his hande? who hath comprehended the waters in a garment? who hath sette all the endes of the worlde? what is his name, or his sonnes name, canste thou tell?

All the woordes of God are pure and cleane, for he is a shielde vnto all them that put their trust in him. psal.19.c

Put thou nothing vnto his woordes, least hee reproue thee and thou bee found a lier. Deu.13

B Two thinges haue I required of thee, that thou wilt not denye me before I dye. Remoue fro mee vanitie and lyes: geue mee neyther powertye, nor riches, onely graunt me a necessarye liuinge. Least yf I bee to full, I denie the, and say: • who is the Lord? And least I beinge constrained thorough powertie fall vnto stealing, and take the name of my God in vaine. Exo.5.a deu.28.c Job.21.d

Accuse not a seruant vnto his maister, least he speake euill of thee, and thou be hurt.

There is a generation that curseth their father, and doeth not blesse their mother.

There is a generation that thinke them selues cleane, and yet is not clensed from their filthynes.

There is a generation that hath a proude looke, and doth cast vp their eyelidded.

There is a generation whose teeth are swoordes, and with their chawe bones they consume and deuoure the simple of the earth, and the poore from among men.

The horseleache hath two daughters crying: bring hither, bring hither

C There be three thinges that are neuer satisfyed: yea, foure thinges sayth neuer ho. The graue, a womans wombe closed: and the earth that hath neuer water ynough: As for fyre it sayeth neuer ho.

Who so laugheth his father to scorn and setteth his mothers commaundement at naught: the rauens picke out his eyes in the valleye, and deuoured be he of the yonge Aegles. Exo.21.b deu.27.c

There bee three thinges to hye for

me

me: as for the fourth, that passeth my knowledge. The waye of an Egle in the ayre: the waye of a serpent ouer a stone, the waye of a shippe in the sea: and the waye of a man with a yonge woman.

Such is the way also of a wife that breaketh wedlocke, whiche wipeth her mouth, like as when she hath eaten, and sayeth: As for me, I haue done no harme.

Throughe three thinges the earth is disquieted, and the fourthe maye it not beare. Through a seruant that beareth rule: Through a foole that hath to much bread. Through a wife worthy hatred, when she is maried, and through an handmaiden that is heire to her maistresse.

These be foure thinges in the earth the which are very little: but in wisedome they exceede the wise. The emmets are but weake people, yet gather they their meat together in the harueste. The conyes are but a feble folke, yet make they their couches amonge the rockes. The Grashoppers haue not a guide, yet go they forth together by heapes. The Spider laboreth with her handes, and is in Kinges palaces.

There be three things that go stately: yea, foure are comely in going. A Lion which is strongest amonge beastes, and geueth place to no manne, A greye hounde stronge in the hinder partes. A Ramme also, and a kinge against whom no man ariseth vp.

If thou haste done foolishlye when thou waste in hie estate, or yf thou haste taken euill counsell: then lay thine hande vpon thy mouth.

Whoe so churneth milke, maketh butter: and hee that rubbeth his nose, maketh it bleede: Euen so hee that causeth wrath, bringeth forth strife.

D Pro.6.a.

¶ The. xxxi. Chapter.

¶ The wordes of Kinge Lamuell, and the Lesson that his Mother taught him.

My sonne (why do ye so) thou sonne of my bodye: O my dere beloued sonne, geue not ouer thy strength and ways vnto women, which are the destruction euen of Kinges, O Lamuell, it is not for Kinges, it is not (I saye) for Kinges to drinke wine, nor Princes stronge drinke: (for there is no secrete where dronkennesse reigneth) least they being dronken, forget the lawe, and peruerte the iudgemente of all poore mens children. 3

Geue stronge drinke to suche as be condemned to death, and wyne vnto those that mourne: that they maye drinke it, and forget their miserye and aduersitie.

Be thou an aduocate for the dombe, and stande in iudgement thy selfe, to speake for all suche as be succourelesse in this transitorie worlde.

Open thy mouth, defend the thinge that is lawful and right, and the cause of the poore and helpelesse. 15

Who so findeth an honest faithfull woman, she is much more worthy then pearles.

The hert of her husband may safely trust in her, so that he shall fall in no pouertie.

She wil do him good and not euil, all the dayes of her life.

Shee occupieth woolle and flaxe, and laboureth gladlye with her handes.

Shee is like a Marchauntes shippe, that bringeth her vittailes from a farre.

Shee is vp in the night season: to prouide meate for her housholde, and foode for her maidens.

She considereth lande, and byeth it, and with the fruite of her handes she planteth a vineyarde.

Shee girdeth her loines with strengthe, and courageth her armes.

And

And yf she perceiue that her huſ-
wifrye doeth good, her candle goeth
not out by night.

She layeth her finger to her ſpin-
dle, and her hande taketh holde of the
diſtaffe.

She openeth her hand to the poore,
yea, she stretcheth out her handes to
ſuche as haue nede.

C She feareth not that the colde of
winter ſhall hurte her houſe, for all
her houſholde folkes are clothed with
ſcarlet.

She maketh her ſelfe fayre ornaments, her clothing is white ſilke and purple.

Her husbande is much ſet by in the gates, when he ſitteth among the rulers of the lande.

She maketh cloth of ſilke: and ſelleth it, and deliuereth girdels vnto the marchaunt.

Strength and honoure is her clothing, and in the latter day ſhe ſhall reioyce.

She openeth her mouth with wiſdome, and in her tonge is the lawe of grace.

D She looketh well to the wayes of her houſhold: and eateth not her breade with ydlenes.

Her children ſhall aryſe, and call her bleſſed: and her husband ſhall make muche of her.

Many daughters there be that gather riches together, but thou goeſt aboue them all.

As for fauour, it is diſceatefull, and beautie is a vayne thing: but a womã that feareth the Lord, ſhe is worthie to be prayſed.

Geue her of the fruit of her handes, and lette her owne workes prayſe her in the gates.

The ende of the Proverbes of Salomon.

The Booke of the Preacher: otherwiſe called Eccleſiaſtes.

The firſt Chapter.

THeſe are the wordes of the Preacher, the ſonne of Dauid king of Ieruſalem. A Eccl. 12 B • All is but moſt vayne vanitie (ſayth the preacher) and all is moſt vayne (I ſay) and but playne vanitie. For what els hath a man of all the labour that he taketh vnder the ſunne? One generation paſſeth awaye, another commeth: but the earth abydeth ſtill. The ſunne goeth downe, and retourneth to his place, that he maye there ryſe vp agayne. The wind goeth toward the South, and tourneth vnto the north, fetcheth his compaſſe, whirleth about, and goeth forth and his circuit retourneth agayne to himſelfe: C • All flouddes runne into the ſea, and yet is the ſea it ſelfe not fylled: for loke vnto what place the waters runne, thence they come to flowe againe. All theſe thinges are ſo harde to be knowen that no man can expres them. • The eye is not ſatisfied with ſight: the eare is not filled with hearing. • The thing that hath ben, commeth to paſſe agayne: and the thinge that hath bene done, ſhall be doone agayne: There is no newe thing vnder the ſunne. Is there any thinge whereof it maye be ſayde: lo this is newe? For it is long ago in the times that haue bene before vs. The thinge that is paſt, is out of remembraunce: Euen ſo the thinges that are for to come, ſhall nomore be thought vppon amonge them that come after. I my ſelfe the preacher was king of Iſrael at Ieruſalem, and did apply my mind to ſeke out and ſearch for knowledge of all thinges that are doone vnder heauen. Suche trauayle and labour hath God geuen vnto the children of men, to exerciſe them ſelues therein. C

Thus

B Job. 14 b

Pro. 17 e
Ecc. 14 b
• Ecc. 3 b

Thus haue I considred al the things that com to passe vnder the sunne: and lo they are all but vanitie & vexation of mind. The croked can not be made streight, nor the thing that is vnperfect, can not be accompted with things that are perfect. I communed with mine owne heart, saying: Lo I am com to a great estate, and haue gotten more wisedome then all they that haue bene before me in Ierusalem. Yea, my hart had great experience of wisedome and knowlege, for therunto I applied my mind, that I might know what were wisedome and vnderstanding, what were errour and foolishnesse: and I perceiued, that this was also but a vexation of mind: for where much wisedome is, there is also great trauel and vnquietnes: and the more knowledge a man hath, the more is his care.

¶ The. ij. Chapter.

I THen saide I thus in my heart: Nowe go to, I will take mine ease, and haue good daies. But lo, that is vanitie also: in so muche, that I saide vnto the man geuen to laughter: Thou art mad, and to mirth: What doest thou? So I thought in my hert, to geue my flesshe vnto wine: and agayne, to applye my minde vnto wisedome, and to comprehend foolishnesse vntill the time that (among all the things which ar vnder the sunne) I might see what were best for men to doo, so long as they liue vnder heuen. 3. Re. 3. I made gorgeous layre workes 4. 5. 6. I builded me houses & planted vineyardes. I made me orchards and gardeyns of pleasure, and planted trees in them of all maner of fruites. I made pooles of water to water the greene and fruitfull trees withall. I bought seruauntes and maidens: and had a great housholde. As for cattell and sheepe, I had more substaunce of them, then all they that were before me in Ierusalem. I gathred siluer and gold together: euen as a treasure of kinges and landes. I prouided me singers and women, which could play on instrumentes, to make men mirthe and pastyme. I gatte me psalteries and songes of musike. And I was greater, and in more worship then all my predecessours in Ierusalem. For wisdome remained with me: and loke whatsoeuer mine eyes desyred, I let them haue it: and wherein soeuer my heart delyted or had any pleasure, I withheld it not from it. Thus my heart reioyced in all that I did: and this was my portion of all my trauel. But when I considred al the workes that my handes had wrought, and all the labour that I had taken therin: lo all was but vanitie and vexation of mind, and nothing of any value vnder the sunne. C Then turned I me to consider wisdome, errour, and foolishnes: (for what is he amõg men, that might be compared to me the kinge in suche workes:) And I sawe that wisedome excelleth foolishnesse, as farre as light doth darknesse. For a wise man hath his eyes in his head, but the foole goth in the darkenes, I perceiued also that they both had one end. Then thought I in my mind: If it happen vnto the foole, as it doth vnto me: what nedeth me then to labour any more for wisedome. So I confessed within my heart, that this also was but vanitie. For the wise are euer as little in remembraunce as the foolishe: for the daies shall come, when all shall be forgotten: yea the wise man dyeth eswel as the foole. Thus began I to be wery of my life, insomuch that I coulde away with nothing that is don vnder the sunne, for all was but vanitie and vexation of minde: yea I was wery of all my labours which I had taken vnder the sunne, because I should be faine to leaue them vnto an other man that commeth after me. And who knoweth whether he shalbe a wise man or a foole? And yet shall he be the lord of D all my labours which I with suche wisedom haue taken vnder the sunne, This is also a vayne thinge. So I turned me to refraine my minde from all suche trauell, as I toke vnder the sun: for so much as a man should wery him selfe with wisdome, with vnderstanding and opportunitie, and yet he

be faine to leaue his labours vnto an other, that neuer swet for them. This is also a vaine thing and great misery. For what getteth a man of all the labour and trauell of his minde, that he taketh vnder the sunne, but heauinesse, sorowe, and disquietnesse all the dayes of his life? In so muche, that his hert can not rest in the night: this
Eccl. 5.d is also a painefull thinge. * Is it not better then for a man to eate & drinke, and his soule to be merye in his labour? Yes, I saw that this also was a gift of God. For who will eate or go more lustely to his worke then I? And why? God geueth to the mā that is good before him, wisedome, vnderstandinge and gladnes. But vnto the sinner he geueth swerynesse (and superfluous care) that he maye gather, and heape together the thing that afterward shalbe geuen vnto him, whō it pleaseth God. This is now a vain thinge: yea, a verye disquietnesse and vexation of minde.

¶ The .iij. Chapter.

1 EVerye thinge hath a time: yea, all that is vnder the heauen hath his conueniente season.
Ther is a time to be borne, and a time to dye. There is a time to plant, and a time to plucke vp the thinge that is planted. A time to slaye, and a time to make hole. A time to breake down, and a time to builde vp. A time to weepe, and a time to laugh. A time to mourne, and a time to daunce. A time to cast away stones, and a time to gather stones together.
A time to embrace, and a time to refraine from embracinge. A time to winne, and a time to lese. A time to spare, and a time to spende. A time to cut in peces, and a time to sowe toge-
B ther. * A time to keepe silence, and a
Eccl. 20.a time to speake. A time to loue, and a
Iud. 3.2.a time to hate. A tyme of warre, and a time of peace. What hath a man els (that doeth any thing) but swerynesse and labour? For as touching the trauell and carefulnes: which God hath geuen vnto men, I see that hee hath geuen it them, to be exercised in it. All this hath he ordeyned marueylous goodly, to euery thinge his due time.
He hath planted ignorance also in the hertes of men, that they should not cōprehend the ground of his workes which hee doeth from the beginninge to the ende. So I perceaued, that in these thinges, there is nothing better for a man, then to be merye, and to do well as longe as he liueth. For all that a man eateth and drinketh: yea, whatsoeuer a man enioyeth of all his labour, that same is a gift of God. I considered also that whatsoeuer God doeth, it continueth for euer. And that nothing can be put vnto it, nor taken from it, and that God doeth it to the intent, that men should feare him.
Eccl. 1.d * The thing that hath bene, is nowe, C and the thing that is for to come, hath bene afortime: for God restoreth againe the thing that is paste. Moreouer, I sawe vnder the sunne vngodlynesse in the stede of iudgement, and iniquitie in steade of righteousnesse.
Then thought I in my mind: God shall separate the righteous from the vngodlye, and then shall be the time and iudgement of all counceiles and woorkes. I communed with mine owne hert also, concerning the children of men: howe God hath chosen them, and yet letteth them appeare, as though they were beastes: For it happeneth vnto men, as it doth vnto beastes, & as the one dieth, so dieth the other: yea, they haue both one maner of breath: so that (in this) a man hath no preeminence aboue a beaste, but all are subdued vnto vanitye. They go all D vnto one place, for as they be all of Sap. 2.a dust, so shall they all turne vnto duste againe. Who knoweth the spirite of man that goeth vpwarde, and the breath of the beast that goeth downe to the earthe? Wherefore I perceaue that ther is nothing better for a man, then to be ioyfull in his labour: for that is his portion. But who will bringe him to see the thinge that shall come after him?

¶ The .iiij. Chapter.

A
Habac. 1.a
Eccle. 5.
SO I turned me, and considered al the violent wrong that is done vnder the sunne: and beholde, the teares of such as were oppressed: and there was no man to comforte them, or that wold deliuer and defend them from the violence of their oppressors. Wherefore, I iudged those that are dead, to be more happy then those that be aliue: yea, him that is yet vnborne, to be better at ease then they both: because he seeth not the miserable workes that are done vnder the sunne. A-
B gaine, I sawe that all trauell and diligence of labour that euery man taketh in hande, was done of enuie against his neighbour. This is also a vaine thing, and a vexation of minde. The foole foldeth his handes together, and eateth vp his owne flesh. One handefull (sayeth hee) is better with rest, then bothe the handes full with labour and trauaile of minde. Moreouer, I turned me, and beholde yet another vanitie vnder the sunne.
C There is one man, no mo but him selfe alone, hauinge neither childe nor brother: yet is there no ende of his carefull trauell, his eyes cannot be satisfied with riches, (yet doeth he not remember him selfe, and saye:) For whom do I take suche trauaile? For whose pleasure do I thus consume away my life? This is also a vain and miserable thing. Therefore, two are better then one, for they may wel enioye the profite of their labour. For if one of them fall, his companion helpeth him vp againe. But wo is him that is alone: for yf he fall, he hath not another to helpe him vp. Againe, whē two slepe together, they are warme: but how can a body be warme alone? One may be ouercome, but two may make resistaunce. A three fold cable is not lightly broken: A poore childe being wise, is better then an olde king
D that doteth, and can not beware in
Gen. 41b time to come. • Some one commeth
1 Re. 16c out of prison, whiche is made a
2 pa. 33c kinge, and another whiche is borne in the kingdome commeth vnto powerte. And I perceiued, that all men liuinge vnder the sunne goo with the seconde childe, that shall stande vp in the stede of the other. As for the people that haue bene before him, and that come after him, they are innumerable: And they that come after him shall not reioyce of him. This is also a vaine thing, and a vexation of mind. When thou commest into the house of God, keepe thy foote and drawe nye, that God which is at hand may heare
• that thou geue not the offeringes of I.M.15
fooles: for they knowe naught, but to do euill.

¶ The. v. Chapter.

BE not hastye with thy mouth, and let not thine heart speake anye thing rashely before God. For God is in heauen, and thou vpō earth, therfore let thy wordes be few. For where much carefulnes is, there are manye dreames, and where many wordes are, there menne maye heare fooles. • If thou make a vowe vnto C
God, be not slacke to performe it. Deu. 23
As for foolish vowes, he hath no ple- Eccl. 5
sure in theim. If thou promise anye thing, pay it: for better is it that thou make no vowe, then that thou shouldest promise and not paye. Suffer not thy mouth to cause thy flesh for to sinne, neyther saye thou before the Aungels, that it is thy ignorance. For then God will be angrye at thy voyce, and destroye all the workes of thyne handes. And whye? where as are many dreames and many wordes, there are also diuers vanities: but F
looke that thou feare God. • If thou Eccl.
seest the poore to be oppressed, and Iob. 1
wrongfully dealt withal, so that equitie and the right of the lawe is wrested in the lande, maruell not thou at such a thing, for one great man kepeth touche with an other, and the mighty men are in aucthoritie ouer the poore. The encrease of the earth vpholdeth all thing, yea, the kinge him selfe is maintained by husbandrye. He that loueth money, will neuer be satisfied with money: and who so deliteth in riches, shall haue no profite therof.

This

This is also a vayne thing. Where as muche ryches is, there are many also that spend thē away. And what pleasure moze hath he that possesseth them, saving that he may loke vppon them with his eyes? A labouring man sleepeth sweetely whether it be litle oz much that he eateth: but the aboundaunce of the rych, will not suffer him to slepe. Yet is there a sooze plague, which I haue seene vnder the sunne, (namely) riches kept to the hurte of him that hath them in possession. Foz ofte times they perishe with his great miserie and trouble: and yf he haue a childe, it getteth nothing. * Lyke as he came naked out of his mothers wombe, so goeth he thither agayne, and carryeth nothing away with him of all his labour. This is a miserable plague, that he shall go away euen as he came. What helpeth it him then that he hath laboured in the winde? All the dayes of his lyfe also he did eate in the darke, with great carefulnesse, sickenes, and sozowe. * Therfoze me thinke it a better and a fayzer thinge a man to eate and drinke, and to be refreshed of all his labour, that he taketh vnder the sunne all the dayes of his lyfe, which God geueth him, foz this is his poztion. Foz vnto whom soeuer God geueth riches, goods and power, he geueth it him to enioy it, to take it foz his poztion, and to be refreshed of his labour: this is the gifte of God. Foz he thinketh not much how long he shall liue, foz somuche as God fylleth his heart with gladnes.

Job. 1 d
Tim. 6. b

¶ The. vi. Chapter.

THere is yet a plague vnder the sunne, and it is a generall thing amonge men: when God geueth a man riches, goodes and honour, so that he wanteth nothing of all that his herte can desyze: and yet God geueth him not leaue to enioye the same, but another man spendeth them. This is a vayne thinge and a miserable plague. If a man beget an hundzed chyldzen, and lyue manye yeres, so that his dayes are many in number, and yet can not enioye his good: neyther be buried: as foz him I saye, that an vntimely birthe is better then he. Foz he commeth to noughte, and spendeth his time in darkenesse, and his name is forgotten. Mozeouer he seeth not the sunne, and knoweth not of it: and yet hath he moze reste then the other. Yea, though he lined a thousand yeres, yet hath he no good lyfe. Come not all to one place? All the labour that a man taketh, is foz him selfe, and yet his desyze his neuer fylled after his minde. Foz what hath the wise moze then the foole? What helpeth it the pooze, that he knoweth to walke with fooles before the lyuinge? The cleare sighte of the eyes is better, then that the soule shoulde walke after desyzes of the lust. Howbeit this is also a vayne thing, and a disquietnes of minde. The thing that hath bene is named alreadi, and knowen, that it is euen man him selfe, neyther may he go to lawe with him that is mightier then hee. Manye thinges there be that increase vanitie: and what hath a man els? Foz who knoweth what is good foz man liuing, in the daies of his vaine life, whiche is but a shadowe? Oz who will tell a man what shall happen after him vnder the sunne?

¶ The. vij. Chapter.

A * Good name is moze worthe then * precious oyntmente: and the day of death is better then the daye of byzth. It is better to go into an house of mourning, then into a banketting house. Foz there is the ende of all men: and he that is liuinge taketh it to hearte. Grauitie is better then to laughe. Foz when the countenaunce is heauie, the hearte is reformed. The hearte of the wyse is in the mourninge house, but the hearte of the foolishe, is in the house of myzthe. * It is better to gene eare to the chastening of a wise man, then to heare the song of fooles: Foz

Pro. 22 a
* Can. 18
Pro. 17 a

For the laughing of fooles is lyke the cracking of thornes vnder a pot. And that is but a vayne thinge. The wise man hateth wrong dealing: and abhorreth the heart that coueteth rewards. Better it is to consider thend of a thing then the beginning. The patient of spirite is better then the hye mynded. Be not hastely angrie in thy minde, for wrath resteth in the bosome of fooles. Say not thou: What is the cause, that the dayes of the olde time were better then they that be nowe? for that were no wyse question. Wisdome with enheritaunce is good: yet better is it with them that without care may beholde the sunne. For wisedome defendeth as well as money, and the excellent knowledge and wisedome geueth lyfe vnto him that hath it in possession. Cōsider the workes of God, howe that no man can make the thing streight which he maketh croked. Use wel the time of prosperitie, and remember the time of misfortune: for God maketh the one by the other, so that a man can finde nothing els. All thinges haue I considered in the time of my vanitie: that the iust man perisheth for his righteousnes sake, and the vngodly liueth in hys wickednesse. There-
Rom.12 fore • bee thou neyther to righteous, nor ouer wise, that thou perishe not: be neither to vnrighteous also, nor to foolyshe, lest thou dye before thy time. It is good for thee to take holde of this, and not to let that go out of thy hande. For he that feareth God, commeth forth with them all. Wisedome geueth more courage vnto the wyse, then tenne mightie men of the citie:
3.Re.8c • for there is not one iuste vpon earth
2.pa.6.g that doth good, and sinneth not. Take
Pro.20d no heede vnto euery word that is spo-
1.Joh.1 ken, lest thou heare thy seruaunt curse thee: for thine owne heart knoweth that thou thy selfe also hast oft times spoken euill by other men. All these
Job.28. thinges haue I proued in wisedome: for I thought to be wise, • but shee went farther fro me, then she was before: yea and so depe, that I might not reache vnto her. I applied my minde D
also vnto knowledge, and to seeke and searche out science, wisdome, and vnderstanding: to knowe the foolishnes of the vngodly, and the errour of doting fooles. And I found, that • a wo- Pro.7a
man is bitterer then deth: for she hath cast abrode her heart as a net that men sythe with, and her handes are chaynes. Who so pleaseth God shall escape from her: but the synner will be taken with her. Beholde (saieth the Preacher) this haue I diligently searched out and proued. One thing must be considred with another, that a man may come by knowledge: whiche as yet I seeke, and finde it not. Among a thousand men I haue founde one, but not one woman among all. Lo, this onely haue I found, that • God made Gen.1
man iuste and right, but they soughte many inuentions.

¶ The.viij. Chapter.

WHo is wyse? who hath I
knowledge to make answere? A mans wysedome • maketh Pro.15
his face to shine, but vnshamefastnes Joh.4
putteth it out of fauoure, I must kepe the kinges commaundement, and the othe that I haue made vnto God. Be not hastie to go out of his syght, and see thou continue in no euill thinge, for whatsoeuer it pleaseth him, that doeth he. Lyke as when a kinge geueth a charge, his commaundement is mightie: Euen so • who may saye vnto him, what doest thou? • Who Jak.4
so kepeth the commaundement, shall Ecc.8
fele no harme: but a wise mans heart discerneth the time and iudgement. For euery thing will haue opportunitie and iudgement: and thys is the thing that maketh men ful of carefulnes and sorowe. And why? a man knoweth not what is for to come: for who will tell him? Neither is there any man that hath power ouer the spirite, to keepe styll the spirite, nor to haue any power in the time of death: is it not he also that can make an ende of the battayle, neyther may vngod-
lynes

tymes deliuer them that medle with=
all. All these thinges I haue consi=
dered, and applied my minde vnto e=
uery worke that is vnder the sunne,
howe one man hath lordship vpon a=
Psa.73.c. 37.c nother to his owne harme. For • I
haue sene often the vngodly brought
to their graues: and yet they haue re=
turned into the citie agayne, and came
from the place of holy men, while they
the citie were growen out of memo=
rye, as wer those also that liued well.
C This is also a vayne thing. Because
now that euill workes are not haste=
lye punished, the heart of man geueth
him selfe ouer vnto wickednes. But
though an euill person offend an hun=
dred times, and God differre geuing
him long life: yet am I sure, that it
shall goe well with them, that feare
God, because they haue him before
their eyes. Agayne, as for the vngodly
it shall not be well with him, neyther
shall he prolong his dayes: but euen
as a shadow so shall he be that feareth
not God. Yet is there a vanitie vpon
earth. There be iust men, vnto whom
it happeneth, as though they had the
workes of the vngodly. Againe, ther be
vngodly, with whō it goth as though
they had the workes of the righteous.
This haue I called also a vayn thing.
Therfore I cōmend gladnes, because
a man hath no better thing vnder the
sunne, then to eate and drinke, and to
be mery: for that shall he haue of his
labour all the dayes of his life, which
D God geueth him vnder the sunne. And
so I applied my mind to learne wise=
dome, and to know the trauell that is
in the worlde (and that of suche a fa=
shion, that I suffered not mine eyes to
slepe neyther day nor night.) I vn=
derstode of all the workes of God, but
it is not possible for a man to attayne
vnto the workes that are done vnder
the sunne: and though he bestow his
labour to seeke them out, yet can he
not reache vnto them: yea, though a
wise man would vndertake to knowe
them, yet shall he not finde them.

The .ix. Chapter.

FOr all these thinges, purposed A
I in my mind to seke out. The
righteous & wise, yea and their
seruauntes also, are in the hande of
God, and there is no man that kno=
weth eyther loue or hate, but all thin=
ges are before them. It happeneth
vnto one as vnto another: it goeth
with the righteous, as with the vn=
godly: • with the good and cleane as Iob.2.d.
with the vncleane: with him that of=
fereth, as with him that offereth not:
like as it goeth with the vertuous, so
goeth it also with the sinner: As it
happeneth vnto the periured, so hap=
peneth it also vnto him that is afraide
to be forsworne. Amonge all thinges
that come to passe vnder the Sunne,
this is a mysterye, that it happeneth
vnto all alyke. This is a cause also
that the hertes of men are full of wic=
kednesse, and madde foolishnesse is in
their heartes as long as they liue, vn=
till they dye. And wyse: As longe as B
a man liueth, he hath an hope: for a
quicke dogge (say they) is better then
a deade lyon: for they that be liuing,
knowe that they shall dye, but they
that be deade, knowe nothing, ney=
ther deserue they any more. For their
memoriall is forgotten, so that they
be neyther loued, hated, nor enuyed:
neither haue they anye more parte in
the worlde, in all that is done vnder
the Sunne. Go thou thy waye then,
eate thy breade with ioye, and drinke
thy wine with a glad hearte, for thy
workes please God. Let thy garmen=
tes be alway white, and • let thy head Mat.6.c
lacke none ointment. • Use thy selfe to •pro.5.a
liue ioyfully with thy wife, whom
thou louest, all the dayes of thy lyfe,
which is but vayne, that god geueth
thee vnder the sunne, all the dayes of
thy vanitie: for that is the portion in
this life, of all thy laboure and trau=
uaile that thou takest vnder the sunne.
Whatsoeuer thou takest in hand to do,
that do with all thy power, for in the
graue [illegible] at thou goest vnto, there is
ney[illegible]worke, counsell, knowledge, C
nor [illegible]dome. So I turned me
vnto [illegible]er thinges vnder the sunne,

and I sawe, that in running, it helpeth not to be swifte: in battayle it helpeth not to be strong: to feeding, it helpeth not to be wise: to ryches, it helpeth not to be suttell: to be had in fauoure, it helpeth not to be conning: but that all lieth in time and fortune.

Luk.21d D For a man knoweth not his time, but lyke as the fyshe are taken with the angle, and as the birdes are caughte with the snare: Euen so are men taken in the perilious time, when it cōmeth sodenly vpon them. This wisedome haue I sene also vnder the sun, and me thoughte it a greate thinge. There was a litle citie, and a fewe men within it: so there came a great king and besieged it, and made greate bulwarkes agaynst it. And in the citye there was founde a poore man, (but he was wyse) whiche with his wisedome deliuered the citie: yet was there no body, that had any respect vnto suche a symple man. Then saide I: Wisdome is better then strength. Neuertheless, a symple mans wisedome is despised, and his woordes are not hearde. The wise mans counsell that is followed in silence, is farre aboue the crying of a captayne amonge fooles.

Sap.6.a • For wisedome is better then harnesse, but one vnthrift alone destroieth muche good.

¶ The.x. Chapter.

I A Deade flye doeth corrupte sweete oyntment, and maketh it to stinke. Euen so oftetimes he that is made of for wisedome and honoure, is abhorred because of a litle folysheneſſe. The wise mannes heart is vppon the righte hande, but a fooles heart vpon the left. The foole will shewe him selfe when he goeth by the way, yet thinketh he that euery man goeth as foolishely as him selfe. If a principall spirite be geuen thee to beare

Ro.12.b rule, • be not negligent then in thine office: for he that can take curtesly him selfe, auoydeth great offences. There is another plage is there, which I haue sene vnder the Sunne; namely, a wagnoraunce that is commonly among princes: in that a foole litteth in gret dignytie, and the riche are set downe beneath: I haue sene seruantes ride vpon horses, and princes goyng vpon their fete as it were seruantes. • But he that diggeth vp a pitte, shall fall therein him selfe: and who so breaketh downe the hedge, a serpent shall byte him. Who so remoueth stones, shall haue trauayle withall: and he that heweth wood, shalbe hurte therewith. When an yron is blont, and the poynt not sharpned, it must be whet agayne, and that with might. Euen so doeth wisedome folowe diligence. A babler of his tonge is no better then a serpent that stingeth without hissing. The woordes out of a wise mans mouthe, are gracious, but the lippes of a foole will destroye him selfe. The beginning of his talking is foolishnes: and the last woorde of his mouth is starke madneſſe. A foole is full of woordes, and a man can not tel what shall come to passe: who will then warne him of it that shall folowe after him? The labour of the foolishe is greuous vnto them, whyle they knowe not howe to go into the citie. Wo be vnto thee (O thou land) whose king is but a child, and whose princes are earely at their banketting. But well is thee (O thou land) whose king is come of nobles, and whose princes eate in due season, for necessitie, and not for luste. Thorowe slouthfulneſſe the balkes fall downe, and thorowe ydle handes it rayneth in at the house. Meat maketh men to laughe, and • wyne maketh them merye: but vnto money are all thinges obedient. Wisshe the kinge no euill in thy thought, and speake no hurt of the riche in thy priuie chamber: for a byrde of the ayre shall betray thy voyce, and with her fethers shall she bewray thy woordes.

¶ The.xi. Chapter.

L Aye thy bread vpon wete faces, and so shalt thou finde them after many dayes. Geue part seuen daies, and also vpon the eight: for thou

thou knowest not what misery shall come vpon the earth. Whē the cloudes are full, they powre out rayne vppon the earth, and when the tree falleth, (whether it be toward the South, or North) in what place soeuer it fall, there it lyeth. He that regardeth the winde shal not sow, and he that hath respect vnto ỹ cloudes, shall not reape. Nowe like as thou knowest not the way of the breath howe it entreth into the litle body being yet in the mothers wombe: Euen so thou knowest not the workes of God, which is the worke master of all. Cease not thou therefore with thy handes to sow thy sede, whether it be in the morning or in the euening, for thou knowest not whether this or that shall prosper, and yf they bothe take, it is the better.

C The light is sweete, and a pleasaunt thinge is it for the eyes to looke vpon the Sunne. If a man liue manye yeres, and be glad in them all, let him remember the dayes of darkenesse, whiche shalbe many: and that foloweth, all thinges shalbe but vanitie. Be glad then (O thou younge man) in thy youth, and let thine heart be merye in thy yonge dayes, folowe the ways of thine owne hert, & the lust of thine eyes: but be thou sure, that God shall bringe thee into iudgement for all these thinges.

The .xij. Chapter.

PUt awaye displeasure oute of thine heart, and remoue euill from thy bodye: for childehoode and youthe is but vanitie. Remember thy maker, the sooner in thy youth, or euer the dayes of aduersitie come, and or the yeares drawe nye, when thou shalte saye: I haue not pleasure in them: before the Sunne, the light, the moone and starres be darkened: and or the cloudes tourne agayne after the rayne, when the kepers of the house shall tremble, and when the stronge men shal bowe them selues: when the millers stande still: because they be so fewe, and when the sighte of the windowes shall were dimme, when the doores in the streetes shall be shut, and when the voyce of the miller shalbe layde downe: when menne shall ryse vp at the voyce of the birde, and when all the daughters of musicke, shall be broughte lowe: when men shall feare in hye places, and be afrayde in the stretes: when the Almonde tree shall floryshe and be laden with the grashopper: and when all lust shall passe (because Manne goeth to his longe home, and the mourners go about the strectes.) Or euer the siluer lace be taken away, and or the golden well be broken. Or the potte be broken at the well, and the wheele vppon the cesterne: Then shall the dust be turned againe vnto earth, from whence it came, and the spirite shall returne vnto GOD, whiche gaue it. B C D

Eccl. 1.a

All is but vanitie (sayeth the preacher) all is but playne vanitie. The Preacher was yet more wise, and taught the people knowledge: he gaue good hede, sought out the grounde, and set forth many parables. His diligence was to finde out acceptable wordes, right Scripture, and the wordes of truth.

Heb. 4.c.

For the wordes of the wise are like pryckes and nayles that go throughe, wherewith the stuffe gathered is holden vp: For they are geuen of one shepherde oneiye. Therefore beware (my sonne) of that doctrine that is beside this: for to make many bokes it is an endles worke, and to loud crying weryeth the bodye. Let vs heare the conclusion of all thinges: Feare God and kepe his commaundementes: For that toucheth all men. For God shall iudge all workes and secrete thinges, whether they be good or euill.

☞ The ende of the booke of the Preacher, otherwise called Ecclesiastes.

The Ballet of Ballettes of Salomon: called in Latin Canticũ Canticorum.

The first Chapter.

A That he would kisse mee with the kisses of his mouthe: for thy loue is more pleasant then wine, and that becaus of the good and pleasant sauour
Eccle.7a of thy moste precious balmes. Thy name is a sweete smelling oyntment when it is shed forth: therefore do the maydens loue thee: drawe thou me vnto thee: we will runne after thee. The king hath brought me into his priuy chambers. We will be glad and reioyce in thee, we thinke more of thy
B loue then of wine. They that be righteous loue thee. I am blacke (O ye daughters of Jerusalem) lyke as the
Ge. 35.b •tētes of the Cedarenes, and •as the
•2 pa.3.c hangings of Salomon: but yet am I fayre and well fauoured withall. Maruel not at me that I am so black for why? the sunne hath shyned vpon me. My mothers children hadde euill will at me, they made me the keeper of the vineyardes: but mine owne vineyarde haue I not kepte. Tell mee of him whom my soule loueth, where thou fedest the sheepe, where thou makest them rest at the noone daye, for why shall I be like him, that goeth wrong about the flockes of thy compantons? If thou know not thy selfe
C (O thou fayrest among women) then go thy way forth after the footesteps of the sheepe, and feede thy goates beside the shepherdes tentes. Vnto the
Exo.14c •hoste of Pharaos charettes haue I compared thee, O my loue. Thy cheekes and thy necke is beutyfull as the turtles, and hanged with spanges and goodly Jewels: a necke band of golde will we make thee with siluer buttons. When the kinge sitteth at the table, he shall smell my Nardus: a bundel of Mirre is my loue vnto me: he will lye betwixte my breastes. A cluster of Camphir in the vineyardes of Engaddi is my loue vnto me. •O Ca.1
how fayre art thou my loue? O how faire art thou? thou haste doues eyes, O howe fayre art thou (my beloued) how well fauored art thou? Our bed is deckt with floures, the sielinges of our house are of Ceder tree, and our crosse joyntes of Cipresse.

The .ij. Chapter.

I Am the lilie of the fielde & rose of the valleys: as the rose among the thorns, so is my loue among the daughters. Like as the apple tree amõg the trees of wod, so is my beloued among the sons. My delite is to sit vnder his shadowe, for his fruit is sweete vnto my throte. He bringeth me into his wine seller, his banner spread ouer me, is loue. Set about me cuppes of wine, comfort me with apples, for I am sicke of loue.
His lefte hande lyeth vnder my head, Ca.1
and his right hande shall embrace me.
•I charge you, O ye daughters of Ca.3
Jerusalem) by the Roes and hindes B
of the fielde, that ye wake not by my loue, nor touche her, til she be content her self. Me thinke I heare the voice of my beloued: loe, there commeth he hoppinge vpon the mountaynes, and leaping ouer the litle hilles. My beloued is like a Roe, or a yonge heart: Behold, he standeth behind our wall, he loketh in at the windowe, and peepeth through the grate. My beloued answered and said vnto me: O stande vppe my loue, my bewtyfull, and go to thine owne: for lo, the winter is now past, the raine is away and gone. The floures are come vp in the field, the time of the birds singing is come, and the voyce of the Turtil done is
heard in our lande. The fig tree bringeth forth her figges, and the vynes C
beare blossoms, and haue a good smell. O stande vp then and come my loue, my beutifull, and come and saye: (O my doue) out of cares of the rockes, out of the holes of the wall: O lette me see thy countenance and heare thy

doyce, for fayre is thy face. Gette vs the foxes, yea the lytle foxes, that hurt the vynes, for our vynes beare blossoms. • My loue is myne, and I am Can. 6. a his, whiche fedeth amonge the roses, vntill the day breake, and till the shadowes be gone. Come agayne (O my beloued) and be lyke as a Roe, or a yonge harte vpon the wyde mountaynes.

¶ The. iij. Chapter.

B By night in my bedde I soughte him, whom my soule loueth: yea diligently sought I him, but I found him not. I will get vp, (thoght I) and goe about the Citie, in the wayes, in all the streates will I seke him, whom my soule loueth: but when I soughte him, I founde him not. The watchmē also that go about the citie found me. Sawe ye not him B whom my soule loueth: So when I was a lytle past them, I founde him whom my soule loueth. I haue gotten holde vpon him, and will not let him go vntill I bring him into my mothers house, and into her chaumber Can. 2. b that bare mee. • I charge you, O ye daughters of Jerusalem, by the Roes and hindes of the felde, that ye wake not vp my loue nor touche her, till she be content her selfe. Who is this that ¶ commeth vp out of the wildernes like vapours of smoke, as it were a smell of Myrre, frankensence, and al maner spices of the apotecarye? Beholde, about Salomons bedstede there stande lx. valeaunt men of the most mighty in Israel. They hold swerds euery one, and are expert in warre. Euery man also hath his swerde vpon his thighe, D because of feare in the night: Kinge Salomon had made him selfe a Palace of the wood of Libanus, the pyllers are of siluer, the couering of gold, the seate of purple, the ground is pleasantly paued with loue of the daughters of Jerusalem. Go forth (O ye daughters of Sion) and beholde king Salomon in the crowne: wherewith his mother crowned him in the daye of his mariage, and in the day of the gladnes of his heart.

¶ The. iiij. Chapter.

D Howe fayre arte thou, my loue, howe fayre arte thou? Can. 1. thou hast doues eyes, beside that whiche lieth hid within. • Thy hearye lockes are lyke the Can. 6. wol of a flocke of gotes that be shorne vpon mount Gilead: Thy teeth are lyke shepe of the same bygnes, which wente vp from the washinge place: where euery one beareth two twins, and not one vnfruitfull among them. Thy lippes are like a rose coloured ribonde. Thy wordes are louely, thy cheekes are lyke a peece of a pomgranate within thine heares. Thy necke is lyke the towre of David buylded with costlye stones lying out on the sydes, wherevpon there hange a thousand shieldes, yea all the weapons of the gyauntes. • Thy two brestes are Can. 7. lyke two twinnes of yonge Roes, B whiche feede among roses. O that I might go to the mountaine of Myrre, and to the hill of frankensence: till the day breake, and till the shadowes be past away. Thou art all fayre, O my loue, and no spotte is there in thee. Come to mee from Libanus (O my spouse) com to me from Libanus, loke from the top of Amana, from the top of Sanir and Hermon, from the Lions dennes, and from the mountaines of the Leopardes. Thou haste with loue bewitched my hearte. O my syster, my spouse, thou hast bewitched my heart, with one of thyne eyes, and with one cheine of thy necke. O how fayre are thy brestes my syster, my spouse? Thy brestes are more pleasant then wine, and the smel of thine oyntmentes passeth all spices. Thy lippes, ¶ O my spouse drop as the hony combe, yea milke and hony is vnder thy tongue, and the smell of thy garmentes is lyke the smell of Libanus. A garden well locked is my syster, my spouse, a garden well locked, and a sealed well. The fruites that are planted in thee, are lyke a verye Paradise of Pomgranates with swete fruites: as Camphyre, Nardus, and Saffron, Calamus, and Sinamon, with all swete

smelling trees: Myrre, Aloes, and all the beste spices: a well of gardens, a well of liuinge water, whiche ranne downe frō Libanus. Vp thou North winde, come thou South winde, and blowe vpon my garden, that the smell thereof may be caryed on euery syde: yea that my beloued maye come into his garden, and eate of the sweete frutes that growe therein.

¶ The. v. Chapter.

I Am come into my garden, O my syster, my spouse: I haue gathered my Myrre with my spyce. I haue eaten honye with my honye combe, I haue dronke my wine with my milke. Eate, O ye frendes, drinke and be merye, O ye beloued. As I am a slepe, and my heart is waking, I heare the voyce of my beloued, when he knocketh. Open to me, O my syster, my loue, my doue, my dearling: for my heade is full of dewe, and the lockes of my heare are ful of the night droppes. I haue put of my cote, howe can I doe it on agayne? I haue washed my feete, howe shall I syle them agayne? My loue put in his hande at the hole, and my hearte was moued within me. I stode vp to open vnto my beloued, and my handes dropped with Myrre, and the Myrre ranne downe by my fingers vpon the locke. I opned vnto my beloued, but he was departed and gone his waye. Nowe when he spake, my hearte was gone: I sought him, but I coulde not finde him: I cried vpon him, neuertheles, hee gaue me no aunswere. So the watchmen that went about the citie founde mee, smote mee, and wounded me: Yea, they that kept the wals tooke awaye my kerchefe fro me. I charge you therefore, O ye daughters of Ierusalem, yf ye fynde my beloued that ye tell him howe that I am sicke for loue. What maner of man is thy loue aboue other louers? O thou fairest amonge women? Or what can thy loue do, more then other louers, that thou chargest vs so strayghtlye? Is for my loue, he is whyte and red coloured, a goodly person among ten thousande: his heade is as the moost fyne golde, the lockes of his heare are bushed, and blacke as a crowe. His eyes are as the eyes of doues by the water brookes, as though they were washed with milke, and are set lyke perles in gold. His chekes are lyke a garden bed, wherein the Apotecaries plant al maner of swete thinges: His lippes are like roses that drop sweete smellyng Myrre. His handes are like golde ringes hauing enclosed the precious stone of Tharsis. His body is as the pure yuorye, deckt ouer with Saphires: His legges are as the pilers of marble, sette vpon sockettes of golde. His face is as Libanus, and as the bewtie of the Cedre trees. The wordes of his mouth are sweete, yea, he is altogether louely. Suche one is my loue, O ye daughters of Ierusalem, suche one is my loue.

¶ The. vi. Chapter.

WHither is thy loue gone then (O thou fayrest amonge women) whither is thy loue departed? we wil seeke him with thee. My loue is gone downe into his garden, vnto the sweete smelling beddes, that he maye refreshe him selfe in the garden, and gather roses. My loue is myne, and I am his, which feedeth among the roses. Thou art bewtifull, O my loue, as is the place of Thirza, thou art fayre as Ierusalem, fearefull as an armye of men with their banners. Turne away thine eyes fro me, for they haue sette me on fyre. Thy heary lockes are like a flocke of goates shorne vpon the mount of Gilead. Thy teeth are like a flocke of shorne shepe, whiche go out of the washing place, where euery one beareth twins and not one vnfruitfull among them. Thy chekes are like a pece of a pomgranat, within thy bowpers. There are three score Queenes, foure score wiues, and damselles without number. One is my doue, one is my dearlinge. She is the onely beloued of

her mother, and deare vnto her that bare her. When the daughters sawe her, they said, she was blessed. Yea the Queenes and Wiues praysed her.

What is she this that looketh forth as the morning? faire as the moone, clere as the Sun, and fearefull as an army of men with their banners. I went downe to the nut garden, to see what grewe by the brookes, and to loke yf the vineyard flourished, or yf the pomgranates were shot foorth. I knewe not that my soul had made me the chariote of the people that be vnder tribute. Turne againe, turne agayne, O thou perfect one, turne agayne, turne agayne, and we will looke vpon thee. What will you see in the Sulamite? She is like men of warre, singinge in a company.

¶ The.vij. Chapter.

I O howe pleasaunt are thy treadinges with thy shoes, thou princes daughter? Thy thyghes are like a fayre Jewell, whiche is wrought by a cunning workemaister. Thy nauell is like a round goblet whiche is neuer without drinke. Thy wombe is like a heape of wheat that is set about with roses. * Thy two breastes are lyke two twinnes Can.7.a. of younge Roes. Thy necke is as it B were a tower of yuory: thine eyes also are like the water pooles that are in Hesebon, beside the porte of Bathrabbim: thy nose is lyke the tower of Libanus, which looketh towarde Damascus. ¶ That heade that standeth vpon thee, is like Carmell, and the heare of thy heade is like purple, and like a kinge goinge forth with his garde about him. O howe fayre and louely art thou my dearlinge in pleasure? Thy stature is like a Palme tree, and thy brests are like grapes. I said: I will clime vp into the Palme tree, & take hold of his hye braunches. C Thy breastes also shalbe as the vyne clusters, the smell of thy nostreis is like the smel of apples, and thy tawes are lyke the beste wine: which goeth streit vnto my beloued, and thrusteth forth by the lippes of the auncient elders. There will I turne me vnto my loue, and he shall turne him vnto me. O come on my loue, we will go D forth into the fielde, and take our lodging in the villages. In the morning will we go see the vineyard: we will see yf the vyne be sprong forth, yf the grapes be growen, and if the pomgranates be shot out. There will I gene thee my breastes, the Mandragoras gene their sweete smel: and beside our doores are all maner of pleasant fruits: both newe and olde: whiche I haue kept for thee, O my beloued.

¶ The.viij. Chapter.

O That I might find thee without, and kisse thee, whom I A loue as my brother, whiche suckt my mothers breasts, & that thou shalt not be despised. I will lead thee and bring thee into my mothers house that thou mightest teache me, and that I might geue thee drinke of spiced wine, and of the sweete sappe of my pomgranates. * His lefte hand shalbe Cant.2.d vnder my head, and his right hande shall embrace me. I charge you, O ye daughters of Jerusalē, that ye wake not vp my loue, nor touche her, till she be contente her selfe. What is she this that commeth vp from the wildernes, and leaneth vpon her loue? I waked thee vp among the apple trees, where thy mother conceiued thee, where thy mother (I saye) brought thee into the worlde. O set me as a seale B vpon thine heart, and as a seale vpon thine arme: for loue is mighty as the death, and gelousye as the hell. Her coales are of fyre, and a verye flame of the Lorde: so that manye waters are not able to quenche loue, neyther may the streames drowne it. Yea, yf a man would geue all the good of his house for loue, he shoulde count it nothing. Our sister is but yong, & hath no breastes: what shall we do for our C sister, when she shalbe spoken for? If she be a wall, we shall builde a siluer bulwarke therevpon: yf she be an open doore, we shall fasten her with borders of Cedre tree. I am a wall,

and my breastes like towres, thenne was I as one that hath founde fauor in his sight. Salomon hath a vineyard at Baal Hamon, and this vineyarde deliuered he vnto the keepers: that euery one for the fruite therof, shulde geue him a thousande pieces of siluer. My vinyard is in my sight, thou (O Salomon) muste haue a thousand, and the kepers two hundred with the fruite. Thou that dwellest in the gardens, O let me heare thy voyce, that my companions may harken to the same. O get thee away, my loue, and be as a roe or a yong hart vpon the swete smelling mountaines.

The ende of the Ballet

of Ballettes of Salomon, called in Latin, Canticum Canticorum.

The Booke of the Prophecie of Esay.

The first Chapter.

The vision of Esaye the sonne of Amos, whiche he sawe vpon Juda and Jerusalem: in the dayes of Uzia and Joatham, Ahaz and Jehezekiah kinges of Juda. Heare O heauen, and harken, O earthe: for the Lorde hath spoken: I haue nourished & brought vp children, but they haue done wickedlye againste me. The oxe hath knowen his owner: & the asse his masters cribbe: but Israel hath receiued no knowledge, my people hath no vnderstanding. Alas, for this sinful nation, a people of great iniquitie, a seede of vngracious people, corrupting their wayes. They haue forsaken the lord, they haue prouoked the holye one of Israell vnto anger, and are gone backewarde. Whereby shuld ye be plagued any more, for ye are euer fallinge awaye: The whole head is sicke, and the heart is heauy. From the soale of the foote vnto the head, there is no whole part in al your body, but all are woundes, botches, sores, and stripes, which can neyther be helped, bound vp, mollified, nor eased with any oyntment. Your land lyeth waste, your cities are brēt vp, your enemies deuoure your land, & ye must be faine to stand, and loke vpon it, and it is desolate, as they were subuerted that were alienate from the Lorde. Moreouer, the daughter of Sion is lefte alone like a cotage in a vineyard, like a lodge in a garden of Cucumbers, like a wasted Citie. And excepte the Lorde of hostes had lefte vs a fewe aliue, we shuld haue ben as Sodoma & like vnto Gomorra. Hear the word of the Lord ye lordes of Sodoma: and herken vnto the law of our god, thou people of Gomorra. Whye offer ye so many sacrifices vnto me saith ỹ Lord: I am full of the brent offrings of wethers, and of the fatnesse of fed beastes. I haue no pleasure in the blood of bullocks, lambes, and goates. Whē ye come to appere before me, who requireth this of you to treade within my porches. Therefore offer me no mo oblations, for it is but lost labour. Incense is an abhominable thing vnto me. I may not away wt your newe moones, your Saboths & gathering together at the solemne dayes. I hate your newe holy dayes & solemne feastes, euen fro my very heart. I can not away with such vanitie, & holding in of the people. They lye vpon me as a burthen, & I am wery of bearing thē. Whē ye hold out your hands, I will turne mine eyes frō you. And though ye make many prayers, yet wil I here nothing at all, seing your handes are ful of blud. Wash you therfore, & make you clean, put away your euil intents out of my sight, cease from doing of euil. Learn to do righe, applye your selues to equitie, deliuer the oppressed, helpe the fatherles to his right, let the widowes complaint come before you. Come I praye ye (saieth the Lorde)

let

let vs reason oure matter together. Though your sinnes be as redde as scarlet, they shalbe as white as snow. And though they were like purple, they shalbe as white as wooll. If ye be louing and obedient, ye shall enioye the best thing that groweth in the lande. But yf ye be obstinate and rebellious, ye shalbe deuoured with the swearde: for thus the Lorde hath promised with his owne mouthe.

How happeneth it then that the righteous Citie (whiche was full of equitye) is become vnfaithfull as an whoore? righteousnesse dwelte in it, but nowe murtherers. Thy siluer is tourned to drosse, and thy wyne mixte
F with water. Thy princes are wicked and cõpanions of thieues. They loue gyftes altogether, and gape for rewardes. As for the fatherlesse, they helpe him not, to his righte, neyther will they lette the widowes causes come before them. Therefore saith the Lorde God of hostes, the mightie gouernour of Israell: Out vpon ye, I will ease me of mine enemyes, and I will auenge me of mine aduersaries, I shall laye my hand vpon thee, and burne out thy drosse from the fynest and purest, and put out all thy tinne, and set thy iudges agayne as they wer sometime, and the Senatours as they were from the beginning. Then shalt thou be called the righteous Ci-
G tye, the faythfull Citie. Sion shall be redeemed with equitie, and they shall turne agayne vnto her in righteousnesse. For the transgressours and vngodly, and suche as are become vnfaythfull vnto the Lorde, must altogether be vtterlye destroyed. For they shalbe ashamed of the Gods that you longed for. And ye shalbe put to shame, for the Idols groue gardens that ye haue chosen: ye shall be as a tree whose leaues are fallen awaye and as a garden that hath no moysture. And as for the glorye of youre graued Images, it shalbe turned to dry strawe, and he that made them to a sparke. And they shall both burne together, so that no man shalbe able to quenche them.

¶ The. ij. Chapter.

THis is the worde that was opened vnto Esaye the sonne of Amoz, vpon Iuda, and Jerusalem. It will be also in the last dayes that the hille where the house of the Lorde is builded, shall be the chiefe among hilles, and exalted aboue all litle hilles. And all nations shall praye vnto him, and the multitude of people shal go speaking thus one to an other: Vp, let vs go to the hill of the Lorde, and to the house of the God of Jacob: that he may shewe vs his way, & that we may walke in his pathes. For the lawe shall come out of Sion, and the worde of the Lorde from Jerusalem, & shal geue sentence among the Hethen, and shal reforme the multitude of people. They shall breake their swardes also into mattockes, & their speares to make sythes. And one people shall not lift vp wepon against another, nether shall they learne to fight from thence foorth. Come ye (O house of Jacob) let vs walke in the light of the Lorde. But thou haste forsaken thy people the house of Jacob: because they go farre beyond the east countreys in sorceries (whom they haue as the Philistins had) and in straunge childzen they think thẽ selues to haue ynough. Their lande is also full of siluer and gold, neither is there any ende of their treasure. Their land is also ful of horses, & no end is there of their charets. Their land is also full of vaine gods, and before the worke of their owne handes haue they bowed them selues, yea euen before the thing that their owne fingers haue made. The iher kneleth the man, there falleth the man downe before them: but thou (O lord) wilt not leaue them vnpunished. And therefore get thee into some rock, and hide thee in the ground for feare of the Lorde, & for the glory of his maiestie. Whiche casteth downe the high lookes of presumptuous persons, & bringeth lowe the pryde of man, and the Lorde onely shalbe exalted in that day. For the day of the Lorde of hostes shall goe ouer

all pryde and presumption, vppon all them that exalt them selues, and shall bring them all downe: vppon all the high and stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon al high hils, and vpon all stoute mountaynes, vpon all costlye towres, and vpon all strong walles, vppon all shippes of Tharsis, and vpon euerye thing that is glorious and pleasant to looke vpon. And it shall bring downe the pride of man, & lay mās presumptuousnesse full lowe, and the Lorde shall onelye haue the victorye in that daye. But the Idols shall vtterlye be rooted out. Men shal crepe into holes of stone, and into caues of the earthe, for feare of the Lord, and for the glory of his maiestie: what time as he shall arise vp to condemne the earth. Then shall man cast awaye his gods of siluer, and his gods of golde (whiche he neuertheles had made to honor them) vnto Molles and Backes. And they shall creepe into the caues and rockes, and into the cliftes of harde stones, for feare of God, and for the glorye of his maiestie, when he riseth to condemne the earth. Fear not ye then any man, whose breath is in his nostrels. For what is he of reputation.

The.iij. Chapter.

FOr lo, the Lord God of Hostes doth take away from Jerusalem and Juda, all possessions and power, all meate and drinke, the captayne and the souldiour, the iudge & the prophet, the wise, and the aged man, the prince of fiftie yere old, & the honorable: the Senators, and men of vnderstanding: the master of craftes, and orators. And I shall geue them children to be their princes, and babes shall haue the rule of you. The people also shalbe pilled and polled, and one shall euer be doing violence & wronge to another. The boye shall presume against the elder, and the vyle person against the honorable. Yea, one shall take a frende of his owne kindred by the bosome, and saye: thou haste clothing, thou shalt be our head, for thou mayest kepe vs from this fall and perill. Then shall he sweare and saye: I can not helpe you. Moreouer, there is neyther meate nor clothing in my house, make me no ruler of the people. For Jerusalem is ouerthrowen, and Juda must fall to the ground, because that both their wordes and councels ar against the Lord, to prouoke the presence of his maiestie vnto anger. The chaunging of their countenaunce bewrayeth them: yea, they declare their owne sinnes them selues, as the Sodomites, and hide them not. Wo be vnto their soules, for they haue retourned euill vnto them selues. Bid the righteous do well, for they shall enioye the fruites of their studies. But wo be to the vngodlye and vnrighteous, for they shalbe rewarded after their woorkes. Children are extorcioners of my people, and wemen haue rule of them, O my people, thole that call thee blessed, deceyue thee, and deprayue the waye of thy foote steppes. The Lorde is risen vppe to commen of the matter, and standeth vp (I saye) to geue iudgemente of the people. The Lorde shall come foorth to reason with the Senatours, and princes of his people. It is ye that haue burnt vp my vineyarde, the extortion done to the poore is in youre houses. Wherefore do ye oppresse my people, and marre the faces of the poore: sayth the Lord God of hostes. Moreouer, thus sayeth the Lorde: Seinge the daughters of Sion are become so proude, and come in with stretched out neckes, and with wayne wanton eyes: seinge they comme in trippinge so nicely with their feete. Therefore shall the Lorde shaue the heades of the daughters of Sion, and shall discouer their shame. In that daye shall the Lorde take awaye the gorgiousnesse of their apparell, and spanges, cheynes, partlettes, and collares, bracclettes, and hoodes, the goodly floured, wide, and drowderd raiment, & brooches, and headbandes, ringes and garelandes, holy day clothes,

thes and bayles, kercheis and pinnes, glasses and eyzelles, bonettes, and taches. And in steede of good smell, there shall be stinke among theim. And for their gyrdles, there shall be louse bandes. And for well set heare, there shalbe baldnesse. In steede of a stomacher, a sackclothe, and for their beautie, witherednesse, and sonne burninge. Your husbandes and myghtie men shall perysshe with the sweard in battayle. At that time shall their gates mourne and complayne, and they shall sitte as desolate folke vppon the earth.

¶ The.iiij. Chapter.

¶ THen shall seuen wiues take holde of one man, and say: we will laye all our meate and clothing together in common, onely that we may be called thy wiues, and that this shamefull reprofe maye be taken from vs. After that time shall the braunche of the Lorde be beautyfull and mightie, and the fruit of the earth shalbe sayre and pleasant, for those Israelites that shal spring therof. Then shall the remnaunt in Syon and the remnaunt at Ierusalem be called holy. Namely, all suche as are written among the liuing at Ierusalem: ¶ What time as the Lorde shall washe away the filthines of the daughters of Syon, and purge the bloud out from Ierusalem with the wind of his iudgement, and with fyre. Moreouer vpon all the dwellinges of the hill of Syon, and vpon their whole congregation, shall the Lord prouide a cloude, and smoke by day, and the shining of a flaming fyre by night: for all their glory shalbe preserued. And Ierusalem shal be a tabernacle for a shadowe, because of heate in the day time, a place and refuge where a man maye keepe him from wether and rayne.

¶ The.v. Chapter.

¶ NOwe will I singe my beloued frende, a song of my frendes, because of his vineyard. My beloued frende hath a vineyarde in a very fruitfull plenteous ground. And this he hedged, this he walled round about, & plãted it with goodly grapes. In the middest of it builded he a toure and made a wine presse therin. And afterward when he looked that it shold bryng him grapes, it brought forth thornes. Nowe therfore (O ye citisens of Ierusalem, and whole Iuda:) Iudge I praye you, betwixte me and my vineyarde. What more couide haue bene doone for it that I haue not done. Wherefore then hath it geuen thornes, where I loked to haue had grapes of it? Well, nowe I shall tell you howe I will doo with my vineyard: I wil take the hedge from it, that it maye perysshe and breake downe the wall, that it maye be troden vnder foote. I will laye it wast, that it shall neyther bee dygged nor cutte, but beare thornes and bryers. I will also forbidde the cloudes that they shall not rayne vppon it. As for the vineyard of the Lorde of hostes, it is the house of Israel, and whole Iuda his sayre planting. Of these hee loked for equitie, but se there is wrõg: for righteousnesse, lo, it is but miserie. Woe vnto theym that ioyne one house to another, and bryngе one lande so nighe vnto an other, that the poore can gette no more grounde, and that ye may dwell vpon the earthe alone. These thinges are in the eares of the Lorde of hostes: shall not manye greater and more gorgious houses bee soo waste that no man shall dwell in them? And tenne acres of vynes shall geue but a quarte, and thirtie bushels of seede shall geue but an Epha. Woe be vnto theym, that ryse vp early to folowe dronkennesse, and to theim that continue so, vntill nighte, and till they be sette on fyre with wyne. In those companyes are harpes and lutes, tabrets, and pypes, and wine. But they regarde not the worke of the Lorde, and consider not the operation of his hands. Therfore commeth my folke also into captiuitie, because they haue no vnderstandinge. Their glorye is famyshed with

with hunger, and their pride is marred for thirste. Therefore gapeth hel, and openeth her mouthe marueylous wide: that their pride, boasting and welthe, with suche as reioyce therein, may discende into it. Thus hath man a fall, and is brought lowe, and the high looke of the proude shalbe layde downe. But the Lord of hostes is exalted in iudgement, and God that is holy, is praised in righteousnes. Then shall the sheepe eate in order, and the ryche mennes landes that were layde waste, shall straungers deuoure. Wo be vnto them, that drawe wickednes vnto them with coards of vanitie and sinne, as it were with a carte rope. Whiche vse to speake on this maner: let him make haste nowe, and go forth with his worke, that we maye see it. Let the counsell of the holy one of Israell come, and drawe nye, that we
E may knowe it. Wo be vnto them that call euill good, and good euill, whiche make darknes light, and light darkenesse, that make sower sweete, and sweete sowre. Wo be vnto them that are wyse in their owne syghte, and thinke them selues to haue vnderstanding. Wo be vnto them, that ar strong to suppe out wyne and experte men to set vp dronkennes. These geue sentence with the vngodly for rewardes, but condempne the iuste cause of the righteous. Therfore, like as fyre lycketh vp the strawe, and as the flame consumeth the stubble: Euen so their roote shalbe as corruption: and their blossome shall vanish away like dust: for they haue caste away the lawe of the Lorde of Hostes, and blasphemed the word of the holy maker of Israel.
F Therefore is the wrath of the Lorde kyndled also agaynst his people, and he shaketh his hande at them: yea, he hath smitten, so that the hilles did tremble. And their karcasses did lye in the open stretes, lyke mire. And in all this, the wrath of God hath not ceassed, but his hande is stretched out still. And he shall geue a token vnto a straunge people: and cal vnto them in a farre countrye: and behold, they shall come haistily with spede. There shall not be one faynt nor feble amog them, no not a sluggishe nor slippery person. There shal not one of them put of the gyrdle from his loynes, nor lowse the lachette of his shooe. His arowes are sharpe, and all his bowes bente. His horse hookes are lyke flynte, and his cartwheles lyke a stormy winde. His crye is as it were a Lyon, and he roreth lyke lions whelpes. They shall roare and hanche vp the praye, and no man shall recouer it, or gette it from them, in that day they shalbe so fearse vpon them, as the sea. And yf we loke vnto the lande, beholde, it shalbe all darkenes and sorowe. If we loke towarde heauen: beholde, it shall be darke.

The.vi. Chapter.

I N the same yeare that kinge Oziah died, I sawe the Lorde sitting vpon an high and glorious seate, & his traine filled the temple. And about him stode the Seraphins, whereof euery one had fyue winges. With twayne eche one couered his face, with twayne his fete, and with twayne did he flye. They cried also eche one to other on this maner: holy, holy, holy, is the Lorde of hostes. The whole worlde is full of his glorye. Yea, the geastes and dorechekes moued at his crying, and the house was full of smoke. Then I sayde: O
B wo is me. For I am lost, inasmuch as I am a man of vncleane lippes, and dwell amonge people that hath vncleane lippes also: for mine eyes haue seene the kinge and Lorde of Hoostes. Then flewe one of the Seraphins vnto me, hauynge a hotte cole in his hande, whiche he had taken from the aulter with the tonges. and touched my mouth, and saide: Lo,
C this hath touched thy lippes, and thyne vnrighteousnesse is taken awaye, and thy sinne forgeuen. Also I herde the voyce of the Lorde, saying on this maner: whom shal I sende? and who will be our messaunger? Then I sayde: here am I, sende me.

And

And he saide: go, and tell this people:
Mat.13.b • Ye shall heare in deede, but ye shall
Mar.4.b not vnderstand: ye shall playnelye see,
Isa.8.b. and not perceaue. Harden the heart of
Act.28.f this people, stop their eares, and shut
Joh.12.f their eyes, that they see not with their
D eyes, heare not with their eares, and
vnderstand not with their hertes, and
conuert and be healed. Then spake I
Lorde, howe long? he answered: vn-
till the cities be vtterly wasted with-
out inhabitours, and the houses with
out men, till the land be also desolate,
and lye vnbuilded. For the Lord shall
take the men farre awaye, so that the
land shall lye waste a long season, yet
in it shall succeede ten kinges, and the
lande shal returne and be layde waste.
And as the Terebinte tree and oke in
winter cast their leaues, and yet haue
their sappe in them, so shall the holye
seede continue in their substaunce.

¶ The. vij. Chapter.

I It happened in the time of Ihaz
the sonne of Iotham, which was
the sonne of Uziah kinge of Iu-
da, that • Razin the king of Siria,
4R.16.a and Pechah the sonne of Romeliah,
kinge of Israell, wente vp towarde
Ierusalem to besiege it, but Razin
was not able to winne it. Nowe
when the house of Dauid (that is
Ihaz) herd word thereof, that Siria
and Ephraim were confederate toge-
ther: his heart quaked (yea and the
hertes also of his people) like as whē
a tree in the field is moued with the
winde. Then sayde God vnto Esay:
go mete Ihaz (thou and thy son Sear
Iasub) at the heade of the ouer pole,
in the fote path by the Fullers grou̇nd,
and saye vnto him: Take heede to thy
selfe and be still, but feare not, neyther
be faint hearted, for these two tayles,
that is: for these two smokinge fyre-
brandes, the wrath and furiousnes of
Razin, the Sirian and Romelyes
sonne, because that the king of Siria
Ephraim, and Romelies sonne haue
wickedly conspired against thee, say-
ing: We will go vp against Iuda,
bexe them, and bring them vnder vs,
and set a king there, euen the sonne of B
Tabeell. For thus sayeth the Lorde
God therto: It shall not so go foorth,
neyther come so to passe: for the head
Citie of the Sirians, is Damascus,
but the head of Damascus is Razin.
And after fiue and threescore yeare
shall Ephraim be no more a people.
And the chiefe Citie of Ephraim is
Samaria, but the heade of Samaria
is Romelies sonne. If ye beleue not,
it commeth of this, that ye are vn-
faithfull to God. Moreouer G O D
spake once againe vnto Ihaz, saying:
Require a token of the Lord thy god,
whether it be towarde the deapth be-
neath, or towarde the height aboue.
Then said Ihaz: I wil require none,
neyther will I tempt the Lorde. The
Lord answered: Then heare to, ye of
ỹ house of Dauid: It is not ynough
for you that ye be greeuous vnto men,
but ye must greeue my God also. And C
therfore the Lord shall geue you a to-
ken: Beholde, a virgin shall conceaue
and beare a sonne, and thou (his mo-
ther) shalt call his name Emanuell.
Butter and hony shall he eate, that he
may knowe to refuse the euill, and
chose the good. For, or euer the childe
come to knowledge, to eschewe the
euill & chose the good: The lande (that
thou so abhorrest) shalbe desolate of
both her kinges. The Lorde also shall
send a time vpon the, vpon thy people,
and vpon thy fathers house (suche as
neuer came since the time that Ephra-
im departed from Iuda) through the
kinge of the Assirians. For at the
same time shall the Lorde whistle for
the flyes that are aboute the waters
of Egipte, and for the Bees in the
Assirians lande. These shall come,
and shall lighte all in the desolate
valeys, in the holes of stones, vppon
all thornye and bushye places. At the
same time shall the Lorde shaue the
heare of the head and the fete, and the
beard cleane of, with the rasoure that
he shall hyer beyonde the water: D
namely, with the kinge of the Assi-
rians. At the same time shall a manne

liue:

lyue with a kowe, and two sheepe. Then, because of the aboundaunce of milke, he shall make butter and eate it. So that euery one which remayneth in the lande, shall eate butter and honye. At the same time all vineyardes (though there be a thousande vynes in one, and were solde for a thousande siluerlinges) shall be turned to bryers and thornes. Like as they shall come into the land with arowes and bowes, so shall all the lande become bryers and thornes. And as for all hilles that are hewen downe, there shall not come vpon them any feare of bryers and thornes. But the cattell shall be driuen thither, and the sheepe shall feede there.

¶ The. viij. Chapter.

MOreouer, the Lorde sayde vnto me: Take thee a great leafe, and write in it, as men do with a penne, make haste speede to robbe, and haste to the spoyle. And I called vnto me faythfull witnesses to recorde: Uriah the priest, and Zachariah, the sonne of Barachiah. After that wente I vnto the Prophetisse, that had conceiued and borne a sonne. Then sayde the Lorde to me: Geue him this name: a speedye robber, an hastye spoyler. For whye, or euer the childe shall haue knowledge to crye Father and Mother: shall the riches of Damascus, and the substãce of Samaria be taken awaye by the spoyler, before the kinge of the Assirians, The Lord spake also vnto me, saynge: for so muche as this people refuseth the still renninge water of Shilo, and put their delite in Razin and Romelies sonne: Beholde, the Lorde shall bring mightie and great flouds of water vpon them: namelye, the king of the Assirians, with all his power: whiche shall climbe vp vpon all his flouds, and renne ouer all their bankes. And shall breake in vpon Iuda, flowing and encreasing in power, till he get him by the necke. He shall fill also the wydenesse of thy lande with his broade wynges, O Emanuell. Breake downe (O ye people of Assur) and ye shalbe broken downe: Hearken to, all yee of farre countreys. Muster you, and you shall be broken downe, prepare you to battayle: and you shall be torne in pieces: take your counsayle together, yet must your counsaile come to naught: go in hand withall, yet shall it not prosper: for God is with vs. For the Lorde spake thus to me in the power of his hande, and warned me, saying vnto me: that I should not walke in the way of his people. He sayde moreouer: rounde with none of them, whoe so euer say, yonder people are bounde together, feare them not, neyther be afrayde of them, but sanctifie the Lord of Hostes, let him be your feare and dreade. For he shalbe the holye place to flee to, and stone to stumble at: the rocke to fall vpon, a snare, and net to bothe the houses of Israell, and the inhabitours of Ierusalem. And many shall stumble, fall, and be broken vpon him: yea, they shall be snared and taken. Nowe laye the witnesses together, and seale the lawe with my disciples. Thus will I waite vpon the Lorde that hath tourned his face from the house of Iacob, and I will looke for him. But loe, as for me, and the children which the Lord hath geuen me, we are a token and wonder in Israell, for the Lord of hostes sake, which dwelleth vpon the hil of Sion. And if they say vnto you: aske counsell at the sothesayers, witches, charmers, and coniurers, then make theim this answer. Is there a people any where that asketh not counsell at his God? * Should men renne vnto the dead for the liuing? If any man want lighte, let him looke vpon the lawe, and the testimonye, whether they speake not after this meaninge. If he doo not this, he stumbleth and suffereth hunger. And if he suffer hunger he is out of patience, and blaspheneth his king and his god. Then loketh he vpward and downeward to the earth, and beholde, there is trouble and darkenesse, vexation is rounde about him,

* Lu.

and

and the cloude of errour. And out of such aduersitie, shall he not escape. Euen lyke as in time past, it hath bene well seene, that the lande of Zabulon, and the lande of Nepththali (where through the sea way goeth ouer Jordan into the lande of Galile) was at the firste in litle trouble: but afterwarde sore vexed.

¶ The.ix. Chapter.

2 The people that walke in darknes haue seene great light. As for them that dwell in the land of the shadowe of death, vpon them hath the lighte shined. Thou haste multiplyed the people, and not en-
Psa.118 creased theyr ioye. They reioyce before thee, euen as men make merye in haruest, and as men that haue gotten the victory when they delt the spoyle.
4 For thou hast broken the yoke of the peoples burthen: the staffe of his shoulder, and the rod of his oppressoure, as
5 in the dayes of Madian. And truelye euery battayle that the warriour accomplisheth, is done with confused noyse, and defyling theyr garmentes with bloud: But this battayle shalbe with burning and consuming of fyre.
6 For vnto vs a chyld is borne, and vnto vs a sonne is geuen. Vppon his shoulder doth the kingdome lye, and he is called with his owne name, Wonderfull. The geuer of counsel, the mightie God, the euerlasting father, the prince of peace, he shall make no ende to encrease the kingedome, and peace, and shall sitte vpon the seate of Dauid, and in his kingdome, to set vp the same, and to stablish it with equi-
7 tie and righteousnes, from hence forth for euermore. This shall the gelousie of the Lorde of hostes bring to passe.
8 The Lorde sent a worde into Jacob, the same is come into Israell.
9 And all the people of Ephraim shall know and they that dwell in Samaria, that can say with pride and hye stomackes
10 on this maner: The tile worke is fallen downe, but we wil build it with squared stones, The mulbery timber is broken, but we shal set it vp againe
11 with Cedre. Neuertheles the Lord shal prepare Razin the enemy against them, and so order their aduersaries,
12 that the Syrians shall laye hold vpon them before, and the Philistines behynde, and so deuour Israell with open mouthe. After all this, is not the wrath of the Lord ceassed, but yet his hand stretched out still.
13 For the people turneth not vnto him that chastiseth them, neyther do they seeke the Lorde of Hostes.
14 Therefore hath the Lorde rooted out of Israell both head and taple, braunche and twigge in
15 one day. By the heade, is vnderstande the Senatoure and honorable man, and by the taple, the Prophete that preached lyes.
16 For all they which enfourme the people that they be in a D
17 right case, such be disceuers. Such as men thinke also to be perfecte among these, are but casteawayes.
18 Therefore shal the Lord haue no pleasure in their yonge men, neyther fauoure their fatherlesse and widowes. For they are all together ypocrites and wycked, and all theyr mouthes speake folye.
19 After all this, is not the Lordes wrath ceassed, but yet his hande is stretched out still. For vngodlynes burneth as a fyre in the bryers and thornes. And as it were out of a fyre in a wood, or a reede bushe, so ascendeth the smoke of
20 their pride. For because of the wrath of the Lorde of hostes is the lande full of darknes, and the people be consumed as it were with fyre, no man doth spare his brother, but he robbeth
21 on the right hand, and doth famishe: he eateth on the left hande, and he shal not haue ynouth. Euery man shall eate the flesshe of his owne arme. Manasses shall eate Ephraim, and Ephraim Manasses, and they both shal eate Iuda. After all this, is not the Lordes wrath ceassed, but yet is his hande stretched out still.

¶ The.x. Chapter.

1 VAe be vnto them that make B vnrighteous lawes, and de-
uise thinges, which be to hard-
for

for to keepe: where thorowe the poore are oppressed on euery syde, and the innocentes of my people robbed of iudgemēt: that widowes may be their pray, and that they may robbe the fatherlesse. What will ye doe in time of the visitation, and when destruction shal come from farre? To whom will ye runne for helpe? and to whom will ye geue your honoure, that he maye keepe it? that when I withdraw my hand, ye come not among the prisoners, or lye among the dead? After all this dothe not the wrath of the Lorde ceasse, but yet is his hand stretched out still. Wo be also vnto Assur, whiche is a staffe of my wrathe, in whose hand is the rod of my punishement. I shall sende him among those hipocritishe people, among the people that haue deserued my displeasoures shall I send him, that he may vtterly robbe them, spoyle them, and treade them down like the mire in the strete. Howbeit, his meaning is not so, neyther thinketh his hert on this fashion. But he ymagineth only, how he may roote out and destroy muche people, for he sayth: are not my Princes all Kinges? Is not Calno as easye to winne, as Charcham is? Is it harder to conquere Hamah then Arphad? Or is it lighter to ouercome Damascus, then Samaria? As who saye, I were able to winne the kingdome of the Idolaters and their gods: but not Jerusalem and Samaria. Shall I not doo vnto Jerusalem and theyr images, as I did vnto Samaria, and theyr idols. Wherfore the Lord saith: As soone as I haue perfourmed my whole worke vpon the hill of Sion and Jerusalem, then will I visite the noble and stout heart of the kinge of Assyria with his proude lookes. For he standeth thus in his owne conceite. This dooe I thorowe the power of myne owne hande, and thorowe my wisedome: For I am wise, I am he that remoue the landes of the people: I robbe their treasures: and (like one of the worthies) I dryue them from their hye seates. My hand hath found out the strength of the people, as it were a nest. And like as egges y were layde here and there, are gathered together: So do I gather al countreis. And there is no man that dare bee so bolde, as to touche a feather, that dare open his mouthe, or once whisper. Shal the axe boast it selfe against him that heweth therewith? or dothe the sawe make any bragging agaynst him that ruleth it? That were euen lyke, as if the rodde did exalt it selfe agaynst him that beareth it: or as though the staffe should magnifie it selfe, as who say: it were no wood. Therfore shall the Lorde of hostes sende him among his fatlinges, leanneſſe, and burne vp his glory, as it were with a fyre. But the lyght of Israell shall be that fyre, and his Sanctuary shalbe the flame, and it shall kindle, and burne vp his thornes and briers in one day: yea all the glory of his woodes and fieldes shalbe consumed with body and soule. And they shalbe as an hoste of men, whose standerde bearer fayleth. The trees also of his field which remayne, shalbe of suche a number, that a chield may tell them: After that day, shal the remnaunt of Israell, and suche as are escaped out of the house of Jacob, seeke no more comforte at him that smote them: but with faythfulnes and truth shal they trust vnto the lord, the holy one of Israell. The remnant euē the posteritie of Jacob, shall conuert vnto GOD the mightie one. For though thy people (O Israell) be as the sande of the sea, yet shall the remnant of them conuert in him. Perfect is the iudgement of him y floweth in righteousnes, and therfore the Lord of hostes shall perfectly fulfill the thing that he hath determined in the middest of the whole worlde. Therefore thus sayth the Lorde God of hostes: Thou my people, that dwellest in Syon, be not afrayde for the kinge of the Assirians: He shall smyte thee with a rodde, and shall wagge his staffe at thee, as the Egiptians didde sometime: But soone after, shall my wrathe, and mine indignation, be fulfilled

G filled in the destruction of thē. Moreouer, the Lorde of hostes shall prepare a scourge for him, lyke as was the slaughter of Madian vppon the rocke of Oreb. And he shall lifte vp his rod ouer the sea, as he dyd sometyme ouer the Egiptians. Then shall his burthen be taken from thy shoulders, and his yoke from thy necke: yea, the same yoke shall be corrupt for very fatnesse. He shall come to Iiath, and thorowe towarde Migron: at Michmas shal he lay vp his harnesse, and go ouer the foord. Gibea shall be their resting place, Rhamah shal be afrayd, Gibea Saul shall flee away. The voyce of the noyse of thy horses (O daughter Gallim) shal be heard vnto Lays and to Anathoth, which also shall be in trouble. Madmena shall tremble for feare, but the citizens of Gabim are manly, yet shall he remayne at Nob that daye. After that shall he lyft vp his hande agaynst the mounte of the daughter Sion, the hil of Jerusalem. But se, the Lord God of hostes shal take away the proud from thence, with feare. He shall hewe downe the proude, and fell the hye minded. The bushes also of the wood shall he roote out with yron, and Libanus shal haue a mightie fall.

¶ The. xi. Chapter.

1 AND there shall come a rodde foorth of the kynred of Jsai, and a blossome shall florysshe out of his rote. The spyrete of the Lord shall lighte vpon him: the spyrete of wisedome, and vnderstanding: the spyrete of counsell, and strength, the spyrete of knowledge, and of the feare of the Lorde: and shall make him feruent in the feare of God. For he shall not geue sentence, after the thing that shall be brought before his eyes, neyther reprone a matter at the fyrst heatyng: but with righteousnes shall he iudge the poore, and with holynesse shall he reproue the symple of the world. He shall smite the world with a rod of his mouth, & with the breath of his mouth shall he slaye the vngodlye. Righteousnesse shal be the gyrdle of his loynes, truth and faythfulnesse, the girdinge vp of his reynes. The wolfe shall dwell with the lambe, and the Leopard shall lye downe by the goate. Bullockes, Lions, and cattell shall keepe company together, so that a lytle chyld shall rule them. The cowe and the beare shall feede together, & their yong ones shall lye together. The Lyon shall eate strawe like the oxe, or the cowe. The chylde while he sucketh, shall haue a desyre to the serpentes nest, and when he is weaned, he shall put his hande into the Cockatrice denne. No man shall do euill to another, no man shall destroy another, in all the hill of my holynes. For the earth shalbe full of the knowledge of the Lorde, euen as the sea floweth ouer with water. And in that daye shall the Gentils enquire after the roote of Jesse, which shalbe set vp for a token vnto the people, and his dwelling shalbe glorious. At the same time shall the Lorde take in hande agayne, to conquere the remnaunte of his people (which shalbe left alyue.) From the Assirians, Egiptians, Arabians, Morians, Elamites, Caldeys, Antiochians, and from the Flandes of the sea. And he shall set vp a token among the Gentiles, and gather together the dispersed of Jsraell, yea and the outcastes of Juda from the foure corners of the worlde. The hatred of Ephraim also and enemies of Juda shalbe cleane roted out. Ephraim shal beare no euill will to Juda, and Juda shall not hate Ephraim: but they both together shal flie vpon the shoulders of the Philistines towarde the weste, and spoyle them together that dwell towarde the Easte. The Idumites and the Moabites shal let their handes fall, and the Ammonites shall be obedient vnto them. The Lord also shall cleane the tonges of the Egiptians sea, and with a mightie winde shall he lift vp his hande ouer Nilus, and shall smyte his seuen streames, and make men go ouer drye shod. And thus shall there be a waye for his

people, that remaynyth from the Assirians, like as it happened to the Israelites what time they departed out of the lande of Egipt.

¶ The .xii. Chapter.

A SO that then thou shalte say: O Lorde, I will thanke thee, for thou wast displeased at me, but refrayne thou from thy wrathe, and comfort me. Beholde, God is my saluation, in whom I will trust, and not be afrayde. For the Lorde God is my strength, and my songe, he also is become my saluation. Therefore with ioye shall ye drawe water out of the welles of the Sauiour, and then shal ye saye: geue thankes vnto the Lord, call vpon his name, declare his councels among the people, keepe them in remembraunce, for his name is excellent. O singe prayses vnto the Lorde, for he hath doone great thinges, as it is knowen in all the worlde. Cry out and singe thou that dwellest in Sion for great is the holy one of Israell in the middes of thee.

¶ The .xiij. Chapter.

A THis is the heauye burthen of Babilon, whiche Esay the son of Amos dyd see. Lyft vp the banner vpon the hye hill, cal vnto thē, holde vp your hand, that the Princes maye goe in at the dooze. I haue sent for my debities and my giantes (sayth the Lorde) which shall execute wrath, I will call for suche, as triumphe in my glorye. There is a noyse of a multitude in the mountaynes, lyke as of a great people, a rushinge, as though the kingdomes of the nations came together. (And the Lorde of Hostes, mustreth his army to battell.) They
B come out of a farre countrey, from the ende of heauen: Euen the Lorde him selfe with the ministers of his wrath, to destroye the whole lande. Mourne ye, for the day of the Lorde is at hand, and shall comme as a destroyer from the Almightie. Therefore shall all handes be letten downe, and all mens heartes shall melte awaye, they shall stande in feare, carefulnelle and sorow shall come vpon them, and they shall haue payne, as a woman that trauayleth with childe. One shalbe abashed of another, and theyr faces shall burne lyke the flame of fyre. Beholde, the B
daye of the Lorde shall come, terrible, full of indignation, furour and wrath, to make the lande waste, and to roote out the sinners thereof. For the starres and planettes of heauen shall not geue their lyght, the sun shalbe darkened in the ryling, and the moone shal not shyne with his lyghte. And I will punishe the wickednelle of the worlde, and the synnes of the vngodlye, sayeth the Lorde. The hye stomackes of the proude will I take away, and will laye downe the boasting of tyrauntes. I will make a man dearer then fyne golde, and a man to bee C
more worthy then a golden wedge of Ophir. Therefore, I will shake the heauen, and the earth shall remoue out of her place: in the wrath of the Lord of hostes, and in the daye of his fearefull indignation. And Babilon shalbe as an hunted or chased doe, and as a shepe that no man taketh vp. Euery man shall turne his owne people, and flye eche one into his owne land. Who so is founde alone shalbe shot through: And who so gather together, shall be destroyed with the swearde. • Their Psa.137
D childzen shalbe slaine before their eyes their houses spoyled, and their wiues rauished. For lo, I shall bring vp the Medes agaynst them, whiche shall not regarde siluer, nor be desyrous of golde. With bowes shall they destroy the yonge childzen, and haue no pitie vpon women with child, and their faces shall not spare the childzen. And Babilon (that glorye of Kingdomes and beautie of the Caldees honour) shall be destroyed, euen as GOD destroyed • Sodome and Gomorra. Gen.19
It shall not endure for euer, neyther shall there be anye moore dwellinge there, from generation to generation. The Arabians shall pytche no tentes

there,

there, nether shal the shepherds make their foldes there any more: but fearefull wilde beastes shall lye there, and the houses shalbe full of great Oules. Estriches shall dwell there, and Apes shall daunse there, wilde cattes shall crye in the palaces, and dragons shalbe in the pleasaunte houses. And as for Babilons time, it is at hande, and her dayes shall not be prolonged.

¶ The .xiiij. Chapter.

1 BUt the Lorde will be mercifull vnto Iacob, and will yet chose Israell agayne, and set theim in their owen land. Straungers shall cleaue vnto them, and get them to the house of Iacob. The people shal take them, and carye theim home to their owne lande. And make them to inherite the house of Israell in the lande of the Lord that they may be seruauntes and hande maydens of the Lorde.

2 Thei shal take those prisoners whose captines they hadde beene afore: and rule those that had oppressed theym.

3 when the Lord, nowe shal bring thee to rest, from the trauaile, feare, & harde bondage that thou was laden withall: then shalt thou vse this mockage vpon the king of Babilon, and saye: Howe happeneth it that the oppressoure leaueth off? Is the golden tribute come to an ende? The Lord hath broken the sceptre of the vngodly, and the rod of the Lordly. Whiche when he is wroth smiteth the people with continuall strokes, and tyrannously reigneth ouer the heathen, whom he persecuted without compassion. And

4 therfore the whole world is nowe at reste and quietnes, and men singe for ioy: Yea, euen the Fir trees, and Cedres of Libanus reioice at thy fal, saiinge: Now that thou art laid downe, there come vp no mo to hewe downe vs. Hel also beneath trēbleth to mete thee at thy comming, and for thy sake hath rayled his deade, and all mightye men, and princes of the earth. All kinges of the earth stande vp from their seates, that they may all answer and speake vnto thee. Arte thou become weake also as we? arte thou become like vnto vs? Thy pompe and thy pryde is layde downe into the pitte, and so is the melodye of thy instrumentes. Wormes be layde vnder thee, and woormes be thy couering. Howe art thou fallen from heauens (O Lucifer) thou faire morning child? howe haste thou gotten a fall euen to the grounde, and art become weaker then the people? For thou saydest in thine

D heart: I will clime vp into heauen, and exalte my throne aboue beside the starres of God, I will sit also vppon the holye mount towarde the North, I will clime vp aboue the cloudes, and wilbe like the highest of all. Yet thou shalt be broughte downe to the depe of hell. They that see thee, shall narowly looke vpon thee, and thinke in theim selues, sayinge: Is this the man, that brought all landes in feare, and made the kingdomes afrayde? Is this he that made the world in a maner waste, and layde the Cities to the grounde, which let not his prisoners go out? The kings of the nations lye euerye one in his owne house with worshippe, and thou art cast oute of thy graue like a filthye abhominable braunch: like as dead mens rayments that are shot through with the sword and gone downe to the stoones of the deepe, as a dead coarse that is troden vnder feete, and art not buried with theim: Euen because that thou haste wasted thy lande, and destroyed thy people. The generation of the wicked shalbe without honour for euer.

E Let there a way be sought to destroy their children, that be in their fathers wickednes, that they come not vp agayne to possesse the lande and fill the worlde full of enemies. I will stande vp against them (sayeth the Lorde of hostes) and roote oute the name and remnant, sonne, and sonnes sonne of Babilon (sayeth the LORDE) and will geue it to the Otters, and will make water puddelles of it. And I will sweepe them oute with the beesoome of destruction, sayeth

F the Lorde of hostes. The Lorde of Hostes hath sworne an othe, sayinge: It shall come to passe as I haue determined, and shall be fulfilled as I haue deuysed. So that Assiria shall I destroye in my lande, and vppon my mountaynes will I treade him vnder foote. Wherethroughe his yoke shall come from theym, and his burthen shalbe taken from their shoulder. This deuise hath GOD taken throughe the whole worlde, and this is his hand stretched oute ouer all people. For yf the Lorde of hostes determine a thing, who is able to disanull it? And if he stretche foorth his hande, who maye holde it in agayne? The same yeare that king Ahaz dyed, God threatned on this maner: Reioyce not (thou whole Palestina) because the rod of him that beateth thee, is broken: for oute of the Serpentes roote, there shal come an adder, and the fruit shalbe a fiery flying worme. But the first borne of the poore shalbe fed, and the simple shall dwell in saferie. Thy roote also will I destroye with hunger, and it shall slaye thy remnaunt. Mourne thou porte, weepe thou citie, for (O whole lande of Palestina) thou art layde waste, for there shall come from the North, a smoke, that not one alone may abide in this place. Who shall then aunswere the messengers of the Gentiles? For the Lorde hath stablished Sion, and the poore of his people that be therein, do put their trust in him.

The.xv. Chapter.

A THis is the heauye burthen vpon Moab: Ar of Moab was destroyed and ouerthrowen in the nighte season: Kir also in Moab was destroyed, and perished in the night. They wente vp to the ydoles house, euen to Dibon to the hye places, to wepe for Nebo, and Moab did mourne for Medba. All their heades were bolde, and all their beardes shauen. B In their streates are they girded aboute with sackecloth. In all the toppes of their houses and streates shalbe nothinge but mourninge and weping. Hesbon and Eleale shall cry that their voyce shall be hearde vnto Jahaz. The woorthies also of Moab shall bleate out and crye for very sorowe of their mindes. Woe shall my heart be for Moabs sake. They shall C flee vnto the Citie of Zoar, whiche is like a fayre younge bullocke of three yeare olde, for they shall all go vp to Luith weping. Euen so by the waye towarde Horonaim they shall make lamentation for their bitter destruction. For the waters of Nimrim shalbe dryed vp, by reason wherof the grasse is withered, the herbes destroied, and the greene thinges gone. For the residue that he hath done, they are sorye. As for their substaunce, the enemies haue caryed them to the brooke of the willowes. For the crye wente ouer the whole lande of Moab: vnto Eglaim and vnto Beer Elim was there nothing but mourning, because the waters of Dimon were full of bloud: for I the Lorde shall send more bloud vpon Dimon, and lyons vppon the remnant of the land, and on them that are escaped from Moab.

The.xvi. Chapter.

SEnde the Lorde of the worlde a lambe: from the rocke that lyeth towarde the desert, vnto the hill of the daughter Sion. For as for the daughters of Moab, they shalbe as a tremblinge birde, that is put oute of harnest, for they shall carye them vnto Arnon: gather your counsell, come together in iudgement, couer vs with your shadowe in the mid daye, as the nighte doeth hide the chased, and bewraye not them that are fled, lette my persecuted people dwell amonge you. Moab, be thou their refuge agaynste the destroyer: for the aduersarye is brought to naught, the robber is vndoone, the tyraunt is wasted oute of the land. And in mercye shall the seate B be prepared, and he shall sit vpon it in the truth, in the Tabernacle of Dauid iudging and seekinge iudgement, and makinge hast vnto righteousnesse.

we haue heard of the pryde of Moab, he is very proude, presumptuous, arrogante, and full of indignation, and vayne are his lyes. Therefore shall Moab make lamentation because of the Moabites (that shalbe slayne) yea they shall wayle al together. Because of the foundations of the Citie that is made of bricke, shall ye complayne: euen the lame people that are left onelye behynd. For the vynes of Hesebon are cut downe: As for the vine of Sibna, the lordes of the Heathen haue broke downe her principal braunches: they are come euen vnto Jazer, they went on wandring vnto the wildernesse. Her goodly braunches were throwen downe, as they wente ouer the Sea. Therefore will I mourne for Jazer, and for the vine of Sibna. I will poure my teares vppon thee, O Hesbon and Eleal, for the crye of thine enemies is fallen vpon thy sommer fruites, and vpon thyne harueste. The Myrth and chere is taken away out of the plentifull fyelde, and in the vineyardes there shal be no ioye nor gladnes. The treader shall treade out no wine in the presses, the songe of their mery chere haue I layde downe. Wherefore, my bowels shall romble like an harpe for Moabs sake, & myne inward partes for the cities sake that is made of bricke. And it shall come to passe, that when it is sene that Moab shalbe made wery of his hil chappels, he shall come to his temple to pray, but he shall not be able. So then this is the saying that the Lord hath spoken concerning Moab, sence that time. But nowe the Lorde hath spoken, saying: In three yeares which shalbe as the yeares of an hyred seruaunt, shall the glorie of Moab be turned into confusion, throughout all his multitude, whiche is verye great. And that whiche remayneth shall be very small and feble.

¶ The. xvij. Chapter.

THis is the heauye burthen vppon Damascus. Beholde, Damascus is taken away, to be no more a Citie, but shall be an heape of broken stones. The walled citie of Aroer shalbe foldes for cattell, whiche shall lye there, and there shalbe none to fraye theim awaye. Ephraim also shall no more be strong: and Damascus shall no more be a kingdome, and the remnaunt of Syria shalbe as the glorye of the children of Israell, saith the Lorde of hostes. And in that day it shall come to passe that Jacob shall be made very poore, and the fatnes of his flesshe shall waxe leane. And he shalbe as one that gathereth vp corne in harueste, euen like him whose arme reapeth the eares of corne. He shalbe also lyke him that gathereth eares of corne in the valey of Rephaim. Som gathering in dede shall there be left in it, euen as in the shaking of an Olyue tree, there remayne two or three bearies in the toppe of the vttermooste bowe, and foure or fyue in the brode fruitefull braunches thereof, saieth the Lord God of Israell. Then shall man B tourne agayne to his maker, and his eyes shall haue respect to the holy one of Israell. As for the aulters whiche are his owne handie worke, he shall not regarde them: and the things that his fyngers haue made (as groues and ymages) those shall hee not caste his eye vnto. In that day shall their strong cities be as the forsaken shrubbes and braunches, which they left because of the children of Israel, and the lande shalbe desolate. Because thou hast forgotten God thy saluation, and hast not bene mindfull of thy stronge rocke, therefore shalt thou set pleasant plantes, and shalt graffe the braunche of another mannes vyne. In that day shalt thou make thy plante to growe: and earely in the morning shalt thou make thy seede to florish. The harueste shalbe gone in the day of inheritaunce, and ther shalbe sorowe without hope of comfort. Woo shalbe to the multitude of muche people, whiche shall make a sound like the noyse of the Sea. And C the violence of the nations, whiche shall rage like the rushinge in of many waters: Euen like many waters

shall the people rage. God shal rebuke him, and he shall flye farre of. He shall be chased away lyke as a drye strawe vpon the mountaines before the wind and lyke a thing that tourneth before the storme. At euen beholde, there is trouble: and or euer it be morning, lo, he is gone. This is the portion of them that oppresse vs, and the lotte of them that robbe vs.

¶ The.xviij. Chapter.

A O That lande that trusteth vnto the shadowe of winges, that lande whiche is beyonde the waters of Ethiopia: Sendinge messangers by the sea, euen in vessels of reedes ouer the water. Go you hence (ye spedie messangers) to a nation that is scattered abroade and robbed of that they had: a fearfull people from their beginning hitherto, a nation troden downe by little and little, whose lande the floudes haue spoyled. And al ye inhabiters of the world, and indwellers of the earth, loke vp when he setteth a token in the mountaynes, and hearken when he bloweth with the trompe. For so the Lord saide vnto me: as for me, I will take my rest and looke vpon the matter in mine habitation, lyke a fayre heate after the rayne, and like a clonde of Dewe in
B the heate of harueste. For afore the harueste, when the braunche is growen there shall come ripe fruite out of the floure, and he shall cut downe the increase with sythes, and the braunches shall he take awaye with hookes.
Thus shall they be lefte together vnto the foules of the mountaynes, and to the beastes of the earth: for in sommer the birdes shall remayne vpon it, and euery beast of the land shalbe vpon it in the winter. In ỳ time shall there a present be brought vnto the Lord of hoostes: euen a people that is scattred abroade, and robbed of that they had, that same people which hath ben fearfull from their beginning, hitherto, a nation troden downe by litle and lytle, whose land the floudes haue spoyled: To the place of the name of the Lorde of hoostes, euen to the mounte Sion.

¶ The.xix. Chapter.

THe heauye burthen of Egipt: A
Behold, the Lorde rideth vpon a swifte cloude, and shall come into Egipte, and the ydols of Egipte shall tremble at the presence of him, and the heart of Egipte shall quake in the mids of her. And I wil set the Egiptians one agaynst another, so that one brother shal fight against another, and one neyghboure agaynst another, citie against citie, and realme agaynst Realme. The minde also of Egipte shalbe cleane without counsell within it selfe, and the deuise that they take will I destroye, so that they shall seke counsell at ydoles, and at sorcerers, at workers with spirites, and at soothsayers. And the Egiptians will I geue ouer into the hande of a maruelous cruell Lorde, and a mightie kinge shall haue dominion ouer them, saieth the Lord God of Hoostes. The waters of the sea, shal fayle, and the riuer shal decrease and be dried vppe. The waters shalbe drawen out: the ryuer of Egipte shalbe emptied and dried vp, the reedes and flagges shall be cutte downe. The grasse in the riuer and by B
the riuers banke, and all that groweth by the riuer, shall wyther awaye, and be brought all to naught. The fishers also shall mourne, and all they that cast an angle into the water, shall make lamentation, and they that laye forth their net beside the waters, shall bee rooted out. Moreouer, they that worke in flare and make fyne workes shall be confounded, and so shall they that weaue open workes. For their open woorkes shalbe euen destroyed. and all they that make pondes and stewes for fyshe, shall come to naught. But ye foolishe princes of Zoan, ye wyse counceliers of Pharao, whose witte is tourned to foolishenes, howe saye ye vnto Pharao: I am comme of wise men, and of auncient kinges.

Pha-

where are they? Where are (I saye) thy wise men? Let them tell thee (yf they can) what the Lord of hosts hath deuised vpon Egipt. The princes of Zoan are become fooles, the princes of Noph are disceaued, they haue deceaued Egipte, euen they that were taken for the chiefe kinrede thereof. In the middes of it, hath the Lorde powred the spirite of wickednesse, and they haue deceyued Egipte, in euery worke thereof, euen as a dronken man staggereth in his vomite. Neyther shall the head or tayle, the branch or rede be able to doe anye worke in Egipt. In that daye shall Egipte be lyke vnto women: It shalbe afrayde, and stand in feare at the motion of the hande of the Lorde of Hostes, whiche he shaketh ouer it. And Egipt shalbe afrayde of the lande of Juda: so that euery one which maketh mention of it, shall be afrayde thereat, because of the counsell of the Lorde of Hostes, whiche he deuiseth for it. In that daye shall fiue Cities in the lande of Egipte speake the language of Canaan, and sweare by the Lorde of Hostes, the Citie of desolation shalbe called one of them. In that day shall the altare of the Lorde be in the mids of the lande of Egipt, and this title beside it: Vnto the Lorde. And it shall be a token & a witnesse vnto the Lord of hostes in the lande of Egipte. For they shall crye vnto the Lorde because of suche as trouble them, and he shall sende them a Sauior and a great man to deliuer them. And the Lorde shall be knowen in Egipt, and the Egiptians shal know the Lord in that day, and do sacrifice and oblation: yea they shal vowe a vowe vnto the Lord, and performe it. The Lord also shal smite Egipte sore, and heale them agayne, and they shall be conuerted vnto the Lord, and he shalbe entreated of them and shall heale them. In that daye shall there be a common waye oute of Egipte into Assiria, and Assiria shall come into Egipt, and Egipt into Assiria, so ỳ the Egiptians and the Assirians shall serue the Lorde together, In that day shal the nation of Israel be the third with Egipt and Assiria, and they shalbe blessed in the middes of the lande, which lande the Lorde of hostes hath blessed, saying: Blessed is my people of Egipte: Assur also is the worke of mine handes, and Israel is mine inheritaunce.

The.xx. Chapter.

In the yere that Thartan cam vnto Asdod (when Sargon the kinge of Assiria had sente him (and had fought agaynste Asdod, and taken it. At the same time spake the Lorde by the hande of Esay the sonne of Amos, sayinge: Go, and take of the sackecloth from thy loyns, and put off thy shoe from thy foote, And he did so, walkinge naked, and bare foote. And the Lorde sayde: Lyke as my seruant Esay hath walked naked, and barefoot for a signe and wonder three yeares vppon Egipte, and Ethiopia: Euen so shall the kinge of Assiria take awaye out of Egipt and out of Ethiopia, children and olde men, naked and barefoote, with their loynes vncouered, to the great shame of Egipte. They shalbe brought in feare also, & ashamed one of an other: Ethiopia of Egipte, and Egipte of Ethiopia, considering what glorye they were in afore. And they that dwelle in the same Ile, shall saye in that daye: Beholde, thus are we regarded. Whither shall we flee for helpe, that we maye be deliuered from the king of Assiria? And howe shall we escape?

The.xxi. Chapter.

The burthen of the waste Sea: Euen as the stormie weather that passeth throughe at the noone day to com from the wildernes from that horrible lande. A greeuous vision was shewed vnto me: Let one disceitfull offender comme agaynste an other, and one destroyer agaynste an other. Vp Elam, laye syege thou of Media, all their groning haue I layde downe. Therefore are my loynes filled with sorowe, heauynesse

hath taken hold vpon me, as the pangs of a woman, that is trauailing. It made me stoupe when I heard it, and it vexed me when I sawe it. My heart panted, fearefulnes came vpon me. The night of my voluptuousnes hath he turned against me into feare. Whyle they garnished the table, the watchman looked: And while I was B eating and drinking (it was sayde:) Vp ye Captaynes, take you to youre shield. For thus hath the Lorde sayde vnto me: Go and set a watcheman, to tell what he seeth. And he sawe a charet, whiche two horsemen sat vpon, with the cariage of an Asse, and the cariage of a Camell. So he loked and tooke very diligent hede. And the Lion cryed, Lorde, I stande waiting all the whole daye, and am appointed to kepe my watche euery night. And behold, here commeth a charet of men with two horsemen. And he aunswered and saide: Babilon is fallen, it is fallen, and all the images of her Gods hath he smitte downe vnto the grounde Thou art he, whom I must thresshe, & thou belongest to my corn flour. This that I hearde of the Lorde of hostes, the God of Israell, haue I shewed vnto you. The burthen of Duma, he C calleth vnto me out of Seir: Watchman, what hast thou espied by night? watcheman, what hast thou espied by night? The watcheman saide: The morning commeth, and so doeth the night. If ye will aske any question, then aske it, returne and come agayne. The burthen concerning Arabia: In the pleasant grounde of Arabia shall ye tarye all night, euen in the streetes of Dedanin. The inhabiters of the lande of Thema brought foorth water to him that was thirstie, they preuented him with their bread that was fled away. For becausc of the swerds are they become fugitiue, euen for the drawen swearde, and for the bente bowe, and because of the greeuousnes of warre. For this hath the Lorde sayd vnto me: There is yet a yere according to the yeares of an hyred seruaunt, and al the glory of Cedar shall faile. And the number of theym that shall escape from the bowes, shall be minished by the mightye children of Cedar, for so the Lord God of Israell hath spoken.

¶ The .xxij. Chapter.

THe burthen of the valley of vi- A sion: what haste thou to doo here, that thou climest vnto the house tops? Thou that arte full of occupying, thou seditious & proude citie, thy slayne men are neyther put to death with sweard, nor dead in battayle. All thy captaynes are fugitiue together, the archers haue taken them prisoners: All they that are founde in thee, are in captiuitie together, because they fled farre of. Therfore said I: let Luke.19 me alone, and I will make lamenta- Jere.9 tion. Ye shall not be able to comforte me, because of the destruction of the daughter of my people, for this is a day of trouble, of ruine, and of destruction that the Lord will bring to passe in the valley of vision, breking downe the Citie, and crying vnto mountaynes. Elam bare the quiuer with B a charet of foote men and of horsmen, and the Citie of Kir shewed the shield open. Thy chiefe valey also was full of charets, and the horsemen set their faces directly towarde the gate. And in that daye did the ennemye take awaye the beautye of Juda, and then diddest thou loke towarde the armour of the house of the foreste. Ye haue seene also the broken places of the citie of Dauid, howe that they are manye, and ye gathered together the waters of the lower poole. As for the houses of Jerusalem ye haue nũbred theim, and the houses haue ye broken downe to make the walle stronge. A pitte also haue ye made betwene the two walles, for the waters of the olde poole, and haue not regarded the maker thereof, neyther hadde respecte vnto him that tooke it in hande. And in that daye didde the C Lorde GOD of hostes call menne vnto weepinge and mourninge, to baldnesse and gyrdinge about with sacke-

sackecloth. And beholde, they haue ioye and gladnesse, slayinge Oxen, and killing sheepe, eatinge flesshe and
1.Cor.15. drinking wine. * Lette vs eate and
Esa.22.b. drinke: for to morowe we shall dye. And it came to the eares of the Lorde of hostes: This iniquitie shall not be pourged from you till ye dye, saieth the Lorde God of hostes. Thus saith the Lorde God of hostes: Goe get thee into yonder treasurer, euen
Esay.36. vnto * Sebna, whiche is the ruler of the house. What haste thou to do here? and whom haste thou here, that thou shouldest here hewe thee out a sepulchre, as it were one that heweth him out a sepulchre on hie, or that graueth an habitation for him selfe in a harde rocke? Beholde, O thou manne, the Lord shall cary thee away into captiuitie, and shall surely couer thee with confusion. The Lord shall turne thee ouer like a ball with his handes (and shall sende thee) into a farre countrey: There shalte thou dye, and there (in steede of the charettes of thy pompe) shall the house of the Lorde haue confusion. I will drine thee frome thy place, and out of thy dwelling shall he ouerthrowe thee. And in that day shall I call my seruant Eliakim, the sonne of Helkia. And with thy garmentes will I clothe him, and with thy girdle will I strength him: thy power also will I committe into his hande, and he shall be a father of suche as dwelle in Ierusalem, and in the
e house of Iuda. * And the keye of the
Iob.12.b house of Dauid will I laye vpon his
Apo.3.b. shoulder, so that he shal open, & no mã shall shut. He shall shut, and no man shall open. And I will fasten him as a nayle in a sure place, and he shall be the glorious seat of his fathers house. Moreouer, all generations and posterities shal hang vppon him, all the glorye of their fathers house, all vessels bothe great and small, and all instrumentes of measure and musicke. In that daye (sayth the Lorde of Hostes) shall the nayle that is fastned in the sure place departe, be broken and fall, and the burthen that was vppon it, shalbe pluckt awaye, for so the lord hath spoken.

¶ The. xvij. Chapter.

THe burthen of * Tire: Mourne A
yee shippes of Tharsis, for Eze.26.
there commeth suche destruction that ye shall not haue an house to enter into: Oute of the lande of Cittim haue they knowledge of this plage. Be still, ye ỹ dwell in the Ile, the marchants of Zidon, and suche as passe ouer the sea, haue made the plenteous. The corn that groweth by the great waters of Nilus, and the frutes of the riuer were her vitailes, so that it became a common marte of the nations. Be ashamed thou Zidon, for the see (euẽ the strength of ỹ sea) hath spoken, saying: I haue not trauailed nor brought forth children, nor nou- B
rished vp yong menne, or brought vp virgins. When tidynges commeth to the Egiptians, they shall be sorye for the rumor that goeth of Tire. Gette you to Tharsis, mourne ye that dwel in the Ile, Is not this that glorious Citie of yours, which hath bene of olde antiquitie? Her owne feete shall carye her forth to bee a soiourner into a farre countrey. Who hathe deuised this against Tyre (that geueth garlandes vnto other Cities) whose marchauntes are princes, and whose captaynes are honorable in the world: Euen the Lorde of hostes hath deuysed this to put downe the pryde of all such as be glorious, and to minishe all theim that bee proude vppon earth. Get thee out of thy land vnto the daughter of Tharsis, seeing thou haste no more strength. Ye that C
smote the kingdomes together, holdeth oute his hande ouer the sea, euen the Lord himselfe hath geuen a commaundement against the same common place of marchaundise, that they shall vtterlye destroy the might therof. And he saide: Make no more thy boast, O virgin, thou daughter Zidon) thou shalt be brought downe: Vppe, gette thee ouer vnto Cittim, where neuertheless thou shalte haue

no reste. Beholde, this people come not of the Caldees, but Assur made them stronge with greate shippes. They set vp the stronge holdes therof, and destroyed his palaces, and he broughte it in decaye. Mourue ye
D shippes of Tharsis, for your strength is brought downe. And in that daye shall Tire be forgotten seuentye yeares (accordinge to the yeares of one king) and after the ende of the seuentye yeare, shall Tyre sing as doeth an harlot. Take an harpe, and go about the Citie (thou harlot thou haste bene forgotten) make sweete melodye, sing mo songes, that thou mayest be had in remembraunce. And after the ende of the seuentye yeares, shall the Lorde visite Tyre, and shee shall conuerte vnto her rewarde, and shall commit fornication with all the kingdomes of the earthe, that are in the worlde. Theyr occupyinge also and theyr rewarde shalbe holye vnto the Lorde. Theyr gaynes shall not be layde vp nor kepte in store, but it shal be theirs that dwell before the Lorde, that they maye eate ynough, and haue clothing sufficient.

¶ The .xxiiij. Chapter.

A BEholde the Lorde maketh the earth wast and emptye: he turned it vpside downe, and scattereth abrode the inhabitours thereof And the Priest shalbe as the people, and the master as the seruaunt, the maystresse lyke the mayde, the seller lyke the byer: he that lendeth vppon vsury, lyke him that borroweth vpon vsurye: the creditoure as the detter. The worlde shalbe cleane wasted, and vtterly spoyled, for so the Lorde hath spoken. The earth is sorye and consumeth away, the worlde is feble and perisheth, the proud people of the erth are come to naught. The earth also is become vnprofitable vnder the inhabiters therof, which haue transgressed the lawes, chaūged the ordinance. broken the euerlastinge couenaunte.
B Therefore hath the curse consumed the earth, and they that dwell therin, are fallen into trespace. Wherefore, the inhabitours of the earth are perished with drouth, and fewe men are lefte behinde: The wine fayleth: the vyne hath no might, all they that haue bene merye of heart, are come to mourning. The mirthe of tabrettes is layde down, the noyse of such as haue made merye, is ceased, the ioye at the harpe is at an ende. They shall drinke no more wine with mirth, strong drinke shall be bitter to theym that drinke it. The citie of vanitie is broken down, euery house is shut vp, that no man maye come in. In the streetes is there a crying because of wine, all cheere is vanished awaye, the mirthe of the worlde is gone, in the Citie is lefte desolation: and the gate is smitten with
C destruction. For in the middes of the worlde, euen amonge the people, it shall come to passe, as at the shakinge of Oliues, and as the grapes are whē the wyne haruest is done. They shall lifte vp their voyce: and make a merye noyse, and in magnifyinge of the Lorde, shall they crye oute of the weste. Wherefore, prayse ye the Lorde in the valleys, euen the name of the Lorde God of Israell in the yles of ỹ sea. From the vttermost parte of the earth haue we heard prayses & mirth because of the righteous. And I said: I know a thing in secret, woo is me, the transgressours haue offended, the transgressours haue greeuously offended. Fearefulnesse, the pitte, and the snare are vppon thee, O thou that dwellest on the earth. It will come to passe, that whoso escapeth that fearfull noyse, shall fall into the pit. And he that commeth vp out of the pitte,
D shalbe taken with the snare. For the windowes from an hye are open, and the foundations of the earth are moued. The earthe is vtterlye broken downe, the earth hath a sore ruine, the earth quaketh exceedinglye. The earth shall reele to and fro like a dronkerd, and shalbe remoued like a tente (of one night) and the iniquitie therof shalbe heauy vpon it. It shall fall,

and not ryse vp agayne. And in that daye shall the Lorde visite the hoost abone that is on hye: and the kinges of the worlde that are vpon the earth. And they shall be gathered together, as they that be in prison: and they shalbe shut vp in warde, and after many dayes shall they be visited. The moone shall be abashed, and the sunne ashamed, when the Lord of hostes shal reygne in mounte Sion and in Ierusalem with worship, and in the sight of such as shalbe of his counsell. Isa.24c

¶ The.xxv. Chapter.

O Thou art the Lorde my God, I will magnify thee, I will geue thankes vnto thy name. For thou hast brought wonderfull things to passe, according to thine olde counsels truly and faythfully. Thou hast made of a citie an heape of stones, and broughte a strong towne into decaye. The habitation of straungers haste thou made to be no citie, neyther shall it be builded any more. Therfore shall the mightie people geue glorye vnto thee, the citie of the baleaunt Heathen shall feare thee. For thou hast bene a strength vnto the poore, and a succour for the needie in his trouble. A refuge agaynst euill weather, a shadowe agaynst the heate. For the blast of raging men is like a storme that casteth downe a wall. Lyke as thou bryngest heate downe out of a dry place, so shalt thou oppresse the noyse of alaunties. The heate is in the shadowe of the cloude, the braunch of the mightie shal be brought lowe. And in this mountayne shall the Lorde of hostes make vnto all people a feaste of plenteous and delicate thinges, euen of most pleasaunt and dayntie dishes. And in this mountayne shall the Lorde destroye the couerynge, that all people are wrapped in, and the hanging that is spred vpon all nations. As for death, he hath destroyed it for euer. And the Lorde God shal wipe away teares from all faces, and the rebuke of his people shall he take awaye out of all the earth. For so the Lorde hath saide, Esa.14d Esa.13c Apoc.7c

And in that daye it shall be sayde. Lo, this is our God, we haue wayted for him, and he shall saue vs. This is the Lorde, in whom we haue hoped, we will be merye, and reioyce in the saluation that commeth of him. For in this mountayne shall the hande of the Lorde ceasse, and Moab shall be threshed vnder him, euen as strawe is threshed vpon the ground. And he shal stretch out his hande in the middes of them (as he that swymmeth, casteth out his hands to swimme: and with the strength of his handes shall he bringe downe their pryde. The stronge holde also and defence of the walles hath he ouerthrowen, and cast downe & brought them to the ground, euen vnto dust. C Ephe.2a

¶ The.xxvi. Chapter.

IN that daye shall this song be songe in the lande of Juda: We haue a strong citie. Saluation shall God appoynt in stede of walles, and bulwarkes. Open ye the gates that the righteous people whiche kepeth the trueth may enter in. Their mind is set vpon thee because thou preseruest theym in peace, yea in peace: because they putte their trust in thee. Put ye your trust alway in the Lorde: for in the Lorde God there is strength for euermore. For he hath brought downe the hye minded citizens. As for the proude citye, he hath brought it lowe: euen vnto the ground shal he cast it downe, and bring it vnto dust. The fote euen the foote of the poore, and the steppes of suche as be in necessitie shall treade it downe: The path of equitie wilte thou graunte vnto the iuste, O thou moste righteous, thou shalte order the pathe of him that is righteous. Yea, in the waye of thy iudgementes, O LORDE, haue we put our truste in thee. Thy name also, and the remembraunce of thee, is the thinge that our soule longeth for. My soule hath longed for thee all the nighte, and with my spirite (which is within me) will I seke thee early Esa.25a Psa.118b Rom.5b Esa.25a Psa.16a Psa.63b

in the mozning. Foz when thy iudgementes are in the earthe, the inhabitours of the wozlde shall learne righteousnes. Shall the vngodly man be fauoured, whiche hath not learned righteousnes, but doeth wickedlye in the earth, where nothinge ought to be done, but that whiche is righteous: he shall not see the glozy of the Lozde. Lozde, when thy hande is lyfte vp to strike, they see it not: but they shall see it, and be confounded with the zele of the people, and the fyze that consumeth thyne enemies, shall deuoure them. Lozde vnto vs thou shalt
C
Phil.2.a pzouide peace: *foz thou also haste wzought all our wozkes in vs. O Lozde our God, other Lozdes besyde thee hath subdued vs, but we will be myndefull onely of thee, and of thy name. The deade will not liue, and they that be out of lyfe will not ryse agayne: therfoze hast thou visited and roted them out, and destroyed all the memozye of them. Thou hast encreased the people (O Lozde) thou haste encreased the people, and thou arte pzayfed: thou hast sent them farre of
D
vnto all the coastes of the earth. *Lozd
Leu.26 g in trouble haue they visited thee: they powzed out theyz pzayer, when thy
Joh.16 c chastening was vpon them. *Lyke as a woman with chylde that dzaweth nye towarde her trauell, is sorye and cryeth in her paynes, euen so haue we bene in thy sight, O Lozde.
Rom.8 d *We haue bene with chylde, and sufkered payne, as though we had bzoughte foozth winde. Foz there is no saluation in the earth, neyther do the inhabitoures of the wozlde submitte
1 Coz.6 d them selues. *Thy deade men shall lyue, euen with my bodye shall they ryse agayne. Awake and singe ye that dwell in dufte. Foz thy dewe is euen as the dewe of herbes, and the earthe shall caste oute theym that be vnder
Gen.19 c her. Come my people, *enter thou into the chambers, and shut thy doozes
Apoc.6.a about thee: *hyde thy selfe foz a little while, vntill the indignation be ouerpaste. Foz lo, the Lozde is comming out of his place, to visite the wickednesse of such as dwel vpon earth. The earthe also shall disclose her owne bloude, and shall no moze hide them that are slayne in her.

The.xxvij.Chapter.

IN that daye, the Lozde with his
A
soze, greate, and mightie swearde shall visyte *Leuiathan the fugitiue serpent, euen Leuiathan that croked serpente: and he shall slaye the dzagon that is in the sea. In that day, see that ye synge of the congregation whiche is the vyneyarde, that bzingeth fozth the best wine. Euen I the Lozde do keepe it. In due season shall I water it: and least the enemie do it any harme, I will both night and day pzeserue it. There is no displeasure in me, els (when the vineyarde bzingeth me foozth bzyers and thoznes) I would go thozow it by warre, and burne it vp together. Let it take holde of my strength, and it shalbe at one with me, euen at one shall it be with me. The dayes are comminge,
B
that Jacob shall take roote, Israell shall be greene and flozishe, and the wozld shalbe filled with fruite. Hath he smytten hym as soze as he did the other that smote him? Oz is he slaine with so soze a slaughter as they that slewe him? In measure doeth he smyte him, whyle he sendeth vnto him suche thinges, whereby he commeth to his minde agayne. Foz in the daye that the Easte wynde bloweth soze, it taketh away the fruites. Thus therefoze shall the iniquitie of Jacob be reconsiled, and here is all the fruite of the takinge awaye of his synne, yf he make all the stones of the aultare of Idoles, as chalke stones that are beaten in sundze, that their grones and ymages ryse not vppe agayne.
C
Els shall the stronge citie be desolate, and the habitation fozsaken, and lefte lyke a wildernes. There shall the calfe feede, and there shall he lye, and eate vp the graffes thereof. When the bzaunches of it are dzye, they are bzoken of, and the women come,

and

and sette theim on fire. * For it is a people of no vnderstanding, and therfore he that made theim, shall not fauour them: and he that created them, shal geue them no grace. And in that day shall the Lorde make a threshinge from the middes of the riuer Euphrates vnto the riuer of Egipte, and ye childzen of Israell, shall be gathered together one to another. In that daye shall the great trumpet be blowen, so that they which were lost in the land of Assiria: and they that were banysshed into the land of Egipt, shal come and worshipp the Lorde in the holye mount at Jerusalem.

¶ The.xxviij. Chapter.

1 Vloe be vnto the crowne of pride, euen * to the dronken people of Ephraim, whose great pompe is as a flowre that fadeth away, vpon the head of the valley of such as be in wealth and are ouerladen with wine. Beholde, * there cometh a vehement and sore day from the Lorde like an vnmeasurable hayle and perillous tempest, euen like the sorce of mightie and horrible waters that violently beareth downe al thinges. The crowne of the pride of the dronken Ephraemites shalbe troden vnder foote: * so that the floure of his fayrenes and beautye, which is in the head of the valey of fatnesse, shall fade away, as dooth an vntimely ripe figge afore haruest. Which when a manne spyeth, he looketh vpon it, and while it is yet in his hande, he eateth it vp.

Ma.3.a

Mat.16.

Esa.40.a

2 In that day shall the Lorde of hostes be the crowne of glory, and diamonde of beautye vnto the residue of his people. He will be also a spirite of perfecte knowledge to him that sitteth in iudgement, and strength vnto thē that tourne awaye the battayle to the gate of the enemyes. But they are out of the way by reason of wine: yea, far out of the way are they through strōg dzinke. The Priests also and the prophete are gone astraye by the meanes of stronge dzinke, they are dzonken with wine, they go amisse through stronge dzinke, they fayle in prophecyng, and stumble in iudgement. For the tables are so ful of vomit & filthines, that no place is clean. Whom then shall suche one teache knowledge? And whome shall he make to vnderstand the thing that he heareth? For they are as ignozant as yong childzen that are taken from the milke, and are weined. For they that be suche, muste haue after one Lesson, another Lesson: * after one commaundement, another commaundement, after one rule another rule, after one instruction, an other instruction, there a little, and there a little. For he that speaketh vnto this people, is euen as one that vseth rudenesse of speech, and a strange language. If any man say vnto them: Lo, this is the rest, wherwith ye may ease him that is werye, this is the refreshing, they wil not herken. * Therfore the woord of the Lord (lesson vpon lesson, commaundement vpon commaundement, rule vpon rule, instruction vpon instruction, there a litteil, and there a little) shalbe vnto them an occasion of stumblinge, that they may go on, and fall backwarde, be bruised, tangled, and snared. Wherefore, heare the woorde of the Lord, ye mockers ye that haue rule of this people, whiche is at Jerusalem. Because ye haue said: We haue made a couenaunt with deathe, and with hell are we at agreement. And though there go forth a sore plague, it shal not come vnto vs. For we haue made falshoode our refuge, and vnder vanitie are we hid. Therfore thus sayeth the Lord God: Behold, I lay in Sion for a foundation a stone, euen a tryed stone, a precious corner stone, a sure foundation. Who so believeth, let him not be to hastie. Judgement also will I laye to the rule, and righteousnesse to the balance, so that the haile shall take away your vayne confidence as a broome, and the priuy place of your refuge shal the waters renne ouer. And thus the couenant that ye made with deathe, shalbe disanulled: and your agrement that ye made with hel, shall not stand.

C Esa.10.a Mat.23.

1.Co.14.

D

Esay.3.a

yea, when the lorde plague goeth forth ye shall be troden downe vnder it. Frō the time that it goeth forth, it shall take you away. For early in the morning, euery daye, yea, both daye and night shall it go throughe: and when the noyse thereof is perceaued, it shall gender vexation. For the bed is narrowe, and not large: and the couering so small that a man can not wind him selfe vnder it. • For the Lorde shall Esa.36.f
2Re.5.a stande as in mount • Parazim, and Io.10.b. shalbe wrothe like as in the valley • Gibeon, that he may do his woorke, his strange worke, and bring to passe his acte, his straunge acte. Nowe F therefore see that ye be no mockers, least your punishment increase: for I haue heard of the Lorde of hostes, that there shall come a shorte ende vpon the whole earth. Heare ye then, and hearken vnto my voyce, consider and ponder my speech. Doeth not the husbandman plowe all the daye, and openeth and breaketh the clottes of his ground, that he may sowe? when he hath made it playne, wil he not spread abrode the fitches, and sow comin, and cast in wheate by measure, and the appointed barley and rye in their place? GOD will instruct him to haue discretion, euen his God will teache him. For fitches shall not be threshed with an harowe: neither shall a carte wheele be brought through the cummin: but that fitches are beaten oute with a staffe, and comin with a rodde. But the sede that bread is made of, is threshed, though it be not alwaye a threshing. And the carte wheele must be brought ouer it, least he grinde it with his teeth. This also commeth of the Lorde of hostes, which worketh with wonderfull wisedome, and bringeth excellent woorkes to passe.

¶ The. xxix. Chapter.

A 2Re.5.b VAo vnto thee, O Ariel, Ariel, thou Citie that • Dauid dwelt in. Go on from yeare to yeare, and let the lambes be slayne. I will lay a siege vnto Ariel, so that ther shal be heauynesse and sorowe in it: and it shall be vnto me, euen as an aultar of slaughter. I will beseige thee rounde about, and fight against thee through a bulwarke, and will reare vp diches against thee. Thou shalt be brought downe, and shalte speake oute of the grounde, and thy speeche shall go low out of the dust. Thy voyce also shall come out of the ground like ♆ voice of a witche: and thy talking shall whisper out of the duste. Moreouer, the noyse of thy straunge enemyes shalbe lyke thinne dust, and the multitude of tyrauntes shalbe as • drye strawe that Psal.11 can not carye: euen sodainelye and in haste shall their blast go. Thou shalte B be visited of the Lorde of hostes with thonder, earthquake, and with a great noyse: with storme, and tempest and with the flame of a consuming fyre. And the multitude of all nations that fighte againste Ariell, shall be as a dreame seene by night: • euen so shall Psa.73 all they be, that make warre againste it, and stronge holdes to ouercome it, and that lay any siege into it. In conclusion, it shalbe euen as whē an hongrye man dreameth that he is eating, and when he awaketh, his soule is emptye. Or as when a thirstye man dreameth that he is drinking, and whē he awaketh, he is yet faint, and his soule hath appetite. Euen so shall the multitude of all nations that fighte against Sion. Ponder these thinges C once in youre mindes, and wonder. • Blinded are they them selues, and mat.15 the blinde guides of other. They are dronken, but not with wine: they are vnstable, but not through stronge drinke. For the Lorde hath couered you with a slomberinge spirite, and hath closed your eyes. Your Prophetes also and rulers that shoulde see, them hath he couered. • And the vi- Esa.6.c
sion of al the Prophetes is become vnto you, as the wordes of a booke that is sealed vp, whiche men deliuer to one that is learned, sayinge: Reade thou in it. And he sayeth: I can not for it is sealed. And the booke is geuen vnto him that is not learned, saying: Reade thou in it, and he sayeth: I am not learned. Therefore thus hath the

Lorde

Mat.15.a Lorde sayde: • For as muche as this people when they be in trouble, do honoure me with their mouthe, and with their lippes: but theyr hearte is farre fro me, and the feare whiche they haue vnto me, proceadeth of a commaundement that is taughte of men. Therfore will I do marueyles among this people, euen marueylous
Esa.29.c thinges (I say) and a wonder. • For the wisedome of their wise men shall perysshe, and the vnderstandinge of theyr wittie men shall hyde it selfe. Woe vnto them that kepe secrete their thoughtes, to hyde their counsel from the Lorde, and do theyr workes in
Esa.47.b darkenesse, sayinge: • Who seeth vs? and who knoweth vs? Doubtlesse, your destruction is (in my handes) in reputation as the potters claye. And doth the worke saye of him that made it, he made not me? And doeth an earthen vessell saye of him that fashioned it, he had no vnderstanding? Is it not harde at hande, that Libanus shalbe turned into a lowe fielde, and that the lowe fielde shall be taken as the woode? And in that daye shall deafe men heare the wordes of the booke, and the eyes of the blinde shall see, euen out of the cloude, and out of darkenes. The meke spreted also shall be merye in the Lorde, and the poore among them that be lowely, shall reioyce in the holye one of Israell. For he that did violence, is brought to naught, and the scornefull man is consumed: and they rooted out that were hastye so soone to vnrighteousnesse, making a man to sinne in the worde, and that take him in a snare, whiche reproued them in the open place: and they that haue turned the cause of the righteous to naught. Therefore thus sayth the Lorde vnto the house of Jacob, euen thus sayth he that redeemed
Esa.43.a Abraham: • Jacob shall not nowe be confounded, nor his face pale. But when he seeth his childzen, the worke of my handes in the middes of him, they shall sanctifye my name, and prayse the holye Lorde of Jacob, and feare the God of Israell. They also that haue bene of an erroniouse spzete shall come to vnderstanding, and they that haue bene scornefull, shall learne doctrine.

¶ The .xxx. Chapter.

ALas, for those disobedient childzen (sayeth the Lorde) • that they will take counsell without me. Alas, that they will take a secrete aduise, and not out of my spzete, and therfore adde they sinne vnto sin. Euen they that walke to go downe into Egipte, and haue asked no question at my mouth: but seeke strength in the might of Pharao, and truste in the shadowe of Egipt. Therfore shal the strength of Pharao be your confusion, and the truste in the shadowe of Egipte your shame. For his captaynes were at Zoan: and his ambassadoures came vnto Hanes. • They
4.re.11.b were all ashamed of the people that coulde do theim no good, and that might not helpe them, nor shewe them any profite, but were their confusion and rebuke. The heuy burthen of the beastes of the south in a lande of trouble and anguishe, from whence shall come the ponge and olde Lion, the b[illegible] per and fyerye serpente that steeth gaynst them that vppon coales beare theyr ryches, and vpon camelles their treasures, to a people that can do them no good. For vayne and nothinge worth shall the helpe of the Egiptians be. Therefore haue I cryed vnto Jerusalem. They shall haue strength ynough, yf they will settle their mindes in quietnes. • Nowe therefore, go
Esay.1.a thy way and wzite this before them in a table, and note it in a booke, that it maye finallye remayne and be kept still for euer. For this is an obstinate people, and dissemblynge chyl-
Esay.1.b dzen, childzen that refuse to heare the lawe of the Lorde: For they saye vnto the seers: See not, and to them that be cleare of iudgemente: looke not oute righte thinges for vs: but speake fayre wordes vnto vs, looke out erroures, gette you out of this waye departe out of this pathe, and turne the holy one of Israel from vs.

¶ Where-

wherefore thus sayeth the holye one of Israell: Because your hertes rysе agaynst this worde, and because ye trust in wrong dealing, and peruerse iudgement, and put your confidence therin. Therefore shall ye haue this mischiefe for your destruction and fal, lyke as an hye wall that falleth, be-
Psal.2.d cause of some ryft or blast, whose breakinge commeth sodaynely. * And the hurt therof is lyke an earthen vessell, which breaketh without help: so that in the bursting of it, ther is not found one sheuer to fetche fyre in, or to take
D water withall out of the pyt. For thus saith the Lord God, euen the holye one of Israell: In repentaunce
Exo.14c and in * rest shall ye be safe: in quiet-
2.pa.20c nes and sure confidence shal be your strength. But ye haue had no lyste therto. For ye haue sayd: No, but we will escape thorowe horses. (Therefore shall ye flye) and we will get vs vp vpon swifte beastes. And therefore shall your persecutoures be swifter.
Leu.26a * A thousande shall flye at the rebuke of one, and at the rebuke of fyue shall ye all flye, till ye be lefte as a shippemaste vpon the toppe of a mountayne,
Rom.2a and as a beakon vpon an hill. * Therfore doth the Lord cause you to wayt, that he may haue mercy vpon you: to thintent that he may haue the preeminence, when he is gracious vnto you. For the Lorde is the God of iudgement. Blessed are all they that hope
E in him. If the people remayne in Sion and at Jerusalem, thou shalte not be in heauinesse: but at the voyce of thy complaynt shall he haue mercye vpon thee. And when he heareth it, he shal geue thee an aunswere. And though the Lorde geue you the breade of trouble, and the water of aduersitie, thy rayne shall be no more so scante, but thyne eyes shall see thy rayne. Yea, and thine eare shall heare the talking of him that doth speake
Deu.4.a behynde thee. * This is the waye, walke ye in it. Turne not aside, neyther to the right hand, nor to the lefte. Ye shall destroye also the couering of your syluer ymages, and the decking of your golden idols. Euen as filthines shall ye put them away. And then shalt say vnto it: Get thee hens. Then shall God geue rayne vnto thy seede, that thou shalt sowe the ground with all, and breade of the increase of the earth, which shalbe fat and very plenteous. In that daye also, shall thy catteil be fed in large pastures. The oxe like wise, and the yonge asses, that eate the grounde, shall eate cleane prouender, which is purged with the wind and the fanne. Finally, vppon euery hye mountaine and hill shall there be
F ryuers and streames of waters, * in 2.pet.3d the daye of the great slaughter, when the towres fall. Moreouer, the lighte of the Moone shall be as the lyght of the sunne, and the sunne light shall be seuen folde, and haue as muche shyne as in seuen dayes beside, when the Lorde byndeth vp the sore of his people, and healeth the stroake of their wounde. Beholde, the fame of the Lord commeth from farre, and his presence is so hote, that no man is able to abyde. His lippes are full of indignation, and his tongue is a consuminge fyre. His breathe is as a behemente floud of water that reacheth vp to the necke. That he may sift away the heathen in the synne of vanitie. And his
G breathe is as a bridle of errour in the iawes of the people. And ye shall sing lyke as in the nighte, when the holye solempnitie beginneth. And ye shall haue gladnesse of heart, like as when one commeth with a pype vnto the hill of the Lord, and to the most mightie one of Israell. And the Lord shall cause his glorious voyce to be heard, & shall declare his stretched out arme with a terrible countenance, and with the flame of a consuminge fyre, with noysome lyghtning, with a showre, and with hayle stones. For thorowe the voyce of the Lorde shall * Assur be Esa.10 destroyed, whiche smote other menne with the rodde. And it shall come to passe, that whither so euer he goeth, the rodd shall cleaue vnto him, which the Lorde shall laye vpon him, with tabrets and harpes, and with greate warre

swerde shall he fyghte against his hoaste. *For the fire of paine is ordeyned from the beginning: yea, euen for kinges is it prepared. This hath the Lord set in the deepe, and made it wide: the burning whereof is fire and muche wood. The breath of the Lord, which is a riuer of brimstone, doeth kindle it.

Mat. 25

¶ The .xxxi. Chapter.

WO be vnto them that go down into Egipt for help, and trust in horses, and put their confidence in charets, because they be many, and in horsemen, because they bee iuste and stronge. But they regarde not the holy one of Israell, and they aske no question at the Lord. Whereas he neuertheless (being wisest of all) plageth the wicked, and yet goth not from his worde, when he steppeth forth, and taketh the victorie against the housholde of the frowarde, and against the helpe of euill doers. Nowe the Egiptians are men and not God, and their horses flesche and not spyrete. And assoone as the Lorde stretcheth out his hand, then shall the helper fall, and he that should haue bene helped, and they shall all together be destroied. For thus hath the Lord spoken vnto me: Like as the * lion * or lions whelpe roareth vpon the praye that he hath gotten, and is not afraide, thoughe the multitude of shepherdes crye out vpon him, neyther abashed for al the heape of them. So shall the Lorde of hoostes come downe to fight for mount Sion, and defend his hill. Like as birds flutter about their nestes, * so shall the Lord of hoostes keepe, saue, defend, and deliuer Ieruſalem. Therefore, O ye children of Israell, turne again from that infidelitie, wherin you drowned your selues. * For in that day euery man shall cast out his idoles of syluer, and his idoles of golde, which ye haue made with your owne handes vnto your sinne. Assur also shall be slaine with the swearde, not with a mannes swearde, neither shall the swearde of any man deuoure him. And he shall flee from the slaughter, and his seruauntes shalbe discomfited in their hertes. He shall goo for feare to his strong holdes, and his princes shall flee from his badge. This hath the Lorde spoken, whose light burneth in Sion, and his fyre in Ieruſalem.

Hab. 2. a
Esay. 40. b
Deut. 32. d
Esay. 2. c
Esay. 37. e

¶ The .xxxii. Chapter.

BEholde, a kinge shall gouerne after the rule of righteousnes, and the princes shal rule accordyng to the balaunce of equitie. And that man shalbe vnto men as a defence for the wind, and as a refuge for tempeste: lyke as a riuer of water in a thirstye place, and the shadowe of a great rocke in a drye lande. The eyes of the seyng shall not be dimme, and the eares of them that heare, shal take diligente heede. The herte of the vnwise shall attaine to knowledge, and the vnperfite tongue shall speake playnely and distinctlye. Then shall the foolishe nigarde be nomore called gentle, nor the churle liberall. But the nigarde will be nigardly minded, and his herte will worke euill, and playe the ipocryte, and imagine abhominations against God, to make the hungrie leane, and to withholde drinke from the thirstie. These are the perilous weapons of the churlishe, these be his shamefull councels: that he may begile the poore with disceiptfull wordes: yea, euen there as hee shoulde geue sentence with the poore. * But the liberall person imagineth honest thinges, and commeth vp for liberalitie vnto promotion. Vp (ye riche & idle women) harken vnto my voice. Ye careles cities, marke my wordes. After yeres and daies shall ye be brought in feare, O ye careles cities. For harueſt shall be out, and the grape gathering shall not come. O ye riche idle cities, ye that feare no perill. Be abashed, you that liue in abundaunce, tremble you that liue carelesse: caste off your rayment, make your selues bare, putte sacke clothe about you. For as the infantes weepe when their mothers teates are

Esay. 17. b

dried: so shall you weepe for your faire fieldes and fruitful vineyardes. My peoples field shal bring thornes and thistles: and so shall it be euen in euery house of voluptuousnes, and in euery citie that reioyseth. The palaces also shalbe broken downe, and the greatly occupied cities desolate. The toures & bulwarks shal become dennes for euermore, the pleasure of mules shalbe turned to pasture for sheepe:
o vnto the time that the spirite be powred vpon vs from aboue. Then shall the wildernesse be a fruitfull fielde, and the plenteous fielde shalbe reckened for a woode. Then shall equitie dwell in the desert, and righteousnes in a fruitefull land. And the reward of righteousnesse shalbe peace, and her fruite rest and quietnes for euer. And my people shall dwell in the Innes of Peace, and in sure dwellinges, in safe places of comfort. And when the hayle falleth, it shall fall in the wood, and the Citie shalbe set lowe in the valley. O how happy shall ye be, when ye shall safely sowe your sede beside all waters, and driue thither the feete of your oxen & asses.

Rom. 5 a
Jer. 33. c

The. xxxiij. Chapter.

a WOo to thee, that destroiest, when thou waste not destroyed, thou breakeste the league, where as none hath broken it with thee: for when thou
Exo. 21 b shalt leaue destroying, thou thy selfe
Leu. 24 b shalte be destroyed. And when thou
Esa. 11. c ceasest from breakinge the league,
Mat. 7. a then shall they breake it to thee. O Lorde, haue mercy vpon vs: we haue put our whole truste in thee. Bee an
Psal. 9. b arme to suche early: and our helthe in the time of trouble. At that confuse noyse, the people fledde, and at thine exaltinge, the Heathen were scattered. And the spoyles shall bee gathered (whiche shall be poures) as are the gatheringe of Bruchus.
b And the Multitude goopnge to it, shall bee as Locustes, runninge to and fro. The Lorde is exalted, for it is he that dwelleth on hye: he hath fylled Zyon with Judgement and righteousnesse. And a sure stablishing of thy times shall be strength, healthe, wisedome, and knowledge: and the very feare of the Lorde shall be the treasure of it. Behold, thy messengers shall crye without: and the ambassadours of peace shal wepe bitterly. The streetes are waste, there walketh no man therin. God hath broken the appointment, the cities are cast away, and men are nothinge regarded, the desolate earth is in heauinesse: Libanus is shamed, and hewen downe. Saron is like a wildernes: Basan and Carmell are despoyled of their fruites. And therefore saith the Lord: I will vp nowe: nowe will I be auaunced: now will I be exalted as a mightie God. Ye Jsa. 9
shall conceaue Stubble, and beare strawe, and your spirite shall be the fyre, that it may consume you: and the people shalbe burnt lyke lyme, and as thornes burne that are hewen of, and caste in the fyre. Now hearken to ye that are farre of, howe I haue done, and consider my power, ye that be at hande. The synners at Zion are afrayde, a sodaine fearefulnesse is come vppon the hippocrites. What is he amonge vs, saye they, that shall dwell Psa. 104
by the consuming fyer? whiche of and. 33
vs may abyde that euerlasting heate? He that leadeth a godly life, saye I, and speaketh the trueth. He that abhorreth gaynes wonn by violence and disceipte: he that keepeth his hande that he touche noo reward: whiche stoppeth his eares, that he heare no counsell agaynste the innocent bloode: whiche holdeth downe his eyes, that he see none euill. He it is, that shall dwell on hye: whose sauegarde shall be in a bulwarke of rockes, to him shall be geuen meate, and his waters shall not faile. Thine eies shal se the king in his glory: euen the king of the farre countries shall they see: thine hert studied for feare, Esa. 44
thinckinge thus. What shalle then becomme of the Scribe? of the Receauer of our money? what

of

of him that taxed our fayrest houses? There shalt thou not see a people of a straunge tongue, to haue so diffused a language, that it maye not be vnderstande, neither so straunge a speche
D but it shalbe perceaued. There shall Sion be seene the head Citie of oure solemne feastes. There shal thine eies see Jerusalem that glorious habitati-
Psal.9.b. on: the tabernacle that neuer shal remoue, whose nayles shall neuer be taken out world without end: whose cords euerychone shal neuer corrupt: for the glorious maiestie of the Lorde shall there be present amonge vs: a place where fayre broade riuers and streames are, through the which shall neither galley rowe, nor great shippe
Jsay.4.c saile. For the Lord is our iudge, the Lord is our lawe geuer. The Lord is our king, and he him selfe shall be our Sauiour. There are the coardes so layde abroade, that they canne not be better, And therfore their haue not fixed their mast, nor spread abrode their sayle. Then there is dealed greate spoyle: yea, lame men runne after the praye. There lieth no man that saith: I am sicke, but all euil is taken away from the people that dwell there.

The .xxxiiij. Chapter.

COme ye Heathen and heare, take hede ye people. Hearken thou earth and al that is therein: thou rounde compasse and all that groweth therevpon: for the Lorde is angrye with all people, and his displeasure is kindled against all the multitude of them, he hath destroyed them, & deliuered them to the slaughter. So that their slaine shalbe caste out, and their bodies stinke, that euen the very hilles shalbe wet with the
B blonde of them. All the starres of heauen shall waste, and the heauen shall folde together like a roll, and all the starres thereof shall fall, like as the leaues fall from the vines and figgetrees. For my sword shalbe bathed in heauen, and shall immediatelye come down in iudgement vpon Idumea, and vpon the people whiche I haue cursed for my vengeaunce. And the Lordes sword shalbe ful of blud, and be rustie with the fatnesse and blood of lambes and goates, with the fatnes of the kidneis of wethers. For the Lorde shall kill a great offring in Bozra, and a great slaughter in the land of Idumea. There shall the Vnicornes fal with them, and the Bulles with the gieuntes: and their land shalbe throughly soked with blonde, and their ground corrupted with fatnes. Vnto thee also, O Sion, shall comme the daye of the vengeaunce of God, and the yeare when thine owne iudgements shalbe recompensed. And C
his floudes shalbe tourned to pitche, and his earth to brimstone: and therewith shall the land be kindled, so that it shall not be quenched day nor night: but smoke euermore, and so foorth to ly wast. And no man shal go through it for euer. But Pellicans, Storkes, great Oules and Rauens shal haue it in possession, and dwell therein. For God shal spreade out the line of desolation vpon it, and way it with the stones of emptines. When kinges are called vpon, there shalbe none, and all princes shalbe awaye. Thornes shall growe in their places, nettles, and thistels in their stronge holdes, that the dragons may haue their pleasure therein, and that they maye be a court for estriges. There shall straunge D
bisures and monstrous beastes meete one another, and the wilde kepe company together. There shal the Lamia lye and haue her lodginge. There shal the oule make her nest, build, be there at home, and bring foorth his younge ones. There shall the kytes come together, eche one to his like. Seeke throughout the Scripture of the Lorde and reade it. There shall none of these thinges be lefte oute, there shal not one, nor such like fayle. For what his mouth commaundeth, that same doth his spirit gather together, or fulfilleth. He hath cast the lot for them, and to those beastes hath his handes deuided the lande: therefore those shall

possesse the inheritaunce from generation to generation, and dwell therin for euer.

¶ The .xxxv. Chapter.

A BUt the deserte and wildernes shall reioice, the waste ground shalbe glad and florishe as the lilye. She shall florishe pleasauntly and be ioyfull, and euer be geuing of thankes more and more. For the glorie of Libanus, the beauty of Carmel and Saron shalbe geuen her. They se shall knowe the honour of the Lorde
Heb.12b and the maiestie of our God. And therfore strength the weake handes,
B and confort the feble knees. Say vnto them that are of a fearefull hearte:
Deu.20.a Be of good chere, and feare not. • Behold, your • God commeth to take
and.31 b vengeaunce: and you shall see the reward that God geueth: God commeth his owne selfe, and will deliuer
mat.11 a you. • Then shal the eyes of the blind
Luk.7.c. be lightned, and the eares of the deafe opened. Then shall the lame manne
• pſa.8.a leape as an hart, and the • dombe mās
• Esa 41 tongue shall geue thankes: • In the
C wildernes also there shalbe welles sprynges, and flouds of waters in the deserte. The drie ground shal tourne to riuers, and to the thirstie sprynges of water: where as Dragons dwelte afore, there shal growe swete floures and grene rushes. There shalbe foote pathes and common stretes, this shall be called the holye waye. No vncleane person shal go through it: for the Lord him selfe shall goe with theim that waye, and the waifarer, nor ignorant
D shall not erre. There shalbe no Lion, and no rauishing beastes shall come therin, nor be there, but men redemed shall goe there free and safe. And the redemed of the Lorde, I say, shal conuerte and come to Zion with thankes geuing. Euerlasting ioye shall they haue, pleasure and gladnes shalbe among them. And as for all sorowe and heauines, shall banishe awaye.

¶ The .xxxvi. Chapter.

IN • the .xiiii. yeare of the kinge Hezekias came Sēnacherib king of the Assirians downe to laye
4 Re.18 2 Pa.32 Esay.36 sege vnto al the strong Cities of Juda, to conquere them. And the kinge of the Assirians sente Rabsaketh frō Lachis towarde Jerusalem against king Hezekia, with an exceding host, which set him by the condit of ỹ ouer poole, in the way that goeth thorough the Fullers lande. And so there came forth vnto him Eliakim Helkias son the president, • Sobna the scribe, and Esa.22 Joah Asaphs sonne the Secretarye. And Rabsaketh said vnto them: Tell Hezekias that the great kinge of Assiria saith thus vnto him: what presumption is this, that thou trustest vnto? I saide: Surelye thou trustest in vaine wordes, when counsaile and strength are necessarye to battaile, or els wherto trustest thou that thou castest thy selfe of frō me? • lo, thou puttest thy trust in a broken staffe of reed.
4 Re.18 Esa.30 (I meane Egipt) which he that leaneth vppon, it goeth into his hande, and shooteth him thorough. Euen so is Pharao the king of Egipte, vnto all theym that truste in him. But yf thou wouldest saye to me: we trust in the Lorde our God. A goodlye God
B in deede: whose hye places and aultars Hezekia tooke downe, and commaunded Juda and Jerusalem to worshippe onelye before the aultare. Nowe therfore deliuer hostages that thou rebelle no more against my Lord the kinge of Assirians. And I will geue thee two thousande horses: yf thou be able to set men vppon theim, Howe darest thou resist the power of the smalest prince that my Lord hathe howe darest thou trust in the charettes and horsemen of Egipte? Moreouer, thinkest thou that I am come vp hither to destroye this lande without the Lordes will? The Lorde saide vnto me: go vp into the lande, that thou mayest destroye it. Then saide Eliakim, Sobna and Joah vnto Rabsaketh. Speake to vs thy seruauntes, (we praye thee) in the Syrians language for we vnderstand it wel. And
Esa.

speake

speake not to vs in the Jewes tonge, least the folke heare, which lieth vpon the wall. Then answered Rabsakeh: Thinke ye, that the kinge sente me to speake this vnto thy Lorde and thee? hath he not sent me to them also, that lye vpon the wall? that they maye be compelled to eate their owne dunge, & drinke their own stale with you? And Rabsakeh stode stiffe, and cryed with a loude voyce in the Jewes tong, and sayd: Now take heede, how the great king of the Assirians geueth you warning. Thus saithe the king: Let not Hezekias deceyue you, for he shall not be able to deliuer you. Moreouer, let not Hezekias comfort you in the lord, when he saithe: the Lorde without doubt shall defende vs, and shall not geue ouer this Citie into the handes of the kinge of the Assirians, beleeue him not. But thus saith the kinge of Assiria: obteine my fauour, encline to me, so may euery man enioy his vineyardes & fyg trees, and drinke the water of his cesterne, vnto the time that I come my selfe, and bring you into a lande that is like your owne: wherein is wheate and wine, which is bothe sowen with seede, and planted with vineyardes. Let not Hezekias deceiue you, when he saieth vnto you: The Lorde shall deliuer vs? Might the gods of the Gentils kepe euery mans lande, from the power of the kinge of the Assirians? Where is the God of Hemath & Arphad? Where is the god of Sepharaim? And who was able to defende Samaria out of my hande? Or which of all the gods of these landes hath deliuered their countrey out of my power? Is the Lorde in deede able to deliuer Jerusalē fro my hand? Unto this Hezekias messangers held their tongues, and answered not one worde, for the kinge had charged them that they should geue him none answer. So came Eliakim Helkias son, the President, Sobna the scribe, and Joah Alphas sonne, the secretary, vnto Hezekia, with rent clothes, & tolde him the wordes of Rabsakeh.

When Hezekias hearde that, he rent his clothes, and put on sackecloth, and went into the temple of the Lord: but he sent Eliakim the president, Sobna the scribe, with the eldest priestes, clothed in sackecloth vnto the prophete Esay the sonne of Amoz, and they saide vnto him: Thus saith Hezekias: This is the daye of trouble, of plague, and of blasphemye: for the childzen are come to the place of birth: but there is no power to bring them forth. The Lord thy God (no doubt) hath well considered the wordes of Rabsakeh, whom his lord the king of the Assirians hath sent to defye and blaspheme the liuing God, with suche wordes as the Lord thy God hath heard righte well. And therefore, lyfte vp thy prayer for the remnant, that yet are left. So the seruauntes of the kinge Hezekias came to Esay. And Esay gaue them this answere: Say thus vnto your Lord, thus sayth the Lorde: Be not afrayd of the woordes that thou hast hearde, wherewith the king of the Assirians seruaunts haue blasphemed me. Beholde, I will cause a winde to go ouer him, as soone as he heareth the rumoure, he shall go agayne into his countrey, there will I destroye him with the swearde in his owne lande. Nowe when Rabsakeh returned, he founde the kinge of Assiria laying siege to Libnas: for he hadde vnderstand that he was departed from Lachis. For there came a rumour, that Tharakas kynge of Ethiopia was come forth to warre agaynst him. And when the kinge of Assiria heard that, he sent other messangers to king Hezekias, with this Commaundement: Saye thus to Hezekias kinge of Juda: Let not thy God deceiue thee, in whom thou hopest, and sayest: Jerusalem shall not be geuen into the handes of the kinge of Assiria. For lo, thou knowest well howe the kinges of Assiria, haue handeled all the landes that they haue subuerted, and hopest thou to escape? Where the people of the Gentiles (whom my pro-

genitours conquered) deliuered at a-
a Re.17.a ny time through their goddes: *As namelye, Gozan, Haran, Rezeph, and the children of Eden, which were at Thalassar. Where is the king of Hemath, and the king of Arphad, and the king of the Citie Sepharuaim, Ena and Aua? Nowe when Hezekia had receaued the letter of the messangers, and read it, he went vp into the house of the Lord, and opened the letter before the Lord: and Hezekia praid
Exo.25.c before the Lorde on this manner: O Lorde of hostes, thou God of Israel, which dwellest vppon Cherubin. Thou art the God that only is God of al the kingdomes of the worlde, for
Gen.1.a thou onely hast *created heauen and
*bar.2.c earth. *Encline thine eare Lord and consider, open thine eies, O Lord and see, and ponder all the woordes vpon Senacherib, whiche hath sente his embassage to blaspheme the liuinge
D god. It is true, O Lord, that the kinges of Assiria haue conquered al kingdomes and landes, and cast their goddes in the fyre. Notwithstanding those were no goddes, but the worckes of mens hands, of wod or stone, therfore haue they destroyed them. Deliuer vs then, O Lord our God, frō the handes of Senacherib, that all kingdomes of the earth maye knowe, that thou onely arte the Lorde. Then Esay the sonne of Amoz sent vnto Hezekia, saying: Thus sayth the Lorde God of Israel. Where as thou haste made thy prayer vnto me, as touching Sēnacherib the king of Assiria, this is the aunswere that the Lorde hath geuē concerning him: Lo, despised art thou, and mocked (O daughter of Sion, he hath shaken his head at thee
E O daughter of Jerusalem. But thou
Zach.2.b Sennacherib: *whom hast thou de-
mat.15.d fied and blaspheméd? Against whom
Acts.9.c hast thou lyfted vp thy voyce, and exalted thy proude lookes? euen against the holy one of Israel. Thou with thy seruauntes hast blasphemed the Lorde, and thus holdest thou of thy selfe: I will couer the hye mountaynes and sides of Libanus with my horsmen. And there will I cut downe the hye Cedre trees, and the fayrest Fyr trees: I will vp into the height of it, and into the chefest of his timbre woodes. If there be no water, I wil graue and drinke. And as for waters of defence, I shall dry them vp with the feete of myne hoste. Yea, hast thou not heard, what I haue taken in hand and brought to passe of olde tyme? That same wil I do nowe also, wast,
F destroye, and bring stronge cities vnto heapes of stones. For their inhabitours shalbe like lame men brought in feare and confounded. They shalbe like the grasse and greene hearbes in the fielde, like the hay vpon the house toppes, that withereth afore it be growen vp. I knowe thy wayes, thy going forth, and thy comming home, yea, and thy madnes against me. Therfore thy furiousnes against me, and thy pryde is come before me, I will put my ringe into thy nose, and my bridle bit into the chawes of thee, and turne thee about, euen the same waye thou camest. I wil geue thee also this token (O Hezekia) this yere shalte thou eate suche as groweth of it selfe: and the seconde yeare, that whiche springeth agayne of the same, and in the thirde yeare, yee shall sowe and reape, yea, ye shall plante vyneyardes, and enioye the fruites thereof. And such of the house of Juda as are escaped, shall come together, and the remnant shal take roote beneath, and bring forth fruite aboue. For the escaped shall goe out of Jerusalem, and the remnaunte from the mounte Syon.
G And this shall the gelousy of the Lord of hoostes bring to passe. Therefore thus sayeth the Lorde, concerninge the kinge of the Assirians. He shall not come into this Citie, and shall shoote no arowe into it, there shall no shielde hurt it, neyther shall they caste bytches about it. The same waye that he came, he shall retourne, and not come at thys Citye, sayeth the Lord: And I will kepe and saue this Citie, sayeth he, for myne owne, and for my Seruaunte Dauyds sake.

Thus

Exo.48.b • Thus the angell of the Lorde went
Esa.37.a forth, and slewe of the Assirians host
2.Ma.25. an hundred fourescore and fiue thou-
sand. And when men arose vp earelye
in the morninge: Beholde, they were
slayne, and all laye full of dead bodies.
So Sennacherib the king of the As-
sirians brake vp, and dwelte at Ni-
nive. Afterwarde it chaunced, as he
prayed in the Temple of Nesrah hys
God, that Adramalech and Sarasar
his owne sonnes slewe him with the
sweard, and fled into the lande of Ar-
menia. And Asarhadon his soonne
reigned in his steade.

¶ The.xxxviij. Chapter.

IN Not long afore this, was He-
zekia sicke vnto the deathe:
4.K.20.8 • And the Prophete Esaye
1.K.34.f the soonne of Amoz came vnto him,
and sayde: Thus commaundeth the
Lorde: Sette thine house in order,
for thou must die, and shalt not escape.
Then Hezekia tourned his face to-
warde the wall, and prayed vnto the
Lord, and said: Remember (O Lord)
that I haue walked before thee in
truth and a stedfast hert, and haue don
the thing that is pleasant to thee. And
Hezekia wept sore. Then sayde God
vnto Esay: Go and speke vnto Heze-
kia: The Lord God of Dauid thy fa-
ther sendeth thee this woord: I haue
heard thy prayer, and considered thy
Jma.3.b teares: • Behold, I will put fiftеene
yeares mo vnto thy lyfe, and deliuer
B thee, and the Citie also, from the hand
1.Kr.2.f of the king of Assiria, for I will de-
fende the Citie: • And take thee this
token of the Lorde, that he will doo it,
as he hath spoken: Beholde, I will
retourne the shadowe of Ahaz dyall,
that nowe is layd out with the Sun,
and bring it tenne degrees backward.
Esa.10. • So the Sunne turned ten degrees
backewarde, the whiche he was des-
cended afore.

¶ A thankesgeuing which Hezekia
king of Juda wrote, when he had
ben sicke, and was recouered.

I thought I shoulde haue gone to
the gates of hell, when mine age was
shortened, and haue wanted the resi-
due of my yeres.

I spake within my self, I shal ne-
uer visite the Lord, (the Lorde I say)
in this life.

I shall neuer see manne amonge the
dwellers of the world.

Mine age is folden vp together,
and take away fro me, like a shepardes
cotage: I haue hewen off my life by
my sinnes, like as a weauer cutteth
off his webbe.

He will with pining sicknes make
an ende of me: yea, he will make an
ende of me in one day.

• I thought I wold haue liued vn- Job.4.b.
to the morow, but he brosed my bones
lyke a Lyon, and in one day thou wilt
make an ende of me.

Then chattred I like a swalow, &
like a crane, and mourned as a doue.

I lift vp mine eyes into the height:
O Lorde (said I) my sickenes kepeth
me downe, ease thou me.

What shal I saye? The Lorde hath
made a promise to me: Yea, and he him
selfe hath performed it.

I shal therfore so long as I liue re-
member this bitternes of my life.

O Lord, men may liue beyond their D
yeares: and I will declare to all men
that euen in those yeres I haue a joy-
full lyfe, and that it was thou that cau-
sedst me to sleepe, and againe thou hast
geuen life to me.

Behold, bitter as gal was my pen-
siuenes, so sore longed I for health.

And it was thy pleasure to deliuer
my life from the filthy pit, for thou it
is (O Lorde) that haste cast all my
sinnes behinde thy backe.

• For hell prayseth not thee, deathe Psa.6.a.
doeth not magnifie thee. 78.b.105

They that go downe into the graue
prayse not thy trueth, but the liuing:
yea, the liuing acknowledge thee, like
as I do this daye.

The father telleth his children of
thy faythfulnesse.

• To healе me it is the lordes worke, Luk.1.B
and we will singe my songes in thy
house, all the days of our life.

And Esaye sayde, Take a playster
of figges, and laye it vppon the sore,

so shall it be whole. Then sayd Hezekia: O what a great miracle is this, that I shall go vp into the house of the Lorde.

¶ The.xxxix. Chapter.

A 4.re.20.c At the same time Merodach Baladam, Baladamus sonne, king of Babilon, sent letters and presentes to Hezekia. For he vnderstode howe that he had bene sicke, 2pa.33.c and was recouered agayn. And Hezekia was glad thereof, and shewed them the cõmodities of his treasure. of siluer, of gold, of spices and rootes, of precious oyles, all that was in his B cubbordes and treasure houses. Ther was not one thing in Hezekias house & so throughout all his kingdome, but he let them see it. Then came Esaye the Prophet to king Hezekia, and said vnto him: What haue the men sayde, and frõ whence came they vnto thee? Hezekia answered: they came out of a far countrey vnto me out of Babilon. Esay said: What haue they looked vpon in thine house? Hezekia answered: All that is in mine house haue they seene, and there is nothing in my treasure, but I shewed it them. Then C saide Esay vnto Hezekia: Understand the word of the Lord of hostes. Behold, the time will come that euerye thinge which is in thine house, and all that thy progenitours haue layde vp in store vnto this daye, shalbe caried to Babilon, and nothing left behinde. Thus sayth the Lorde: yea, and D part of thy sonnes, that shall come of thee, and whom thou shalt get, shalbe caryed hence, and become gelded chamberlaynes in the king of Babilons courte. Then sayde Hezekia to Esay. Nowe God prosper his owne counsell whiche thou haste tolde me. He sayd moreouer. So that there be peace and faythfulnesse in my tyme.

¶ The.xl. Chapter.

I Comfort my people (O ye prophetes) comforte my people, sayth your God, comforte Jerusalem at the heart, and tell her, that her trauayle is at an end, that her offence is pardoned, that she hath receaued of the Lordes hand sufficient correction for all her sinnes. A voyce Mat.3.a crieth in wildernes: Prepare the way Mar.1.a for the Lord in the wildernesse, make Luke.3.a streight the path for our God in the Joha.1.a deserte. Let all valleys be exalted, and euerye mountayne and hill be layde lowe: what so is croked, let it be made straighte, and let the roughe be made playne fieldes. For the glorye of the Isa.40.b Lorde shall appeare, and al flesthe shall at once see it: for why, the mouth of the Lord hath spoken it. The same voyce spake: Nowe crye. And the Prophete answeerd: what shall I crye? That Psal.90.a all flesthe is grasse, & that all the good- Jam.1.a lynes thereof, is as the floure of the 1.pet.1.a field. The grasse is withered, & floure falleth awaye. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheles whether the grasse wither, or the floure fade awaye: Yet the worde of Psal.102 our God endureth for euer. Goo vp 1.pet.1 vnto the hie hil (O Sion) thou that Jam.1 bringest good tidinges, lifte vp thy E voyce with power, O thou preacher Jerusalem: Lift it vp without feare, and say vnto the cities of Juda: Behold your God, behold the Lord God shal come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, & his workes go before him. He shal feede his flocke like an heardeman. He shall gather the lambes together with his arme, and cary them in his bosome, and shall kindelye intreate those that beare ponge. Who hath holden the waters in his fist? who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in their measures? who hath weyed the mountaynes and hilles in a balaunce. Who hath reformed the minde of the Lord? or to whom hath he she- D wed his counsell? Or who is of his Ro.11 counsell to teache him? or who hath geuen him vnderstanding, and hath taught him the pathe of iudgement. who taught him cunning, and opened

to him the waye of vnderstandinge,
Behold, all people are in comparison
of him, as a drop, to a bucketfull, and
are counted at the least thing that the
balaunce weyeth. Yea, and the Iles
he taketh vp as a verye litle thinge.
Libanus is not sufficiente to minis-
ter fyre for his offeringe, and all the
beastes thereof are not ynough to one
sacrifice. All people in comparison
Esa.62.d of him are reckened as nothinge, • yf
E they be compared with him, lesse then
nothinge, and as it, that is not. To
whom then will ye lyken GOD?
or what similitude will ye set vppe
vnto him? Shal the caruer make him
a carued ymage? and shall the golde-
smith couer him with gold, or cast him
into a fourme of siluer plates? More
ouer, shall the ymage maker (that the
pore man which is disposed may haue
some thinge to set vp also) seeke oute,
and chose a tree, that is not rotten, and
carue therout an ymage that moueth
not? Know ye nothing, O wretches?
Heard ye neuer of it? Hath it not bene
preached vnto you, since the beginn-
ning? Haue ye not beene enfourmed
of this, by the foundation of the earth
that he sitteth vppon, the circle of the
worlde, and that all the inhabitours
F of the worlde are in comparison of
Esa.44.d him, but as greshoppers. • That he
spreadeth out the heauens as a coue-
ring, that he stretched them out, as a
tente to dwell in. That he bringeth
princes to nothing, and the iudges of
the earth to duste, so that of thē it may
be said: they be not planted nor sowen
agayne, neyther their stocke rooted a-
gaine in the earth. For assoone as he
bloweth vpon them, they wither and
fade away, like the strawe in a whirle
wind. To whom nowe will ye liken
me, and whom shall I be like, sayeth
the holye one? Lifte vp your eyes on
Esa.147.a hye, and consider: • who hath made
these thinges, whiche come out by so
great heapes? & he can call them all by
G their names. For ther is nothing hid
vnto the greatnesse of his power,
strength, and might. Howe maye then
Iacob thinke, or how may Israel saye:
My wayes are hid from the Lorde,
and my GOD knoweth not of my
iudgementes. Knowest thou not, or
hast thou not hearde, that the euerla-
sting God, the Lorde which made all
the corners of the earth, is neither we-
rye nor faynt? and that his wisedome
cannot be comprehended: but that he
geueth strength vnto the werye, and
power vnto the faynt? Childzen are
wearye and faynte, and the strongest
men fall. • But vnto theym that haue Jer.17.b
the Lorde before their eies, shal streng-
the be encreased. Iegles winges shal
growe vpon them. When they runne
they shall not fall: and when they go
they shall not be weary.

The.xli. Chapter.

BE still (ye landes) and hearken A
vnto me. Be stronge ye people.
Come hither, shewe me youre
cause, we will go to the law together.
Who rayled vp the iuste man from the
rising of the sunne, and called him to
go forth? who cast downe the people,
and subdued the kinges before him:
that he may throwe theym all to the
grounde with his sweard, and scat-
ter them like stubble with his bowe?
He foloweth vpon theym, and goeth
safelye him selfe. And that in a waye
where before his foote had not troden.
Who hath made and created all these
thinges? euen hee that called the ge- B
nerations from the beginninge: Esa.44.a
• Euen I the Lorde, whiche am the Apo.1.b.
firste, and with the laste. The Iles
sawe it, and did feare, and the endes
of the earth, were abashed, drewe nye,
and came hither. Euery man exhorted
his neighboure, and brother, and bad
him be stronge. The carpenter con-
forted the goldesmith, and the golde-
smith the hammer man, saying: Glue
will do very wel in it. It shalbe good
that we fasten this caste woorke: and
then they fastened it with nayles, that
it should not be moued. But thou Is-
rael art my seruaunt: thou Iacob art
elect, thou art the sede of Abraham my
beloued, thou art he, whome I ledde
from the endes of the earthe by the
hand. For I called thee from far, euen

from amonge the glorious men of it, and sayd vnto thee. Thou art my seruaunt, I haue chosen thee, and not caste
Esa.43 b thee away: • be not afrayde, for I am with thee. Melt not away as waxe: for I am thy God, to strength thee, helpe thee, and to kepe thee with this right hand of mine. Beholde, all they that resist thee, shal come to confusion and shame: and thine aduersaryes shal be destroyed, and brought to naught. So that whoso seketh after thē, shall not find them. Thy destroyers shall perishe, and so shall they that vndertake to make battell against thee, be as that is not, and as a thing of naught.
D For I thy Lorde and God wil strengthen thy right hand. Euen I that say vnto thee: Feare not, I will helpe thee. Be not afraide thou litle worme Iacob, and thou despised Israell: for I wil helpe thee, sayth the Lorde, and the holy one of Israel thine auenger. Behold, I will make of thee a treading cart and a newe flayle, that thou mayest threshe and grind the mountaynes, and bring the hils to ponder. Thou shalt fan them, and the winde shal cary thē away, & the whirlwinde shall scatter theim. But thou shalt reioyce in the Lorde, and shalt delite in
E praysing ỹ holy one of Israel. • Whē
Gen.21 c the thirstye and poore seke water and find none, & when their tongue is dry of thirste, I geue it them sayeth the Lord. I the God of Israel forsake thē
Esa.35.b not. • I bring foorth floudes in the hilles, and wels in the playne fieldes. I turne the wildernes to riuers, and the drye land to condites of water. I plant in the wast ground, trees of Ceder, Boxe, Myrre and Oliues. And in the drye, I set Fyrre trees, Elmes and Hawthornes together. All this do I, that they altogether may see and marke, perceiue with their hearts, and consider, that the hand of the lord maketh these thinges, and that the holye one of Israell bringeth them to passe.
Stand at your cause (sayth the Lord) and bring forth your strongest grōd, sayeth the kinge of Iacob. Let them bring forth their goddes, and let their gods tell vs what shal chaunce hereafter: yea, let them shew vs the things that are past, what they be: let them declare them vnto vs, that we maye take them to heart, and knowe them here after. Ether, shewe vs things for to come, and tell vs what shalbe done herafter: so shal we know that you ar gods: do somthing, either good or bad: so will we both knowledge the same, and tell it out. Behold, ye are gods of G
naught, & your making is of naught, yea, abhominable is the man that hath chosen you. Neuertheiesse, I haue Esa.41 I
waked vp one from the northe, and he shall come. And another frō the East, which shall call vpon my name, and shal tread vpon princes as vpon clay. and as the potter treadeth downe the myre: Who declared this from the beginninge, and we will knowe him, Or from the olde times, and we will confesse, and say that he is righteous. But ther is none that sheweth or declareth any thing, there is none also that heareth your wordes. The firste is he that shall saye to Sion: Behold, behold, they are present, and to Ierusalem it selfe will I geue an Euangelist. But when I consider there is not a man among them, nor anye that can geue counsell, nor that when I examine them, that can aunswere one word: Lo wicked are they and vayne, with the thinges also that they take in hande, yea their ymages are but wind and vayne thinges.

¶ The .xlij. Chapter. I

Mat.3 BEholde, • this is my seruaunt vpon whom I leane, mine electe, in whom my soule is pacified. I haue geuen him my spirite that he may shew forth iudgemēt, and equitie among the Gentiles. He shall not be an outcrier, nor lift vp his voice His voyce shall not be hearde in the streetes. And a broised rede shal he not breake, and the smokinge flaxe shall he not quenche: but faithfull and truely shall he geue iudgement, not be pēsiue nor carefull, that he may restore righteousnes vnto the earth, and the Gentyles also shall keepe his lawes.

For

Esa.40.a • For thus sayth God the Lorde vnto him (euen he that made the heauens, and spred them abroade, & set forth the earth with her increase: which geueth breath vnto ỹ people that is in it, and spirite to them that dwell therein. I the Lord haue called thee in righteousnes, & led thee by the hand. • Therfore Esa.49.b will I also defend thee, and geue thee for a couenaunt of the people, and to Luke.2.c be the • light of the gentils. That thou Iac.9.b maiest open the eyes of the blind, • let out the prisoners from their bondes, and them that syt in darkenes, out of the dongeon house. Euen I am the Psa.150.b Lord, and this is my name: • And my glory will I geue to none other, neyther mine honour to grauen ymages. Behold, olde thynges are come to passe, and newe thinges do I declare. And or euer they come, I tell you of them. Syng vnto the Lorde a newe song of thankesgeuing, blow out his prayse from the ende of the worlde. ℭ They that be vpon the sea, and al that is therein prayse him, the Iles & they that dwell in them. Let the wildernes with the cities lifte vp her voyce, the townes also, that they of Cedar dwel in: Let them be glad that syt vppon rockes of stone, and let them cry down from the hye mountaynes, ascrybing glorye vnto the Lorde, and magnifyinge him amonge the Gentiles. The Lord shall come forth as a giaunt, and take a stomake to him, like a fresh man of warre. He shall roare and crye, and ouercome his enemies. I haue longe holden my peace (sayth the Lorde) I haue bene still and refrayned my selfe, but nowe I will crye lyke a trauayling woman, and at once will I destroye and deuoure. I will make waste both mountayne and hill, and dye vp euery greene thinge that groweth theron. I will dry vp the floudes of water, and drinke vp the ryuers. I will bring the blind into a streete, that they knowe not, and leade them into a foote pathe that they are ignorant in. I shall make darknes light before them, and the thynge that is croked to be streight. These thinges haue I done vnto them, and not forsaken them. • They are fallen backe, yea Esa.44 and let them be ashamed earnestlye, that hope in ydoles, and saye to fashioned images: ye are our gods. Heare, O ye deafe men, & sharpen your sightes to see, O ye blinde. • Who is blind mat.14 but my seruaunt? Or so deafe as my D messanger, whom I sente vnto them. For who is the ruler so blinde (saye they) as the perfect man, and so blinde as the lordes seruaunt? Thou vnderstandest much, and kepest nothing: the eares are open, and no man heareth. The Lord is mercifull vnto them for his righteousnes sake, that his worde might be magnified and praysed. But the people them selues is robbed and troden vnder the foote, cheined in dongeons, and they al (I say) be shut into prison houses. • They be caried away deu.28.b captiue, and no man doth louse them. They be troden vnder foote, and no man doth labour to bring them again. • But who is he among you, that pon Esay.44 dreth this, that considreth it, and taketh it for a warning in time to come? • Who suffred Iacob to be troden vnder fote, and Israel to be spoyled? Did Bar.1.d not the Lorde? Because we haue sin- Tob.3.a ned agaynst him, and haue had no delyte to walke in his wayes, neyther bene obedient vnto his law. Therfore Dan.9.a hath he poured vpon him his wrathfull displeasure, and strong battayle, which feareth him on euery syde, yet will he not vnderstande. He burneth him vppe, yet sinketh it not into his heart.

ℭ The.xliij. Chapter.

BVt nowe, the Lorde that made A thee, O Iacob, and he that fashioned thee: O Israell, sayth thus: • Feare not, for I haue redemed 4.re.17.a thee. • I haue called the by name, thou Esa.41.c art mine own. • If thou gost through • deu.7.a the water, I will be with thee, that • Exo.14. the strong floudes shoulde not plucke thee away. • And if thou walkest tho- Dan.3.a roughe the fyre, it shall not burne thee, and the flame shall not kyndle vppon thee. For I am the Lorde thy God the holy one of Israell, thy Sauiour.

I gaue Egipt for thy deliueraunce, the Moztans and the Sabees for thee because thou wast dere in my sight, & because I set by thee, and loued thee. I will geue ouer al men for thee, and deliuer by al people for thy sake, feare not, for I am with thee. • I will
Esa.41 b
Mat.8.b
B bring thy seede from the East, and gather thee together from the weste. I will saye to the Northe, let goe. And
Esa.29 d to the South, keepe not backe: • but
Gala.3.a bringe me my sonnes from farre, and my daughters from the endes of the worlde. Namely all those that be called after my name. For them haue I created, fashioned, and made for mine
Luk.14 c honour. • Bringe foorth that people, whiche is blinde and yet hath eyes, whiche are deafe although they haue
Ephé.4 c eares. • If al nations come in one and be gathered together. Whiche among them shall declare suche thinges, and tell vs what is to come? Let thē bring their witnes, so shall they be frec: els let them here, and say, it is truth. You are my witnes (sayth the Lorde) and my seruaunte, whom I haue chosen: therefore be certified & geue me faithful credence: and consider • that I am
Esay. 44
Apoc.1 b he, before whom there was neuer any God, and that there shalbe none after me. I am, euen I am, the onely Lord,
Ose.13 b • and beside me there is no Sauiour.
C I gaue warning, I made whole, I taught you when ther was no strāge God amonge you. And this record must ye beare me your selues (sayeth the Lorde) that I am God. And euen
Joh.10 f he I am from the beginning, & • there is none that can take any thing out of my hande. I do the worke, and who shall be able to let it? Thus saieth the Lorde, the holy one of Israel your redemer: • for your sake I haue sent to
Esay.5 d Babilon, and brought downe the strongest of them. All they are fugitiue with the Caldees that boast thē of their shippes: Euen I the Lorde your holy one, whiche haue made Israell, and am your kinge. Thus sayth
Josu.3.c the lord (• euen he that maketh a way in the sea, and a forepath in the mighExo.14, tye waters: • which bringeth foorth the charettes and horses, the hoost, and the power of war, that they may fall and neuer ryse, and be extinct like as towe is quenched. Remember not thinges of olde, and regarde nothing that is paste: beholde, I shall make a newe thinge, and shortly shall it appeare, and shall you not knowe it? I will make streetes in the deserte, and ryuers of water in the wildernesse. The wilde beastes shall worshippe me, the dragons, and the yong Estri-
D ches. • For I shall geue water in the
Psal.6.
Esa.35 wildernes, and streames in the deserte: that maye geue drinke to my people, whom I chose. This people haue I made for my self: and they shal shew forth my prayse. For thou Jacob, wouldest not call vpon me, but thou haddest an vntuste towarde me. O Israell, thou gauest me not thy beastes for burnt offeringes, neyther diddest honour me with thy sacrifices. Thou boughtest me no dere spice with thy money, neither pouredst the fat of thy sacrifices vpon me. • How-
Esay.11
Jer.7 beit I haue not bene chargeable vnto thee in offeringes, neyther greuous in incense. But thou hast laden me with thy sinnes, and wcried me with thine
Psa.22 vngodlynesse. • Where as I yet, euen
Jer.33 I, am he onely, that for myne owne seifes sake do awaye thyne offences, and forget thy sinnes: so that I will neuer thinke vpon theym. Putte me nowe in remembraunce (for we will reason together) and shew what thou hast for thee, to make thee righteous.
• Thy firste father offended sore, and
Gen.3
Num.21 thy rulers haue synned agaynst me. Therfore I eyther suspended, or slue the chiefest princes. I did curse Jacob, and gaue Israell into reproote.

The.xliij.Chapter.

S Here nowe, O Jacob my ser-
I uant, and Israel whō I haue chosen, for thus saith the Lorde that made thee, fashioned thee, and helped thee, euen from thy mothers wombe. Be not afrayde, O Jacob my seruant thou righteous, whom I haue chosē.
• For I shal poure water vpō the dry
Esa.
ground, and riuers vpon the thirstie.
• I

Eze.36 a Joel.2.f. Rom.2.b * I shall powre my spirite vpon thy seede, and mine encrease vppon thy stock. They shall grow together, like as the grasse, and as the willowes by the waters side. One shall say: I am the Lordes. Another shall cal him selfe after the name of Jacob. The thirde shall subscribe with his hande vnto the Lord, and geue himselfe vnder the name of Israell. Thus hath the Lorde spoken, euen the kinge of Israell, and his redemer, the Lord of hostes. * I am the first, and the laste, and without me, there is no God. If any be like me, let him call forth the thing past, and openly shew it, and laye it plaine before me, what hath chaunced since I appointed the people of the world, and what shalbe hereafter, or what shall come to passe, in time longe to come, lette theym shew these thinges. Be not abashed nor afraid. For haue not I euer tolde you hitherto, and warned you? Ye can beare me recorde your selues. Is there any GOD excepte me? or any maker, that I should not know him? All caruers of Images are but vain, and the carued ymages that they loue can do no good. They muste beare recorde them selues (that seing they can neither see nor vnderstande) they shall be confounded. * Who dare then make a GOD, or fashion an ymage that is profitable for nothing? * Behold, all the felowship of them muste be brought to confusion. And truely all the workmasters of them are men, they shall all be gathered together, they shall stande, tremble, and be confounded one with an other. The smith maketh an axe, and tempereth it with hoate coales, and fashioneth it with hammers, and worketh it with all the strength of his armes: yea, sometime he is fainte for very hunger, and so thirstye, that he hath no more power. The Carpenter (or ymage caruer) taketh measure of the timber: and spreadeth foorth his line: he maketh it with some colour. He playneth it, he ruleth it, and squareth it, and maketh it after the

Eze.41 a Apo.1.b Esa.48 c Apo.22 c Esa.43 b

Esa.42 b Ps.114 d Bar.13 c

image of a man, and according to the beautie of a man: that it may stand in the Temple. Moreouer, he goeth out to hewe downe Cedre trees. He C bringeth home Elmes and Okes, and taking a bolde courage, he seketh out the best timber of the wood. He him selfe hath planted a Pyne tree, whiche the raine hath swelled, which woodde serueth for men to burne. Of this he taketh, and warmeth himselfe withall: he maketh a fyre of it to bake bread. And afterwarde maketh a God therof, to honor it: & an Idol to knele before it. One piece he burneth in the fire, with an other he rosteth flesshe, ẏ he may eat rost his belyful: with the third he warmeth himselfe, and saith: Aha, I am well warmed, I haue ben at the fyre. And of the residue, he maketh him a God, & an Idole for him selfe. He kneleth before it, he worshipeth it, he prayeth vnto it, & saith: Deliuer me, for thou art my God. * Yet Esa.13 a men neither consider nor vnderstand, because their eyes are stopped, ẏ they can not se: & their herts, that they can not perceue. They pōder not in their mindes, for they haue neyther knowledge nor vnderstanding, to thinke thus: I haue brent one pece in ẏ fire, I haue baked bread with the coales therof, I haue rosted flesshe withall, & D eaten it: shall I nowe of the residue make an abhominable Idole, and fall downe before a rotten piece of wood? Thus he doth but lese his labour, and his hert which is disceued, doth turn him aside: so ẏ none of them can haue a free conscience to thinke, may not I erre? Consider this (O Jacob & Israel, for thou art my seruaunt: I haue made thee, that thou mightest serue me. O Israel, forget me not. * As for Esa.43 b thine offences, I haue driuen them away like the cloudes, and thy sinnes as the mist. Turn the again vnto me for I haue redemed thee. Be glad ye heauens, whom the Lord hath made, for the lord hath delt graciously with his people, let all that is here benethe vpon the earth be ioyfull. Reioyce ye mountains & woods, with al ẏ trees

ther eof

therof: for the Lord hath redemed Iacob, & will shewe his mercy vpon Israell. Thus saith the Lorde thy redemer, euen he that fashioned thee frō thy mothers wombe. • I the Lord do
Gen.2.a. all thinges my selfe alone. I onely
Esa.4.5c spreade out the heauens, and I onely haue laide the foundation of the earth by mine owne selfe. I destroy the tokens of witches, and make the Sothsayers fooles. As for the wise I turne them backeward, and make their cunning foolishnesse. He doeth set vp the purpose of his seruaunt, and fulfilleth the councell of his messengers. Concerning Ierusalem, he saith: It shalbe inhabited. And of the Cities of Iuda. They shalbe builded againe, and I will repaire their decayed places. He saith to the ground: Be dry. And I will dry vp the water floods. He saith of Cirus: He is mine Herdman: so that he shall fulfill all thinges after my wil. He saith also of Ierusalem: It shalbe builded, and of the temple: It shalbe fast grounded.

The xlv. Chapter.

THus saith the Lorde vnto Cyrus his anointed, whom I haue taken by the right hand, to subdue nations before him. • I will
1 Esd.1 a loose the girdle of kinges, & I will open the gates before his face, and not to shut their doores. I will go before the, & make the croked streight. I shal breake the brasen doores, and burst the yron bars. I shal geue thee that hidde tresures, & the thing which is secretly kept: that thou maiest knowe that I am the Lord God of Israell, which
Ge.38.a haue called the by thy name: and • that for Iacob my seruauntes sake, and for Israel my chosen. For I called the by thy name, & ordeined thee or euer thou
Esa.63 b knewest me. • Euen I the Lorde before whom there is none other: for
Iere.1.a without me there is no God. • I haue
B prepared the or euer thou knewest me that I might be knowen from the rising of the sunne, to the going downe of ỹ same, that al is nothing without me. For I am the Lord, and there is
Gen.1.a els none. It is I that • created the light & darkenes. • I make peace and Iudi.9
trouble: yea, euē I the Lord do al these things. Ye heauens from aboue drop down, & let the cloudes raine righteousnes. The erth open it self, & bring forth helth, that therby righteousnes may florish. Euen I the Lorde bring it to passe. • Wo be vnto him that stri- Esa.19
neth with his maker, ỹ potsherd with Ier.18
the potter. Saith the clay to the pot- Rom.9
ter: what makest thou? or, thy worke serueth for nothing? Wo be vnto him that saith to his father: why begettest thou? and to his mother, why bearest thou? Thus saith the Lorde, euen the holy one, & maker of Israell. Aske me of thinges to come concerninge my sons, and put me in remembraunce, as touching the workes of my handes. I haue made the earth, & created man vpon it. With mine handes haue I spred forth heuen, & geuen a cōmaundement for all the host therof. I shall wake him vp with righteousnes, and order all his wayes. • He shall build 1 Esd.11
my citie, & let out my prisoners: & that neither for gift nor rewards saith the C
Lord of hostes. Thus saith the Lord: The occupiers of Egipte, the marchauntes of the Morians & Sabees, shal com vnto thee with tribute, they shalbe thine, they shal folow the, & go with cheynes vpon their feete. They shall fal downe before thee, and make supplicatiō vnto the. For God (without whom there is none other God) Ba.iiij
shalbe with thee. • O how profound art thou, O God, thou God and Sauiour of Israell: Confounded are they all, & put to dishonoure: they are gone hence together with shame, euen the makers of ymages. But Israell shal be saued in the Lord, which is ỹ euerlasting saluation. Ye shal not come to shame or confusion, world without ende. For thus saith the Lorde: • euen Gen.1
he that created heauen, the God that made ỹ earth, that fashioned it, & set it forth: he did not make it for nought, but to be inhabited. Euen I the Lord Esa.2
without whō there is none other. • I haue not spoken secretly, neither in darke places of the erth. It is not for nought

nought, that I saide vnto the seede of Jacob: seke me, I am the Lord, which when I speake declare the thing that is righteous and true: gather you, and come together, drawe nye hither, you that are escaped of the people. • Have they any vnderstāding that set vp the stockes of their Idols, & pray vnto a God, that can not helpe them? draw nye, com hither, & let them aske councel one at another, & shew forth. What is he that tolde this before? or who spake of it euer sens the beginning? Haue not I the Lord done it? without whō ther is none other god: the true God & Sauiour, and ther is eis none, but I. • And therfore turne you vnto me (all ye endes of the erth) that ye may be saued: for I am God, and ther is eis none. I sweare by my selfe, out of my mouth commeth the word of righteousnes, and that may no man turne: • But all knees shall bowe vnto me, and all tongues shall sweare by my name, saying: Verely in the Lorde is my righteousnes and strength. To him shall men come: but all they that thinke scorne of him, shalbe confounded. And the whole sede of Israell shalbe iustified, and make their boast in the Lorde.

D 46.44c

Ca.44b

Ro.14.b

¶ The.xlvi. Chapter.

I Bel. c Ier.15a

BEll • is fallen, Nabo is broken downe, whose images were a burthen for the beasts & cattell to ourrlade them, and to make them werie. They are sonke downe, and fallen together, for they may not ease them of their burthen: therfore must they go into captiuitie. Hearken vnto me, O house of Jacob, and al ye that remaine yet of the houshold of Israel whom I haue borne from your mothers wombe, & brought you vp from your birth, till ye were growen. I, I which shall beare you vnto your last age, I haue made you, I will also norishe you, beare you, and saue you.

B

Ro.20c • Whom will ye make me lyke? or to who will ye make me equall, or compare me that I should be like him, in fashion or ymage, that I may be lyke him? • Ye fooles (no doubt will take out syluer and gold out of your purses, and waye it, and hire a goldsmith to make a god of it: that men maye knele downe and worshippe it. • Yet must he be taken on mens shoulders & borne & set in his place, that he may stand and not mone out of his place. Alas, that men should crye vnto him which geueth no answere: and deliuereth not the man that calleth vpon him, from his trouble. Consider this well, and be ashamed. Go into your own selues (O ye runnagates:) Remember the thinges which are past, sence the beginning of the worlde: that I am God, and that there is eis no god: yea, and that there is nothing lyke vnto me. In the beginning of a thing, I shewe the end therof: & I tel before, thinges that are not yet come to pas. My deuise standeth stedfastly stablished, & I fulfill al my pleasure. • I cal a bird out of the East, and the man by whom my councel shalbe fulfilled out of far countreis, as sone as I thinke to deuise a thing, I do it. Heare me, O ye that are of an hie stomacke, but farre from righteousnes. I shal bring forth my righteousnes. It is not farre, and my health shal not tarry long away. I wil lay health in Sion, and in Israel my glory.

C 46.44c

Exo.15a

¶ The.xlvii. Chapter.

BUt as for thee O daughter, thou virgin Babilon, sit thou downe in the dust, sit vpon the ground, and not in a throne. (O thou maiden of Caldea.) Thou shalte no more be called tender and pleasaunte. Bring foorth the querne and grinde meale, vntrusse the broided heare, put of thy shoes, make bare thy knees, and wade thorought the water riuers. • Thy shame shalbe discouered, and thy priuities shalbe seene. For I will auenge me of thee, and will shewe no mercy to thee, as I do to other men saith our redemer, which is called the Lorde of Hostes, the holy one of Israell. Sitte still, holde thy tongue, and get thee into some darke corner, (O daughter Caldea) for thou shalt no more be called lady of kingdomes.

Z

Exo.15b

A

I was so wrothe with my people,
that I punished mine enheritaunce,
Pro.21b and gaue them into thy power. • Nevertheless thou shewedst theim no
mercy, but euen the very aged men of
them didest thou oppresse right sore
with thy yoke, and thou thoughtest
thus: I shalbe ladie for euer. And be-
side all that, thou haste not regarded
these things, neither remembred what
was the ende of that Citie Jerusa-
lem. Heare nowe therfore, thou wil-
full, that sittest so careles: and spekest
Esa.20b thus in thine heart: • I am alone, and
Apo.18b without me is there none: I shall ne-
uer be widowe, nor desolate againe.
C And yet both these thinges shall come
Dan.5e to the vpon one day in the twinkling
of an eye: • Namely, widowehead
and desolation. They shall mightely
fall vppon thee, for the multitude of
thy witches, and for the greate heape
of thy coniurers. For thou hast tru-
sted in thy wickednes, and hast saide:
Esa.29c • No man seeth mee. Thine owne
wisdome and cunning hath deceaued
thee. In that thou hast saide: I am a-
lone, and without mee there is none.
Therfore shall trouble come vppon
thee, and thou shalt not knowe from
whence it shall arise. Mischiefe shall
fall vppon thee, which thou shalt not
be able to put of. A sodaine vtter de-
struction, shal come vpon thee or euer
thou be aware. Nowe go to thy con-
iurers, and to the multitude of thy
witches, (with whom thou hast we-
ried thy selfe from thy youth) if they
D may helpe the or strengthen the. Thou
hast hitherto had many councels of
them, so let the heauen gasers, and the
beholders of starres, and moone pro-
phets come on nowe and deliuer the:
ye and let them shew, whē these new
things shal come vpon thee. Behold
they shalbe like strawe, which if it be
kindled with fire, no man may rid it
for the vehemencie of the flame. And
yet it geueth no sinders to warme a
man by, nor clere fyre to syt by. Thus
are they with whō thou hast wried
thy selfe, and thus are thy marchants
that haue ben with the frō thy youth.

The.xlviii. Chapter.

HEare this, O thou house of
Jacob, ye that are called by
the name of Israell, and are
come out of one stocke with Juda:
which sweare by the name of the lord
and beare witnes by the God of Is-
raell (but not with truthe and right)
which are called • free men of the ho- Eph.2
ly Citie, and are grounded vpon the
God of Israel, • whose name is the Esa.51
Lord of hostes. The thinges that I and.54
shewed you, euer sens the beginning Jer.3
haue I not brought them to passe, im-
mediatly as they came out of my mou
the, and declared them, and they are
come: Howbeit, I knowe that thou
art obstinate, and that thy necke hath
an yron vaine, and that thy browe is
of brasse. Neuertheless I haue euer
sens the beginning shewed thee of
things for to come, and declared them
vnto thee, or euer they came to passe,
that thou shouldest not say: Mine y-
dol hath done it, my carued or molten
ymage hath shewed it. Thou herdest
it before, and beholde, it is come to
passe, and whether can ye prophecy of
thinges to come? But as for me I
told the before at the beginning, new
and secret things that thou knewest
not of. • And some done nowe out of Esa.
olde time, whereof thou neuer hear-
dest before they wer brought to passe
that thou canst not say: Beholde, I
knewe of them: Moreouer, there be
some, wherof thou hast neither herd
nor knowen, neither haue they bene
opened vnto thine eares aforetime.
For I knewe that thou wouldest ma-
liciously offende, therfore haue I cal-
led thee a transgressour, euen from
thy mothers wombe. Neuertheless
for my names sake, I wil withdraw
my wrathe, and it shalbe for my ho-
nors sake, if I patiently forbeare the,
and do not roote thee out. Behold, I
haue pourged thee: yet not as syluer.
• I haue chosen the in the fyre of affli- Esa.
ction, and that onely for mine owne
sake, yea • euen for mine owne sake Esa.
will I do this, or els, what dishoner
would they doo to my name? Herken
vnto

vnto me, O Jacob and Israel whom
I haue called. I am euen he, that is:
I am the first and the last. My hande
hath layd the foundation of the earth:
and my right hand hath spanned ouer
the heauens. As soone as I call them,
they are there. Gather you all toge-
ther, and hearken: whiche of ponder
gods hath declared this? The Lorde
hath a loue vnto him, and he shall per-
fourme his will against Babell, and
declare his power agaynst the Chal-
dees. I my selfe alone, euen I, haue
tolde you this before. Yea, I did call
him: and bring him forth, and he shall
geue a prosperous iourney. Come
nye and heare this: haue I spoken any
thinge darkely, sence the beginning?
when a thing beginneth, I am there.
wherefore, the Lord God & his spyrite
hath sente me. And thus sayeth the
Lord God, thy redemer, the holy one
of Israell. I am the Lorde thy God,
which teach thee • profitable thinges,
and leade thee thy waye, that thou
shouldest do. • O that thou haddest re-
garded my commaundementes, then
had thy welthines bene as the water
streame, and thy righteousnes as the
wawes flowing in the sea. Thy seede
also had bene lyke as the sande in the
sea, and the fruite of thy body lyke the
grauell stones therof. His name shold
not be rooted out: nor destroyed before
me. • Go away from Babilon, flye
from the Caldees with a mery voyce,
speake of this, declare it abrode, and go
forth vnto the ende of the worlde, saye
ye: The Lorde hath redemed his ser-
uant Jacob, that they suffred no thirst
he led them thorowe the wildernes,
and caused the waters to flowe out
vnto them from out of the rocke. • He
clefte the rocke a sunder, and the water
gushed out. • As for the vngodly, they
haue no peace, sayth the Lord.

Esa.51.a • Eph.6.c

Joh.17.a

B

Esa.42.b Joh.8.b C

2 Cor.6.a Jer.11.a

Esa.42.a

Zach.9.b Luke.4.b

D

¶ The.xlix. Chapter.

HEarken, yles, vnto me, and
take heede ye people from far.
The Lorde hath called me fro
my byrth, and made mention
of my name fro my mothers wombe:
he • hath made my mouthe • lyke a
sharpe sweard, vnder the shadowe of
his hand hath he defended me, and hid
me in his quiuer as a good arowe, and
sayd vnto me: Thou art my seruaunt
Israell, • I will be honoured in thee.
Then answered I: I haue lost my
labour, I haue spent my strength in
vayne. Neuertheles, I will commit
my cause & my worke vnto the Lorde
my God. And nowe sayth the Lorde,
euen he that fashioned me fro my mo-
thers wombe to be his seruaunt, that
I maye bringe Jacob agayne vnto
him: howbeit Israell will not be ga-
thered vnto him agayne. In whose
syght I am great, whiche also is my
Lorde, my God, and my strength. And
he sayde: It is but a small thing that
thou arte my seruaunt, to sette vp the
kinredes of Jacob, and to restore the
destruction of Israell. • For I haue
made thee the lyghte of the Gentiles,
that thou mayest be my health vnto
the end of the worlde. Moreouer, thus
sayth the Lorde the redemer and holy
one of Israell: because of the abhor-
ryng and despysing among the Gen-
tyles, concerning the seruaunt of all
them that beare rule: Kinges and
Princes shall see, and arise and wor-
shippe, because of the holye one of Is-
raell, whiche hath chosen thee. And
thus sayth the Lorde: • In the time
accepted haue I heard thee, and in the
day of saluation haue I helped thee.
• I will preserue thee, and make thee
to be the attonemente of the people,
that thou mayest helpe vp the earth
agayne: and possesse agayne the deso-
late herytages. • Thou that mayest
say to the prisoners: go forth, and to
them that are in darknes: Come into
the lyghte, they shall feede in the hye
waies, and get their pasture in all hye
places. They shall nother hunger, nor
thirste, heate nor suane shall not hurte
them. For he that fauoureth them, shal
leade them, and geue them drinke of
the syringe welles. I will make
wayes vpon all my mountaynes, and
my foote pathes shalbe exalted. And
beholde, they shall come from farre: lo,

some from the northe and weste, some from the lande of Sinis, whiche is in the south. Esa.42 a Reioyce ye heauens: and syng prayses thou earth. Talke of ioy ye hilles, for God hath comforted his people, and will haue mercy vpon his, that be in trouble. But Sion Ro.11, a sayde: God hath forsaken, and my Lord hath forgotten me. Will a wife forget the childe of her wombe, and not pitie the sonne whom she hath borne? And though she do forget, yet will I not forget thee. Behold, I haue written thee vp vpon my handes, thy walles are euer in my sighte. They make haste to builde thee vp agayne. As for those that ouerthrew thee, and made thee waste, they shall depart from Gen.14a thee. Lift vp thine eyes, and loke E about thee: all these gather them together and come to thee. As truely as I liue (sayth the Lorde) thou shalt put them all vpon thee, as an apparell, and gyrd them to thee, as a bryde doth her iewels. As for thy lande that lieth desolate, wasted and destroyed: it shalbe to narowe for them that shall dwell in it. And they that would deuoure thee, they shalbe far away. Then the childe whom the baren shall bring forth vnto thee, shal say in thine eare: this place is to narowe, gene place that I maye haue rowme. Then shalt thou thinke by thy selfe: who hath begotten me these? seyng I am baren and alone, a F captiue and an outcast? And who hath norished them vp for me? I am desolate and alone, but from whence come these? And therefore thus sayeth the Lorde God: Behold, I will stretche out mine hand to the Gentiles, and set vp my token to the people. They shall bring thee thy sons in their lappes, and carye thy daughters vnto thee vpon their shoulders. For kinges shall be thy nursinge fathers, and Queenes shall be thy nursinge mothers. They shall fall before thee with their faces flat vpon the earth, and lycke vp the duste of thy feete: that thou mayest Rom.9 a know how that I am the Lord. And who so putteth his truste in me, shall not be confounded, who spoyled the Gyaunt of his pray? or who taketh the prisoner from the mightie? And therefore, thus sayth the Lorde. The prisoners shalbe taken from the Gyaunt: and the spoyle deliuered from the violente, for I will mayntayne thy cause agaynst thine aduersaries, and saue thy sons. And will fede thine enemies with their owne flesshe, and make them drinke of their owne bloud: as of swete wine. And all flesshe shall know, O Iacob that I am the Lorde thy sauiour, thy noble redemer.

The.l. Chapter.

THus sayth the Lorde: Where I is the bill of your mothers de- Jer.3.1 uorsement, that I sente her away? or who is the vsurer, to whom I solde you? Behold for your owne Esa.50 offences are ye solde, & because of your transgression, is your mother forsaken. For why would no man receyue me, when I came? and when I called, no man gaue me answer? Is my hand Nu.11.2 shortened that it might not helpe? or haue I not power to deliuer? Lo at Exo.14 a worde, I drinke vp the sea, and of Jo.3.1 water floudes I make drye lande: so that for wante of water the fishe corrupt and dye for thirste. As for hea- Exo.10.2 uen, I cloth it with darkenes, and put as it were a sacke vpon it. The Lorde God hath genen me a well learned 1 Co.11 tongue, so that I can comforte them which are troubled, yea & that in due season. He waketh mine eare vp by times in the morning: by times in the morning, I saye, he will waken mine eare, ẏ I might herken as to the scole masters. The Lord god hath opened Pla.50 mine eare, therefore can I not say nay, nor withdraw me selfe: but I offer mat.26 my backe vnto the smyters, and my C cheekes to the nyppers. I turne not Pla.50 my face from shame and spitting, and the Lorde God shal helpe me, therfore shall I not be confounded. I haue hardened my face lyke a flynte stone, for I am sure, I shal not come to confusion. He is at hande that iustifieth me, who will then go with me to law? Let vs stande one agaynste another: if there be any that will reason with me,

me, let him come here foorth to mee. Beholde, the Lorde God standeth by me, what is he then that can cõdemne me? Lo, they shalbe all like as an olde cloth, the moath shall eate them vp. Therfore who so feareth the Lorde among you, let him feare the voyce of his seruant. Who so walketh in darknes, and no light shineth vpon him, let him put his trust in the name of the Lord, and holde him by his God. But take heede, ye all kindle a fyre of the wrathe of God, and stirre vp the coales: walke on in the glisteringe of youre owne fyre, and in the coales that ye haue kindled. This commeth vnto you fro my hand, namely that ye shall sleape in sorowe.

¶The.li.Chapter.

1 HErken vnto me, ye that holde of righteousnes, and ye that seke the Lord. Take heede vnto the stone, whereout ye are hewen, & to the graue whereout ye are digged.
Ge.17.a Rom.4. Ge.12.a Ge.12.a Cõsider * Abraham your father, and Sara that bare you: howe that I called him alone, and blessed him, and encreased him. Therfore shall the Lorde comfort Sion, and repayre all her decaye: making her desert as a paradise: and her wildernes as the gardẽ of the Lord. Mirth & ioy shalbe found there, thankesgeuing and the voice of praise.
Esa.2.a Haue respect vnto me thẽ, O my people, both high and lowe, and lay thyne eare to me: for a lawe and an ordinaunce shal go forth fro me, to lighten the Gentiles. It is harde by that
2 my health and my righteousnes shall go foorth, and the people shalbe ordred with mine arme. The Ilandes that be in the Gentils, shal hope in me, and put their trust in mine arme. Lifte vp your eyes towarde heauen, and looke
Esa.102 vpon the earth beneath. * For the heSat.24 uens shall vanishe away like smoke,
Ps.3.b and the erth shal waxe old like a cloth and they that dwell therein, shall perishe in like mauer. But my saluation shall endure for euer, and my righteousnesse shall not ceasse. Hearken vn-
Ps.11.f to me ye that haue pleasure in righteousnesse, thou people that * beareſt my

law in thine hert. * Feare not ỳ curse of men: be not afraid of their blasphemies and reuylinges: * for woormes & moths shal eat thẽ vp like cloth & wol But my righteousnes shall endure for euer, & my sauing health from generation to generatiõ. Wake vp, wake vp: & be strong, O thou arme of the Lord, wake vp, like as in time paste, euer & since ỳ world began. * Art not thou ỳ same arme, ỳ hast wounded the proud Egipt, & hewen the dragon in pieces? Art not thou euen he, which hast dried vp the depth of ỳ sea, which hast made plaine ỳ sea ground, that the deliuered might go through? Therfore the rede
D med of the lord shal turne again, & come vnto Sion, there to endure for euer? That mirth and gladnes might be vp thẽ: that sorow & wo might flee from thẽ? * Yea I, I am euen he, ỳ in al things geueth you cõsolatiõ. What art thou then, ỳ feareſt a mortall man: the child of man, which * goeth awaye as doth the flour? And forgetteſt ỳ lord ỳ made thee, that spred out the heuens, & laid the fundation of the earth. But thou art euer afraide for the sighte of thine oppressor, which is ready to do harm. Wher is ỳ wrath of the oppressor? The time cõmeth on fast, whẽ the prisoner shalbe losed, & he shal not dye in the dũgeon, nor yet be consumed by famishmẽt. * I am the lord thy God ỳ make the sea to be stil, & to rage: whose name is the Lorde of hostes. * I haue put thy wordes in thy mouthe, & haue defended thee in the shadowe of my hand: that I may plãt the heuens, and lay the foundation of the erth, and say vnto Sion: Thou arte my people. Awake, awake, and stand vp O Ierusalem, thou that from the hande of the
F Lord, hast dronken out the * cup of his wrathe: thou that hast supped off, and sucked out the dregges of his deadlye cuppe to the bottome. For amonge all the sonnes whome he hath begotten, there is not one that may holde it vp, and not one to leade it by the hande, of all the soonnes that he hathe nourished. Both these thinges are happened vnto ther, but who is sory for it?

I.Cor.1.c Esa.40.a 1.pe.1.d. E Mat.8.a Esa.48.a * Esa.49 Ps.75.b Ier.25.c

Yea, destructiō, wasting, hunger, and sweard, but who will comforte thee? Thy sonnes lye comfortlesse at the heade of euerye strete like a taken Genison, and ar ful of the terrible wrath of the Lorde, and punishment of thy God. And therefore, thou miserable, and dronkē, howbeit not with wine, heare this. Thus saith the Lorde, thy Lorde and God, the defender of his people: Behold, I will take the stumbling cuppe oute of thy hand, euen the cuppe with the dregges of my wrath: that from hencefoorth, thou shalte neuer drinke it more, but I will put it into their hande that trouble thee: which haue spoken to my soule, stoupe downe, that we may go ouer thee: and thou ladest thy bodye euen with the ground, and as the strete to go vppon.

¶ The.lij. Chapter.

AVp Sion vp, take thy strength vnto thee: put on thine honest rayment, O Ierusalem, thou holy Citie. For from this time forth, there shall no vncircumcised nor vnclean person come in thee. Shake thee from the duste, arise and stande vp, O Ierusalem: Plucke oute thy necke frō the bond. O thou captiue daughter Sion. For thus sayeth the Lorde:

B Rom.7.b • ye are solde for naught, therfore shall ye be redemed also without any money. For thus saith ✠ Lord god: • My people wente downe afore time into Egipt there to be strangers, • and the king of the Assirians oppressed them without any cause. And nowe what profite is it to me (sayeth the Lorde) that my people is freely caryed away, and brought into bondage by their rulers, • and my name euer still blasphemed, sayth the LORDE? But that my people may knowe my name, therefore I saye, in that day they shal knowe it, that I am he that do speake: I say, euen I. • O howe beutyfull are the feete of the Embassatour, that bringeth the message from the mountain, and proclaimeth peace, that bringeth the good tidinges, and preacheth health, and sayth vnto Sion: thy God is the king. Thy watchmen shal lift vp their voyce: with loud voyce shall they preache of him: for they shall see • him presente, when the Lorde shall conuert Sion. • Be glad with thankes geuinge, O thou desolate Ierusalem, and reioyce together, for the Lorde hath comforted his people, he hath deliuered Ierusalem. The Lord hath made bare his holye arme, and shewed it forth in the sight of all the Gentyles, • and all the endes of the earth haue seene the sauing health of our God. • Away, away, get you out from thence: and touche no vncleane thinge. Go out from amonge suche: And be cleane that beare the vessels of the Lorde. For ye shall not escape by runninge, nor by fleeinge awaye: but • the Lord shall go before you, and the God of Israell shal gather you together. Beholde, my seruaunt shal deale wisely, therfore shall he be magnified, exalted, and greatly honored. Lyke as the multitude shall wonder vppon him, because his face shalbe so deformed, and not as mans face, his • beawtie like no man: Euen so shall the multitude of the Gentiles loke vnto him, and kinges shall shut their mouthes before him. • For they that haue not ben told of him, shall see him, and they that heard nothinge of him, shall beholde him.

2 Joh.12 • Esa.49 C Psa.98 Exo.12 D Esa.52 Esa.53 Ro.15

¶ The.liij. Chapter.

BVt who hath • geuen credence vnto the thing that we heard? Or to whom is the arme of the Lord knowen? For he did growe before the Lord like as a branch, and as a roote in a drye grounde. • Yet hath neither beawtye nor fauour. When we shall looke vpon him, there shalbe no fayrenes: we shall haue no luste vnto him. • He is despised and abhorred of men, he is such a man as is full of sorowe, and as hath good experience of infirmities. We haue reckened him so vile, that we hid our faces from him, yea he was despised, and therefore we regarded him not. Howbeit • he onely hath taken on him oure infirmities, and borne our paynes. Yet wee diddee

Esa.53 Joh.12 Ro.10 Esa.53 E Mat.8 1 Pe.2

iudge him as though he wer plagued and cast downe of God, and punished:
1.cor.11. • whereas he (notwithstanding) was wounded for our offences, and smitten for our wickednes. For the chastisement of our peace was laid vpon him, and with his stripes are we healed.
Psa.113 C • As for vs, we haue gone all astray (like shepe) euery one hath turned his own way. But the Lord hath heaped together vppon him, the iniquitie of vs all. He suffered violence, and was euil intreated, and did not yet open his
Ier.11 d mouth. • He shall be led as a shepe to
mat.27 b be slayne, yet shall he be as still as a
Acts.8.d lambe before the shearer, and not open
1.Co.5 c his mouth. He was had away from prison, his cause nor heard, and without any iudgement: Whose generation yet who may number? he was cut of frō the ground of the liuing: which punishement did go vpon him, for the transgression of my people, whiche in dede had deserued that punishement.
mat.27.e • His graue was geuen him with the condemned, and with the riche man at
2.co.5.c his deathe. • Where as he did neuer
1.pet.2.d violence, nor vnright: neyther hath
D there bene any discretefulnesse in his
Joh.11 c mouth. • Yet hath it pleased the Lorde
Rom.8 b thus, to bruse him with plagues, and to smite him with infirmitie, ẏ when he had made his soule an offering for synne, he might see long lasting seede. And this deuice of the Lord shall prosper in his hande. With trauell & labor of his soule, shal he obtayn fruite, & he
Rom.3.c shall be satisfied, • by the knowledge of him, whiche is my righteous seruant: he shall iustifye the multitude, for he shall beare awaye their sinnes. Therefore will I geue him the multitude for his part: and he shall deuide the spoyle with the strongest, because
Mar.15 he geueth ouer his soul to death. • And
Luk.23b is reckened among the transgressors, which neuertheless hath taken away the sinnes of the multitude, and made intercession for the misdoers.

¶ The.liij. Chapter.

3 BE glad nowe thou barren, that bearest not, reioyce, sing, and be mery thou that arte not with childe. For the desolate hath mo children then the maried wife, saieth the Lorde. Make thy tentes wyder, and spread out the hanginges of thine habitation: spare not, laye forth thy cordes, and make fast thy stakes: for thou shalt be multiplied on the right syde, and on the lefte: and thy seede shall haue the Gentiles in possession, and dwell in the desolate cities. Feare not B
for thou shalt not be confounded. Be not ashamed, for thou shalte not come to confusion: Yea, thou shalte forget the shame of thy youth, and shalte not remember the dishonour of thy widowehead. For he that made thee shall be thy Lorde • and husbande, Psa.62
(whose name is the • Lord of hostes) Ezr.16
and thy redeemer, shall be euen the 2 Cor.11
holye one of Israell, the Lorde of the • Eze.48
whole worlde. For the Lorde hath called thee, beyng as a desolate sorowfull woman, and as a ponge wife that hath broken her wedlocke, sayeth thy C
God. • A litle while haue I forsaken Esa.26.c
thee, but with great mercifulnes shal Psa.29.a
I take thee vp vnto me. When I was angrye, I hyd my face from thee for a litle season, but through euerlastinge mercie haue I pardoned thee, sayeth the Lorde, thy redeemer. • And this is Gen.9.b
vnto me as the water of Noe: for like as I haue sworn that I wil not bring the water of Noe, any more vpon the worlde: so haue I sworne ẏ I will neuer be angry with thee, nor rebuke thee. The mountaynes shal remoue, & the hilles shall fall downe: but my louing kingnes shall not moue, and the bond of my peace shall not fall downe from thee, sayth the Lorde, thy mercyfull louer. Behold thou poore, ouerwhelmed with tempest and • with- Esay.6 d
out comfort, I will make thy walles of precious stones, and thy foundation of Saphires, thy windowes of Christal, thy gates of fine clere stone, and al thy borders of pleasant stones. D
• Thy children shall all be taughte 1 Joh.2 d
of God, and I will geue theim plen- and.6.c
teousnes of peace. In righteousnesse shalt thou be grounded, and be farre from oppression: for the whiche thou

nedest not be afrayde, neyther for hinderaunce, for it shall not come nie thee. Beholde, the aleaunt that was farre from me, shall dwell with thee, and he that toyneth battayle agaynst thee shal perysshe. Beholde, I make the smith that bloweth the coales in the fyre, and he maketh a wepon after his handye woorke: I make also the waster to destroye: but all the weapons that ar made agaynst thee, shal not prosper.

Luk.21 b Ecc.4.a * And as for all tonges, that shal resist thee in iudgment, thou shalt ouercome them, and condemne them. This is the heritage of the Lords seruauntes, and their righteousnesse commeth of me, sayth the Lorde.

¶ The.lv. Chapter.

A Ecc.15 b Iohn.7 b Apo.22 b * Come to the waters all ye that be thirstie, and yee that haue no money. Come bie, that ye may haue to eate. Come bye wine, and milke without any money, or money woorth. Wherefore do ye laye out your money for the thing that feedeth not, and spende your labour about the thing that satisfieth you not? But herken, herke rather vnto me, and ye shall eate of the best, & your soule shal haue her pleasure in plenteousnes. Encline your eares, and come vnto me, take heede (I say) and your soule shal liue.

Act. 13 d 2 Re.7.c B * For I will make an euerlasting couenaunt with you, euen the sure mercies of Dauid. Beholde, I gaue him for a witnes amonge the folke, for a Prince and captaine vnto the people. Lo, thou shalt call an vnknowen people, and a people that had no knowledge of thee, shal runne vnto thee, because of the Lord thy God, and the holy one of Israell, whiche glorifieth thee. Seeke the Lorde, whyle he may be found, and call vpon him while he is nye.

Ezc.18 c * Let the vngodly man forsake his owne waies, and the vnrighteous his owne ymaginations, and turne agayne vnto the Lorde: so shall he be mercifull vnto him: and to our God. For he is verye ready to forgeue. * For thus sayth the Lorde: my

Pſ.103 a C thoughtes are not your thoughts, and your waies are not my waies, but as farre as the heauens are hyer then the earth, so farre do my wayes exceede youres, and my thoughte youres.

Deu.23.d * And like as the rayne and snow commeth downe from heauen, and returneth not thither agayne, but watereth the earthe, maketh it fruitefull, and grene, that it may geue corne vnto the sower, and breade to him that eateth. So the woorde also that commeth out of my mouthe shall not turne agayne voyde vnto me, but shall accomplishe my will, and prosper in the thinge whereto I sende it. And so shall ye go forth with ioye, and be ledde with peace. The mountaynes & hilles shall singe with you for ioye, and all the trees of the field shal clap their hands. For thornes there shall growe Fyre trees, and the Myrre tree in the stede of bryers. And this shall be doone to the prayse of the Lorde, and for an euerlasting token, that shall not be taken away.

¶ The.lvi. Chapter.

THus sayeth the Lorde: * keepe equitie, and do right, for my saA Mat.3.c uing healthe shall come shortely, and my righteousnesse shall be opened. Blessed is the man that doeth this, and the mans child which kepeth the same. * He that taketh heede, that Esa.58 he vnhalowe not the Sabboth, (that is) he that kepeth him selfe, that he do no euill. Then shall not the stranger which cleaueth to the Lorde, say: * Alas, the Lorde hath shut me cleane out Deu.23.d B from his people. Neyther shall the * gelded man say: lo, I am a drye tree. Sap.3.b For thus sayeth the Lorde vnto the gelded that kepeth my saboth. Namelye, that holdeth greatly of the thinge that pleaseth me, and kepeth my couenant: Vnto them will I geue in my housholde, and within my walles, a better heritage and name, then yf they had bene called sonnes and daughters.

* I will geue them an euerlastinge John.11 name, that shall not perishe. Agayne E the straungers, that sticke to the Lorde, to serue him, and to loue his name, * and to be his seruauntes. And John.15 all they, whiche keepe them selues,

that

that they vnhalowe not the Sabboth, namely, that they fulfill my couenant: Them wil I bring to my holy mountayne, and make them ioyefull in my house of prayer. Their burnt offerinGes and sacrifices shalbe accepted vpMat.8.f. pon myne aultare. * For my house Mat.20.b shalbe called an house of prayer for all Mar.11.b people. Thus sayeth the Lorde God D which gathereth together the scattred of Israell: I will bring yet an other congregation to him. Come al ye beastes of the fielde, that ye maye deuoure Jer.12.b all the beastes of the wood. * For his Ezec.34.a watchmen are al blind, & they haue al together no vnderstanding, they are all domme dogges, not beyng able to barcke: They are slepie, sluggishe are they, and lye snorting, they are shameIesse dogges, that be neuer satisfied. The shepeherdes also in lyke maner Jer.6.b. haue no vnderstandinge, * but euery man tourneth his owne waye, every one after his owne couetousnes, with Esa.22.b all his power. * Come (saye they) I Esay.15 will fetche wine, so shall we fill our selues, that we may be dronken. And do to morowe, like as to daye: yea, and much more.

¶ The.lvij.Chapter.

I Ver.2.b THe * righteous perisheth, and no man regardeth it in his hert. Good godly people are taken awaye, and no manne considereth it. Namely, that the righteous is conuaied away from the wicked. He commeth into peace, and godly men reste in their chambers, and before the godly man goth peace. Come hither therEze.22.b fore ye charmers children, * ye sonnes of the aduouterer, & the whore: Wherin take ye your pleasure? Upon whom gape ye with your mouth, and bleare out your tongue? are ye not children B of aduoutry, and a seede of dissimuEze.16b lation? * Ye make your fyre vnder the Esa.65.a oakes, and vnder all greene trees, and Jer.7.a ye offer chyldren in the valleys, and Mic.2.b dens of stone. Thy parte shalbe with the stonye rockes by the ryuer: Yea, euen these shalbe thy parte. For there thou hast poured meate and drinke offering vnto theim. Shoulde I delite in that? Thou hast made thy bed vpDeu.37.C pon hye mountaynes, thou wentest vp thither, and there hast thou slayne sacrifice. * Behinde the doores and postes, hast thou set vp thy remembraunce. whenne thou haddest discouered thy selfe to an other then mee, when thou wentest vp and made thy bed wider, and with those Idolles haste thou made a couenaunt, and louedst their couches, where thou sawest them. Thou wentest straighte to kinges with oyle * and diuers oyntEze.16b mentes (that is) thou haste sente thy Ose.12a messangers far of, and yet art thou fallen into the pit therby. Thou art werye for the multitude of thine owne wayes, yet saydest thou neuer, I will leue of. * Thou haste had the life that Mat.9.b thy handes wroughte, and therefore thou art careIesse. For when wilte thou be abashed or feare, seeinge thou haste broken thy promise, and remembrest not mee, neyther haste me in thy hert? Thinkest thou, that I also will holde my peace (as afore time) that thou feresst me not? Yea, vtterly I wil declare thy goodnes and thy workes. but they shal not profit thee, whē thou criest, let thy chosen heap deliuer thee. But the wind shall blow them forth, and vanitie shall take them all away. * NeuertheIesse, they that put their Ro.11.a trust in me, shal inherite the land: and haue my holye hill in possession. And D therfore thus saith he: * Make plaine, Esa.40.a make plaine: and cleuse the strete, take vp the stumbling blockes out of that waye that leadeth to my people. For thus sayth the hye and excellent, euen he that dwelleth in euerlastingneIle whose name is the holy one: * I dwel Psa.50b hie aboue, and in the Sanctuary, and Esa.66a with him also that is of a contrite and humble spirite do I dwell: that I may heale a troubled minde, and a Ps.103a contrite heart. * For I chide not eJer.3.f. uer, and am not wrathe withoute ende. But the blasting goeth from mee, and is included in the bodye, and I made the breathe, I am wroathe with him for his couetousneIle,

I smite him, I hide me, and am angry, when he tourneth himselfe, and followeth the byeaye of his owne heart. I haue seene his wayes, and I
Luk.15a heale him, * I leade him and restore to him comforte, and to those that were sorye for him. I make the fruites of thankesgeuing, that he maye saye:
Eph.2.c Peace, peace * vnto them that are far off, and to them that are nye, sayth the Lorde, and I make him whole. But the wicked are lyke the raginge sea, that cannot rest, whose water cometh with the mire and grauel. Euen so the
Esa.48d * wicked haue no peace, sayeth God.

¶ The.lviij. Chapter.

A Crye * nowe, as loude as thou canst. Leaue not off, lifte vp thy
Ezec.3.c voyce lyke a trompette, and
Jer.19.a shewe my people their offences, and the house of Jacob their sinnes. For they seeke me daylye, and will knowe my wayes, euen as it were a people that did righte, and had not forsaken the statutes of their God. They argue with me concerning right iudgement, and will be nye vnto GOD.
Mat.9.b * Wherefore saide we (saye they) and thou seest it not? we put our lyues to straightnes, and thou regardest it not.
Esay.1d * Beholde, when ye fast, your lust remaineth still: for ye doe no lesse violence to youre debters: loe, yee faste to strife and debate, and to smite with the fist of wickednes. Nowe ye shall not fast thus that you may make your
Zac.7.a. voice be herd aboue: * thinke ye this fast pleaseth me, that a man shoulde chasten him selfe for a daye, and to writhe his heade about like an hoope, and to lye vpon the earth in an hearye cloth? Should that be called fasting, or a day that pleaseth the Lord? Doth not this fasting rather please me, that
den.15.a thou * loose him oute of bondage, that is in thy daunger? that thou breake the othe of wicked bargaines? that thou let the oppressed go free, and take from them all maner of burthens? * to
Exo.18b deale thy breade to the hungrye, and
mat.15.c bring the poore wandring home into thy house? when thou seest the naked that thou couer him, and hyde not thy face from thy neighbour (and despise C
not thyne owne flesh.) * Then shall Luk.11b thy light breake forth as the morning, & thy health florish right shortly: thy righteousnes shall go before thee, and the glory of the Lorde shall embrace thee. Then if thou callest, the Lorde Psa.27b shall aunswere thee: yf thou cryest, he shall saye: here I am. Yea, if thou layest away from thee thy burthens, and holdest thy fingers, and ceasest from Zach.7a mala.3b blasphemous talking, * yf thou haste compassion vpon the hungry, and refreshest the troubled soule: Then shall thy lighe spring out in the darkenes, and thy darkenes shalbe as the noone daye. The Lorde shall euer bee thy guyde, and satisfie the desire of thine heart in the tyme of drought, and fill thy bones with mary. Thou shalt be Joh.4.b like a fresh watred garden * and lyke the fountayne of water, that neuer leaueth runninge. Then the places that euer haue bene wast, shalbe builded of thee: there shalte thou laye a foundation for many kinreds. Thou shalte be called the maker of headges, and the builder againe of the waye of D the Sabboth. Yea, if thou turne thy Esa.55b feete in the * Sabboth, so that thou do not the thinge which pleaseth thy selfe in my holye daye: and thou call the pleasaunt, holy, and glorious Sabboth of the Lorde, and that thou geue him the honour, so that thou doe not after thine owne ymagination, neyther seke thine owne will, nor speake thine owne wordes. Then shalt thou haue thy pleasure in the Lorde, and I will cary thee hye aboue the erth, and fede thee with the heritage of Jacob, thy father: for the Lordes own mouth hath so promised.

¶ The.lix. Chapter.

A Esa.40a
BEholde * the Lordes hande is Nu.11b not so shortened that it cannot * Jer.5b helpe, neyther is his eare so stopped that it maye not heare. But Esay.1b * your misdeedes haue separated you from your GOD, and youre sinnes hyde his face from you, that he hea-reth

reth you not. For your hands are defiled with bloud, and your fingers with vnrighteousnes: Your lippes speake lealinges, and your tongue setteth out wickednes. No man regardeth righteousnes, and no man iudgeth truely. Euery manne hopeth in vayne thinges, and imagineth disceat, Iob.15.b • conceiueth wearynes, and bringeth Psal.7.b forth euill. They breede Cockatrice egges, and weaue the spiders webbe: who so eateth of their egges, dyeth. But yf one treade vppon them, there commeth vp a serpente. Their webbe maketh no clothe, and they maye not couer them with their labors. Their deedes are the deedes of wickednesse, and the worke of robbery is in their Pro.1.a handes. • Their feete runne to euill, Psal.5.d and they make haste to shedde innocent bloude, their counselles are wic- Ro.3.13 ked counsels, harme • and destruction are in their wayes. But the waye of peace they knowe not. In their goinges is no equitie: their wayes are ℣ so croked, that whosoeuer goeth therin, knoweth of no peace. And this is the cause that equitie is so farre from vs, and that righteousnes commeth Psal.5.a not nye vs. • We looke for light, loe, it Iob.30.c is darkenes: for the morning shine, Gen.28.c see, we walke in the darke. • We grope Iob.19.c like the blinde vppon the wall, wee grope euē as one that hath none eyes, we stumble at the none day, as though it were toward night: In the fatting places, lyke men that are halfe deade. We roze al like beares, and mourne still like doues. We looke for equitie, but there is none, for health, but it is farre from vs. For our offences are many before thee, and our sinnes testifie agaynst vs. Yea, we must confesse that we offende, and knowledge that we do amisse: Namely trangresse and dissemble agaynst the Lorde, and fall away from our God, vsinge presumpteous and trayterous imaginations, and casting false matters in our heartes. And therfore is equitie gone Esa.59.a aside, and righteousnes standeth a far of, • truth is fallen down in the strete, and the thing that is playne and open, may not be shewed. Yea the trueth is taken away, and he that refrayneth him selfe from euill, must be spoyled. When the Lorde sawe this, it displeased him sore, that there was no equitie. He sawe also, that there was no man righteous, and he wondred that ther was no man to helpe him. Wherfore he helde him by his owne power, and he sustayned him by his owne righteousnes. • He put righteousnes Ephe.6.b vpon him for a brest plate, and set the 1 Thes.5.a helmet of health vppon his heade. He put on wrath in stede of clothing, and toke gelousye about him for a cloake: (lyke as when a manne goeth forth wrathfully to recompence hys enemies, and to be auenged of his aduersaries.) Namelye, that he might recompence and rewarde the Ilandes, where through the name of the Lorde might be feared, from the rising of the Sunne: and his maiesty, vnto the going downe of the same. For he shall com as a violent water streme which the winde of the Lorde hath moued. ℭ • But vnto Sion there shall come a Psa.13.a redeemer, and vnto theim in Iacob Ro.11.d that tourne from wickednes, sayeth the Lord. I will make this couenant with theym (sayeth the Lorde:) My spirite that is vpon thee, and the wordes which I haue put in thy mouth, shall neuer go out of thy mouth, nor out of the mouth of thy childers childzen, from this time forth for euermore, worlde without ende, sayth the Lorde.

ℭ The.ix. Chapter. ✣

℣ ARise thee vp betimes, and be bright (O Ierusalem) for thy • light commeth and the glorye Act.26.c. of the Lord is risen vp vpon thee. For Eph. 5.b lo, while the darkenes and cloude couereth the earthe and the people, the Lord shall shewe the light, & his glory shalbe seene in thee. • The Gentiles Esa.19.b shall come to thy light, and kinges to the brightnes that springeth forth vpō thee. • Lift vp thine eies, and loke Esa.49.b rounde about thee. All these gather Mar.8.b them selues, and come to thee: thy sons Ge.15.a. shall come vnto thee from farre, and

thy daughters shall gather thē selues to thee on euery side. Then thou shalt see this: & be glorious, thou shalt marueil exceadingly, and thine heart shall be opened: when the aboundaunce of the sea shalbe cōuerted vnto thee (that is) when the riches of the Gentiles shall come vnto thee. The multitude of Camels shall couer thee, the dromadaries of Madian and Epha. • All they of Saba shall come, bringinge gold and incense, and shewinge the prayse of the Lorde. All the catteil of Cedar shalbe gathered vnto thee, the rams of Nabaioth shall serue thee, to be offered acceptably vpon mine aultar, • whiche I haue chosen, and in the house of my glorye which I haue garnished. But what are these, that flee here like the cloudes, and as the doues flyinge to their windowes? The Iles also shal wayte for me, and specially the shippes of Tharsis: that they may bring thy sonnes from farre, and their siluer and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel, that hath glorified thee. • Strangers shall build vp thy walles, and their kinges shal do thee seruice. For when I was angry, I smote thee, and of my mercy I pardoned thee. • Thy gates shall stand open still both day & night, and neuer be shut, that ỹ host of the Gentyles may come, and that their kinges may be brought vnto thee. For euery people and kingdome that serueth not thee, shall perishe, & be destroyed with vtter destruction. The glory of Libanus shal com vnto thee. The fir trees, Boxes & Cedars together to garnishe the place of my sanctuary, for I will glorifie the place of my feete. Moreouer, those shal come kneling vnto thee, that haue vexed thee: and all they that despised thee, shall fall downe at thy foote. Thou shalt be called the citie of the Lord. Sion the Citie of the holye one of Israell. Because thou hast ben forsaken & hated, so that no man went through thee: I will make thee glorious for euer & euer, & ioyfull throughout al ỹ posteritie: • Thou shalt suck the milke of the Gentiles, and kinges breests shall feede thee. And thou shalt know that I the Lord am the Sauiour & redeemer, the mighty one of Iacob. For brasse, will I geue thee gold, and for yron siluer: for wood brasse, & for stones yron. I will turne thine oppression into peace, and thine exactions into righteousnesse. Violence and robbery shall neuer be heard of in thy lande, neyther harme and destruction within thy borders. Thy wals shalbe called health: and thy gates the prayse of God. • The sunne shall neuer be thy daye light: and the light of the Moone shall neuer shine vnto thee: but the Lord himself shalbe thine euerlasting light, and thy God shalbe thy glory. • Thy sunne shall neuer go down, and thy moone shall not be hid, for the Lord him selfe shalbe thine euerlasting lighte, and thy sorowfull dayes shalbe ended. Thy people shall be all righteous, and possesse the lande euer, the floure of my plantinge: the worke of my handes, whereof I will reioyce. The youngest and least shall growe into a thousande, and the simplest into a stronge people. I the Lord shall shortly bringe this thing to passe in his time.

¶ The .lxi. Chapter.

THe spirite of the Lord God is vpon me, for the Lorde hath annoynted me, and sente mee, to preache good tidinges vnto the poore, that I might bind vp the wounded hearts, • that I might preache deliuerance to the captiue, & open the prison to them that are bound: that I might declare the acceptable yere of ỹ Lord, and the day of the vengeaunce of oure God: • that I might comfort all them that are in heauynesse, that I might geue vnto them that mourne in Sion, that I might geue I say, bewtye in steade of asshes, ioyfull oyntmente for sighinge, pleasaunt raymente for an heauy minde: That they might be called trees of righteousnes, a planting of the Lord for him to reioyce in. They shal build the long rough wildernesse, and sette vp the olde deserte.

They

They shall repayre the waste places, and such as haue ben voyd thorowout many generations. Strangers shall stande and feede your cattell, and the Aleantes shall be your plowmen, and
66.a dressers of your vines. But ye shall
33.d be named the priestes of the Lord, and men shal cal you the seruauntes of our God. Ye shall enioy the goodes of the Gentiles, and triumphe in their substance. For your greate reproze you shall haue double ioye, and for shame shall they haue ioye of their portion. For they shall haue double possession in their lande, and euerlasting ioye
C shall be with them. For I the Lorde which loue ryght, and hate robbery, (though it were offred me) shal make their worke full of faythfulnes, and make an euerlasting couenaunt with them. Their seed also, and their generation shalbe knowen among the Gentiles, and among the people. All they that see them, shall know that they are the hye blessed seede of the Lorde. And
2.b therefore I am ioyfull in the Lorde, and my soule reioyceth in my God.
61.3 For he hath put vpon me the garment of saluation, & couered me with the mantell of righteousnesse. He shall decke me lyke a Bridegroome, and as a bryde that hath her apparell vpon her. For like as the grounde bringeth foorth fruite, and as the garden shooteth forth sede: so shal the lorde God cause righteousnes and prayse to God to flourishe foorth before all the heathen,

The. lxij. Chapter.

1 FOr Sions sake therefore, will I not hold my tong, and for Ierusalems sake, I will not ceasse vntil their righteousnes breake foorth as the shining light, and their saluation as a burning lampe. Then shall the Gentils see thy righteousnes, & al kinges thy glory. Thou shalt be named with a newe name, whiche the
1.c mouth of the Lord shall shewe. Thou
2.b shalt be a crowne in the hande of the
3 Lorde, and a glorious garlande in the hand of thy God. Frō this time forth thou shalt neuer be called the forsaken, and thy land shal no more be called the wildernes, but thou shalte be called. My pleasure is in her, & thy land shall be called: The maried woman: for the Lorde loueth thee, and thy land shalbe ioyned in mariage. And like as a yōg Eze.16 b
man taketh a daughter to mariage, so Osee.2.c
shall thy sonnes be maried vnto thee. Esa.54 a
And as a brydegrome is gladde of his bryde, so shall thy God reioyce ouer thee. I haue sette watchmen vppon thy walles (O Ierusalem) whiche C
shall neyther ceasse daye nor nighte to preache the Lorde. And ye also that remember the Lorde, ye shall not kepe him close, nor leaue to speake of him, vntill Ierusalem be set vp, and made the prayse of the worlde. The Lorde hath sworne by his righte hande, and by his strong arme, that from hencefoorth, he will not geue thy corne to be meate for thine ennemies, nor thy wine (wherin thou hast labored) to be drinke for the straungers. But they
that haue gathered in the corne, shall D
eate it, and geue thankes to the Lorde: and they that haue borne in the wine, shal drinke it in the court of my sanctuarie. Go you, go you thrōugh the gates, make clean the way for the people, make plaine, make plaine thy foote pathe, and take away the stones out of it, and set out a token for the people. Beholde the Lorde proclaymeth vnto the ends of the worlde: tell the daugh Esa.40 b
ter Sion: see, thy sauiour commeth, Zach.9 b
behold, he bringeth his treasure with Mat.21 c
him, and his workes go before him. For they whom the Lorde deliuereth, shalbe called the holy people: and as Esa.54 a
for thee, thou shalt be named, the gretly occupied, and not the forsaken citie.

The. lxiij. Chapter.

V What is he this that commeth from Edom, with redde coloured cloathes of Bosra? (whiche is so costlye cloathe) and commeth in so mightely with all his strengthe. I am he that teacheth righteousnesse, and am of power to helpe. Wherfore then is thy clothing red, and thy raiment like his that treadeth in the winepresse? I haue troden

the

the prelle my selfe alone, and of al people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my fete vpon thē in my indignation. And their bloud shal be sprong vpon my clothes, and so
Esa.34b wil I staine al my rayment. • For the daye of vengeaunce is assigned in my hearte, and the yere when my people shall be deliuered, is come. I loked aboute me, and there was no man to shew me any helpe: I marueyled that no man helde me vp. Then I held me by mine owne arme, and my feruentnesse sustayned me. And thus will I tread downe the people in my wrath, and bath them in my displeasure, and vpō the erth wil I lay their strength.
Exo.15a • I wyll declare the goodnes of the
Esa.12a Lord, yea, and the prayse of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel: which he hath geuen them, of his owne fauoure, and accordinge to the multitude of his louinge kyndnes. For he sayd: These, no doubt are my people, and no shrinking children, and
C so he was their sauioure. In their
Exo.13d troubles he • was also troubled with them, and the angell that went foorth from his presence, deliuered them: Of very loue and kindnesse that he had vnto thē, redemed them: he hath borne them, and caried them vp, euer sens the worlde began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, & fought agaynst them him selfe. Yet remembred Israell the olde time of Moyses & his
Exo.14c people • saying: Wher is he ỹ brought
• psa.77b them from the water of the sea • with them that fede his shepe? Where is he that hath geuen his holy spirit among them? he led them by the righte hand of Moyses with his glorious arme: deuiding the water before thē (wherby he gat him selfe an euerlastinge name) he ledde them in the depe, as an horse is ledde in the playne, that they shold not stumble, as a tame beast goeth in the field: and the breath geuen of
D God, geueth him rest. Thus, O god, hast thou led thy people to make thy selfe a glorious name withall. • Loke De.26d
downe then from heauen, and beholde Baru.2
the dwelling place of thy sanctuarie, and thy glory. Howe is it that thy gelousye, thy strength, the multitude of thy mercies, and thy louinge kyndenesse, will not be entreated of vs? Yet arte thou our • father. For Abraham Mat.6b
knoweth vs not, neyther is Israell Luk.11a
acquainted with vs. But thou Lord art our father and redeemer, and thy name is euerlasting. O Lord, wherefore haste thou led vs out of the way? • wherefore haste thou hardened our psa.119b
hearte, that we feare thee not? Be at one with vs agayne, for thy seruauntes sake, and for the generation of thin heritage. Thy people haue had but a lytle of thy sanctuary in possession, for our enemies haue troden downe the holy place. And we were thine from the beginning: when thou waste not their Lorde, for they haue not called vpon thy name.

¶ The.lxiiij.Chapter.

O That thou wouldest cleane
the heauen in sunder, and come downe: that the mountaynes might melt away at thy presence, like as at an hote fyre: and that the malicious might boyle as the water doeth vpō the fyre: Wherby thy name might be knowen amonge thine enemies, and that the Gentyles might tremble before thee. When thou wroughtest wonderous strange workes, we loked not for them. Thou cammest downe, and the hilles melted at thy presence. For sins the beginninge of the worlde, it hath not ben heard or
perceyued, • neyther hath anye eye 1.Cor.
sene an other God beside thee: which doest so much for them, that put their truste in thee. Thou helpest him that B
doeth ryghte with cherefulnesse, and them that thinke vppon thy wayes. But lo, thou hast bene angrye, for we offended, and haue bene euer in synne, thoughe the worlde hath cleaued to them: • yet shall we be saued. We are Rom.
all as an vncleane thinge, and all our righteousnesse are as the clothes stayned with the floures of a woman:
we

We fall euerychone as the leafe: for oure sinnes carye vs awaye like the winde. There is no man that calleth vppon thy name, that standeth vp to take holde by thee. Therefore hydest thou thy face from vs, and consumest vs because of our sinnes. But nowe
Esa.64.a O Lorde, thou father of ours: • we are thy clay, and thou art our potter:
Ps.79.a and we all are the worke of thy han-
Jer.10.b des. Bee not so sore displeased (O
O lord) and kepe not our offence to longe in thy remembrance, but consider that we are all thy people. The Citie of
Esa.63.c thy Sanctuary lyeth waste • Sion is a wildernesse, and Jerusalem a desert. Our holy house which is oure beautie, where our fathes praysed thee, is brente vp: yea, all our commodities and pleasures are wasted away. Wilte thou not be intreated (Lorde) for all this? Wilt thou holde thy peace, and scourge vs so sore?

¶ The. lxv. Chapter.

I
Esa.51.c
They seeke me, that hytherto
haue not asked for me: they
fynde me, that hitherto haue
Esa.10.a not sought me. • I haue sayde: I am here. I am here, • I am founde of a people that neuer called vppon my name. For thus long haue I euer holden out my handes to an vnfaithfull people that go not the right way, but after their owne ymaginations: To a
Lev.17. people that is euer defying me to my
Esa.14.b face. • They make their oblations in
Ez.20 gardeyns, and their smoke vpon • aultars of bricke, they lurke amonge the
Esa.65. graues, and lye in the dennes al night.
Esa.11.a. • They eate swynes flesh, & vncleane brothe is in their vessels. If thou cõmest nye them, they say: touche me not for I am holyer then thou. All these men when I am angry, shall be tour-
Esa.2.f ned to smoake and • fyre, that shall
B burne for euer. Beholde, it is written before my face, and shal not be forgotten, but recompenced. • I shal reward
Esa.57.a it them into their bosome: I meane
Ps.11. your misdeedes, and the misdeedes of your fathers together (sayeth the Lorde) which haue made their smokes vpon the mountaynes, and blasphemed me vpon the hilles: therefore will I measure their olde deedes into their bosome agayne. Moreouer, thus
Ro.11. sayeth the Lorde: • lyke as when one wold gather holy grapes, men say vnto him: Breake it not off, for it is holy:
1.re.19. • euen so wil I do also for my seruantes sakes, that I will not destroy the
Rom.9. all. But I wil take a sede out of Jacob, and out of Juda one, to take possession of my hill. My chosen shall possesse these thinges, and my seruantes shall dwell there. Saron shalbe
Josu.7. a shepefolde, and the • valey of Achor shall geue the stallinge for the cattell of my people that feare me. • But as
Pro.1.c for you, ye are they that haue forsaken
Jere.7.b the Lord, and haue forgotten my holy hill. Ye haue set vp an altar vnto Jupiter, and geuen riche drinkofferinges vnto the planets. Therefore will I number you with the sweard, that ye shalbe destroyed all together. For when I called, no man gaue me answere: when I spake, ye harkned not vnto me, but did wickednesse before mine eyes, and choose the thinge that pleased me not. Therfore thus sayeth the Lord God: Behold, my seruaunts shall eate, but ye shall suffer hunger: Behold, my seruaunts shal drink, but ye shall suffer thirst. Beholde, my seruantes shalbe mery, but ye shalbe confounded. Behold, my seruauntes shall reioyce for very quietnesse of hearte. But ye shall crye for sorowe of heart, and complaine for vexation of minde. Your name shall you leaue accursed among my chosen: for God the Lorde shall slea you, and call his seruants by
Jere.9.b an other name. • Who so reioyceth
1.cor.1.c vpon earthe, shall reioyce in the true
2.cor.11 GOD. And who so sweareth vpon earth, shall sweare in the true God. For the olde enimyties shalbe forgotten, and taken away out of my sighte.
2.pet.3.b • For lo, I shall make a newe heauen
Apo.21. and a newe earth. And as for the olde, they shall neuer be thought vpon, nor kept in minde: but the Lorde sayth: be glad, and euermore reioyce, for the thinges that I shall doo. For whyle I shall

Beholde, I shall make a ioyfull Ie-
rusalem, and his people ioyefull: yea,
I my selfe will reioyce with Ieru-
salem, and be gladde with my people.
Apo.21a • And the voyce of weeping and wai-
linge shall not be hearde in her from
thencefoorth. There shall neyther be
childe nor old man, that haue not their
full dayes. But when the childe com-
meth to an hundred yere olde, it shall
dye. And if he that is an hundred yeres
of age, do wronge, he shalbe cursed.
Gen.18.c • They that builde houses, and dwell
in them: they shall plant vineyardes,
and eate the fruit of them. They shall
not builde, and another possesse: they
Gen.2.b shal not plant and another eate. • But
Jer.17b the life of my people shalbe like a tree
Esa.1.a. and so shal the worke of their hands.
My chosen shall liue longe, they shall
not laboure in vayne, nor beget with
trouble: for they are the hye blessed
seede of the Lorde, and theyr fruites
with theim. And it shalbe, that or e-
uer they call, I shall aunswere them.
While they are yet but thinking how
Esa.11.b to speake, I shall heare theym. • The
wolfe and the lambe shall feede toge-
ther, and the Lyon shall eate hay lyke
Gen.3.c. the bullocke. • But earthe shalbe the
serpentes meate. There shall no man
hurt nor slaye another, in all my holye
hill, sayth the Lorde.

¶ The.lxvi. Chapter.

I Thus sayth the Lorde: • Heauen
3 Re.8.a is my seate, and the earth is my
2.Pa.6.c foote stoole. Where shall nowe
Acts.7.f. the house stand that ye will build vn-
to mee? And where shalbe the place
that I wil dwel in? As for these thin
ges, my hande hath made them all, and
they are all created, sayeth the Lorde,
Psal.50. • which of them shall I then regard?
Esa.57c Euen him that is poore and of a lowly troubled spirit, and standeth in awe
of my wordes. For whoso slayeth an
oxe for me, doeth me so great dishonoure as hee that killeth a manne.
Hee that killeth a sheepe for me, knet-
cheth a dogge. He that bringeth mee
meate offeringes, offereth swynes
blood: who so maketh a memoriall of B
incense, praiseth the thing that is vn-
righte. Yet take they suche wayes in
hand, and their soule deliteth in these
abhominations. • Therfore wil I al- Job.6.d.
so haue pleasure in laughing them to
scorne, and the thing that they feare
will I bring vpon them. • For when Pro.1.b.
I called, no man gaue answere: when Esa.65
I spake, they would not heare. But
did wickednesse before mine eyes,
and choose the thinges that displeased
me. Heare the word of the Lord all ye
that feare the thinge whiche he spea-
keth: Your brethren that hate you, and
cast you out for my names sake, saye:
The Lorde is grieuous agaynste vs,
but you shall see him in ioye whē they C
shalbe confounded. • Then shall be Zach.14
hearde a greate noyse from the Citie
and the temple, the voyce of the Lorde
that wil reward and recompence his
enemies: lyke as when a wife bring-
eth forth a manne childe, or euer she
suffer the payne of the birth, and an-
guishe of the trauaile. Who euer hard
or saw such thinges? doth the ground
beare in one daye? or are the people
borne all at ones, as Sion trauayled D
in childe birth and bare her sonnes? Gen.16.
For thus sayth the Lorde. • Am I he
that maketh other to beare, and beare
not my selfe? Am not I he that bea-
reth and maketh baren: saith thy god?
Reioyce with Ierusalem, and be glad
with her, all ye that loue her.
• Be ioyefull with her, all yee that Mat.5.d
mourned for her. For ye shall suck
confort out of her breastes: and be sa-
tisfyed. Ye shall taste, and haue delyte
in the plenteousnes of her power.
For thus sayeth the Lorde: beholde, I
will let peace into her, like a water-
floude, and the mighte of the Hethen
lyke a flowinge streame. Then shall
ye sucke, ye shalbe borne vpon her sy-
des, and be ioyefull vppon her knees.
For like as a child is conforted of his
mother, so shall I confort you, and ye
shalbe conforted in Ierusalem. And
when ye see this, your heart shal re- Apo.17b
ioyce, • and your bones shall florishe Esa.37b
like an herbe. Thus shall the hande of
the G

the Lorde be knowen among his ser-
uauntes, and his indignation among
his enemies. For beholde, the Lorde
shall come with fyre, and his charette
shalbe like a whirlwinde, that he may
recõpence his vengeance in his wrath,
and his indignation with the flame of
f fyre. For the Lord shall iudge all flesh
with the fyre, and with his swearde:
and there shalbe a great number slaine
of the Lord. Such as haue made them
selues holy and cleane in the gardens,
and those that haue eaten swins flesh,
myce, and other abhominations, shall
be take away together sayth the Lord.
For I will come to gather all people
and tonges with their woorkes and
ymaginations: these shal come and see
my glory. Vnto them shall I geue a
token, and sende certaine of them (that
be deliuered) among the Gentiles: in-
to Cilicia, Affrica, and Lidia, where
G men can handle bowes, into Italie, &
Ga.94.a also Greke lande. • The yles farre of,
that haue not heard speake of me, and
haue not seene my glory, shall preache
my prayse among the Gentiles, and
shall bring all your brethren for an of-
fering vnto the Lorde, out of all the
people, vpon horses, charets, and horse
litters, vpon mules and cartes of Je-
rusalem, my holy hill (sayth the Lord)
like as the children of Israel bring the
offering in cleane vessels, to the house
Ga.61.a of the Lorde. • And I shall take out
Ge.1.b certaine of them for to be priestes and
Ga.11.a Leuites, sayth the Lorde: For like as
the newe heauen and the newe earth
which I will make, shalbe fast stablis-
shed by me (sayth the Lorde,) so shall
your sede and your name continue, and
there shall be a newe Moone for the
other, and a newe Sabboth for the o-
ther, and all flesh shall come to wor-
ship before me (sayth the Lorde.) And
they shall go foorth, and loke vpon the
carions of them that haue transgressed
Ge.9.a agaynst me. • For their wormes shall
not die, neither shal their fyre be quen-
ched, and all flesh shall abhorre them.

The ende of the booke of the
Prophet Esay.

The Booke of the Pro-
phet Jeremie.

The first Chapter.

THese are the Ser-
mons of Jeremye
the sonne of Helki-
ah the Priest, one of
theym that dwelte at
• Anathote in the
lande of Ben Ja-
min, when the Lorde had fyrste spo-
ken with hym, in the time of Jo-
siah, the sonne of Amon, kinge of
Juda, in the thirteene yeare of his
regne: and so during vnto the time
of Jehoakim, the sonne of Josiah
kinge of Juda, • and vntill the ele-
uenth yere of Zedekiah the sonne of
Josiah kinge of Juda were ended,
when Jerusalem was taken, euen in
the fyfthe Moneth. The worde of the
Lorde spake thus vnto me: • Before
I fashyoned thee in thy mothers
wombe, I dyd knowe thee. And or
euer thou waste borne, I sanctifyed
thee, and ordeyned thee, to be a Pro-
phete vnto the people. Then sayde
I: • Oh Lorde GOD, I can not
speake, for I am yet but ponge. And
the Lorde aunswered me thus: Saye
not so: I am to ponge: • For thou
shalt go to all that I shall sende thee
vnto, • and whatsoeuer I commaund
thee, that shalt thou speake. Be not
afrayd of their faces, for I am with
thee, to deliuer thee, sayth the Lorde.
• And with that, the Lorde stretched
out his hand, and touched my mouth,
and the same Lord saide vnto me. Be-
holde: I putte my woordes in thy
mouth, and behold, this day do I sette
thee ouer the people, and kingdomes,
that thou mayest roote out, breake
of, destroy, and make waste: and that
thou mayest buylde vppe and plante.
After this, the Lorde spake vnto me,
saying: Jeremy, what seest thou? And
I sayd: I see a rod of an almond tree.

Then

Jer.11.a
4.re.25.a
Jer.39.a
Esa.44.a
Psa.70.a
B
Exod.4.c
Actes.9.b
mat.10.c
1Cor.3.a
C
Psal.6.a.
Jer.18.d.

Then sayde the Lorde vnto me: thou hast sene ryght, for I will make haste spedely vpon my worde, to perfourme it. It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? And I sayde, I do see a seethynge potte, lokynge from out of the Northe. Then sayde the Lorde vnto me: Oute of the Northe shall come a plage vpon all the dwellers of the lande. For lo, I will call all the kinredes of the kingdomes of the Northe, sayeth the Lorde. And they shall come, and euery one shall set his seate in the gates of Jerusalem, and in all their walles round about, and in all the cities of Juda. And thorowe them, shall I declare my iudgement, vpon all the wickednesse of those men that haue forsaken me: that haue burnt incense vnto straunge gods, and worshipped the woorkes of their owne handes. And therefore gyrde vp thy loynes, aryse, and tell them all, that I geue thee in commaundement. Feare them not, least I destroy thee before them. For beholde, this daye doo I make thee a strong defenced towne, an yron pyller, and a brasen wall against the whole lande, agaynst the kinges and mightie men of Juda, agaynst the priestes and people of the lande. They shall fyght agaynst thee, but they shall not be hable to ouercome thee, for I am with thee, to deliuer thee, sayeth the Lorde.

Jer.24.d D

Ezec.3.a

Jer.15.d

The.ij. Chapter.

MOreouer, the worde of the Lord came vnto me, saying: go thy way, crye in the eares of Jerusalem, and saye. Thus sayeth the Lorde. I remember thee for the kindnes of thy youth, and because of thy stedfast loue: at the time of thy dispoling, in that thou folowedst me tho rowe the wilderneſſe, in an vntilled land. Israell was an halowed thing vnto the Lorde, and so was his firste frutes. All they that deuour Israell shall offend: misfortune shall fall vpon them sayth the Lorde. Heare therefore the worde of the lord, O thou house of Jacob, and all the generations of the house of Israel. Thus sayth the Lord. What vnfaithfulnesse founde your fathers in me, that they went so farre awaye fro me, fallinge to ighteneſſe, & being so vayne? They thought not in theyr herts: Where haue we left the Lord, that brought vs out of the lande of Egipte, that led vs thorughe the wilderneſſe, thorough a deserte and rough lande, thorough a drye and deadly lande, yea, a lande that no man had gone thorough, and wherein no man hadde dwelte. And when I hadde brought you into a pleasaunte well buylded land, that ye might enioye the fruites and all the commodities of the same: ye went foorth and defiled my lande, and brought mine heritage to abhomination. The priestes them selues saide not: Where is the Lorde? They that had the Lawe in their haddes, knewe me not: The shepeherdes offended agaynst me. The Prophetes did seruice vnto Baall, and folowed suche thinges as shall bring theim no profite. Wherefore I am constrayned (saith the Lorde) to make my cõplaint vpon you, and vpon your childrens childrẽ: Go into the Iles of Cethim and looke well, send vnto Cedar, take diligent heede, and see, whether suche thinges be done there, whether the Gẽtiles them selues deale so falsely, and vntruely with their goddes (whiche yet are no goddes in deede.) But my people haue geuen ouer their hye honour for a thinge that maye not helpe them. Be astonished (O ye heauens) be afrayd and abashed at suche a thing sayth the Lorde. For my people haue done two euils. They haue forsaken me the well of the water of lyfe, and digged them pittes, yea, vile and broken pittes, that can holde no water. Is Israell a bonde seruaunt, or one of the household? Why then is he so spoyled? Why do they roze and crye then vpon him, as a lyon? They haue made his lande waste, his cities are so brent vp, that there is no man dwelling in them. Yea, the children of Noph and Tophnes haue defyled thy necke.

D

Deu.6.b

C

Jer.17.b Joh.4.b Exo.4.b

Esay.1.a

Com-

Jer.32.c D • Cōmeth not this vnto thee, because thou hast forsaken the Lord thy God, euer sens he led thee by the way? And what hast thou now to do in the strete of Egipt? to drinke the water of Nilus? Cypther what makest thou in the way of Assiria? To drinke water of Jer.2.b the floud? • Thine owne wickednes shal reproue thee, and thy tourning aways shall condempne thee, that thou mayest knowe and vnderstande, howe euill and hurtefull a thinge it is, that thou hast forsaken the Lord thy God, & not feared him, sayth the Lord God, Ex.45.a of hoostes. • I haue euer broken thy yoke of old, and burst thy bondes: yet Jer.3.b sayest thou: • I will no more offende, but (lyke an harlot) thou runnest about vpon all hye hilles, and among all greene trees, where as I planted thee as a noble vine, and a good roote, Esay.5.a whose seede is all faithfull. • How art thou tourned then into a bitter, vnfruitfull, and strange grape? Yea, and that so sore, that though thou washe thee with Nitrus, and make thy selfe to sauour with that sweete smelling herbe of Bozith: yet in my sight thou arte stayned with thy wickednesse, sayth the Lord thy god. May not now E I am not vncleane, and I haue not fo- Ier.17.b lowed Baal. • Loke vpon thine owne Esa.57.a wayes in the woddes, valleys and Ezr.16.b dennes: so shalte thou knowe, what thou hast done. Thou art like a swift Dromedarye, that goeth easelye his waye, and thy wantonnesse is like a wilde Asse, that vseth the wildernes, and that snuffeth and bloweth at his will. Who can tame thee? All they that seeke thee shal not fayle, but finde thee in thyne owne vnciennesse. Kepe thou thy foote from nakednes, and thy throte from thirst, and without shame thou annswerest: No, for I haue loued straungers, and them will I folowe. Lyke as a theefe that is taken with the dede commeth to shame, euen so is the house of Israell come to confusion: the common people, theyr kinges and rulers, their priestes and pro- Ier.2.c phetes. • For they say to a stocke: thou art my father, and to a stone: thou hast begotten me: • yea, they haue turned their backe vpon me, and not their face. Jer.32 Zath.7 • But in the tyme of their trouble, • Ec.32 when they saye: stande vp, and helpe F bs, I shall answere them. Where are nowe thy goddes, that thou hast made thee? let them stand vp, and helpe thee in the time of neede (if they be able.) • For looke howe manye cities thou Jer.11 haste (O Juda) so many goddes haste thou also. Wherefore then will ye go to lawe with me, syng ye all are synners against me, sayth the Lorde? It is but loste labour, that I smite your chyldren, for they receyue not my correction. • Your owne sweard destro- 2.pa.24 yeth your prophetes like a deuouring Lyon. O ye people, looke vpon the word of the Lord. Am I then become a wildernesse vnto the people of Israell? or a lande that hath no lighte? Wherefore sayth my people then: we are lordes, we will come no more vnto thee? Doeth a mayden forgette her raymente, or a bryde her stomacher? But as for my people, they haue forgotten me, dayes innumerable. Why boastest thou thy wayes so hyelye (to obtayne fauoure therethorowe) when thou hast yet stayned them with blas- phemies? and teachest thyne owne G wayes. • Upon thy winges is found De.18.b the blood of poore and innocent people, psa.105b and that not in corners and holes only, but openly in all these places. Yet darrest thou say: I am without sinne and giltlesse. Tushe, his wrathe can not come vppon me. Beholde, I condemne thee in iudgement, because thou darest saye: I haue not offended. And why runnest thou so often to and fro to chaunge thy ways? For thou shalt be confounded, as well of Egipt, as of the Assirians: yea, thou shalt go thy waye from them, and smyte thine handes together vppon thine heade. Because the Lorde doth abhorre that confidence and hope of thine, and thou shalt not prosper withall.

¶ The. iij. Chapter.

COmmenly, • when a man put- I teth awaye his wyfe, and she De.23.c goeth from him, and maryeth

with an other, then the question is: should he resort vnto her any more after that? Is not this fielde then defyled and vncleane? • But as for thee, thou hast played the harlot with many louers: yet turne agayn to me, saith the Lorde. Lift vp thine eyes vnto the hilaulters, and looke, yf thou be not defyled with whoredome. Thou hast wayted for theym in the streetes, as a murtherer in the wilderneſſe. Thorowe thy whoredome and shamefull
B blasphemies is the lande defyled.
2.re.16 a • This is the cause that the rayne and euening dew hath ceassed. Thou hast gotten thee an whores forehead, and wilte not be ashamed. Els wouldest thou saye vnto me: O my father, thou art he that haste brought me vp, & led me fro my youth. Wilt thou then put me away, and cast me of for euer? Or wilt thou withdrawe thy selfe cleane fro me? Neuertheleſſe, thou speakeſt such wordes, but thou art euer doyng
2.re.17 b worse and worse. • The Lord said also
C vnto me: in the tyme of Iosiah the king: hast thou seene what ỳ rebellion Israel hath done? how she hath runne vp, vpon all the hilles, and among all the thick trees, & there played the harlot: hast thou sene also (when she had doone all this) how I saide vnto her: that she should turne agayne vnto me,
Exe.23 b & yet she is not returned? • Iuda that vnfaithful sister of hers also saw this Namely, that after I had well seene the aduoutry of the shrinking harlot
4.re.17 a Israell: • I put her awaye, and gaue her a bil of deuorcement. For all this, her vnfaythfull syster Iuda was not ashamed, but went backe, and playeth the whore also: Yea, and the noyse of her whordome hath defiled the whole land. For she hath committed fornication with stones and stockes. Neuertheleſſe, her vnfaythfull syster Iuda is not turned vnto me agayne with her whole heart, but faynedly saith the
D Lorde. And the Lorde saide vnto me:
Exe.16 c • The bakeſlider Israel is more righteous, then the vnfaithfull Iuda: and therefore go preache these wordes towarde the North, and say: Thou disobedient Israell, turne agayne (sayeth the Lorde) and I will not let my wrath fall vpon you. I am mercifull sayth the Lord) and I will not alway • beare displeasure agaynst thee: but Ps.102 this I will, that thou knowe the great blasphemy. Namely, that thou hast vnfaithfully forsaken the Lorde thy God, and hast made thy selfe partaker of straunge goddes • vnder all Esa.17 greene trees, but haste had no will to E heare my voyce, sayth the Lorde, • O Exe.18 ye disobedient children, turne agayne sayth the Lord, and I will be maried with you. For I will take one out of the citie, and two out of one generation, from among you, and bringe you into Sion: and will geue you herdemen after mine owne minde, whiche shal feede you with learning and wisdome. Moreouer, when ye be increased and multiplied in the lande, then (sayth the Lorde) there shall no more boste be made of the Arke of the Lords testament: No man shall thinke vpon it, neyther shall any man make mention of it: for from thencefoorth, it shall neyther be visited, nor honored with giftes. • Then shal Ierusalē be called Gala.4 the Lordes seate, and all heathen shall be gathered vnto it: for the name of the Lordes sake, whiche shalbe set vp at Ierusalem. And from that tyme foorth, they shall folowe no more the imagination of theyr owne frowarde heart. Then those that be of the house of Iuda shal go vnto the house of Is-
F raell: • and they shall come together Mat.2.1 out of the North, into the same lande that I haue geuen your fathers. I haue shewed also how I toke thee vp being but a childe, & gaue thee a pleasaunt land for thine heritage: yea and a goodly host of the heathen, and how I commaunded thee, that thou shouldest • call me father onely, and not to mat.22 shrynke fro me. But lyke as a woman vnfaythfullye fayleth her husbande, so are ye vnfaythfull vnto me, (O ye house of Israel) saith the Lord. • And therefore the voyce of the chil- Jer.31 dren of Israell was heard on hye, weeping and wayling: for they haue

defiled

defiled their waye, and forgotten god
G their Lord. O ye disobedient children,
tourne agayne, sayinge: Lo, we are
thine: for thou art the Lorde our God:
and so shall I heale your backeturn-
inges. Truelye, vaynely trusteth he
for health that looketh for it in the
hilles: and in vayne is it sought in the
Ose.12 multitude of the mountaynes: • but
Jere.4.a the health of Israell standeth onelye
Thess.a vpon God our Lord. Confusion hath
Dan.9.c devoured our fathers labor from our
Num.11.b youth vp, yea, their sheepe and bullock-
Jer.14.d es, their sonnes and daughters: So
do we also slepe in our confusion, and
Ps.106.a shame covereth vs: • for we and our
Esa.64.a fathers, from our youth vp vnto this
Jude.7.c day, have sinned against the Lord our
1.Esd.9. God, and have not obeyed the voyce
m.10.b of the Lorde our God.

¶ The.iiij. Chapter.

1 O Israell yf thou wilt turn thee
then turne thee vnto me, say-
eth the Lord. And if thou wilt
put awaye thine abhomina-
tions out of my sight, thou shalt not
Jer.5.a be moued: • And shalt sweare: The
Esa.48.a LORDE liueth in trueth, in
equitie and righteousnesse: and all
people shalbe fortunable and ioyefull
in him. For thus sayeth the Lorde, to
all Juda and Jerusalem: Plow your
land, and sowe not among the thorns.
Jer.6.b. • Be circumcised in the Lord, and cut
m.9.a. away the foreskinne of your heartes,
Col.2.b. all ye of Juda, and all the indwellers
Jer.11.c of Jerusalem: • that my indignation
breake not out like fyre, and kindle,
so that no man may quenche it, because
of the wickednes of your imaginati-
ons. • Preache in Juda and Jerusa-
Esa.58.a lem, cry out and speake: blow the trō-
B pets in the lande, crye that euery man
may heare, gather together, and saye:
Gather you together, and we will go
into strong cities. Set vp the token
Jer.4.b. in Sion, speede you, and make no ta-
rying. • For I will bring a greate
plague and a great destruction from
the north. For the spoyler of the gen-
tiles is broken vp from his place, as a
Lyon out of his denne, that he maye
make thy lande wast, and destroy the
cities, so that no man may dwel ther-
in. Wherefore girde your selues about
C with sacke cloth, mourne, and weepe:
for the fearefull wrath of the Lorde
is not withdrawen from vs. At the
same time (sayth the Lorde) the heart
of the kinge and of the princes shall
be gone, the Priestes shalbe astony-
shed, and the Prophetes shalbe sore
afrayde. Then sayde I: O Lord God
hast thou then disceyued this people, Deu.23.
and Jerusalem, saying: Ye shall haue
peace, and nowe the sweard goth thor-
ow their liues: Then shall it be said
to the people & to Jerusalē, • a stronge Jere.1.b
winde in the hye places of the wil-
dernesse, commeth through the waye
of my people, but neyther to fanne,
nor to cleanse. After that, shall there
D come vnto me a stronge winde from
those places, and thenne will I also
geue sentence vppon theym. For loe,
hee commeth vppe like as a cloude:
and his charettes are like a stormye
winde: His horsemenne are swifter
then the Egle. Woe vnto vs, for
we are destroyed. O Jerusalem,
• washe thine heart from wicked- Thze.4.a
nesse, that thou mayest be helped. Daniel.5
How long shal thy noysome though- Psa.51.a
tes remayne with thee? For a voyce Esay.1.c
from Dan, and frō the hill of Ephra-
im, speaketh out, and telleth of a de-
struction. Remember the Heathen,
and geue Jerusalem warninge, and
preache vnto her, that watchers ouer
her, are comminge from farre coun-
treys. They haue cryed oute against
the Cities of Juda. And they haue
besette her aboute in euery place, like
as the watchemen in the fielde. • For Zach.8.c
they haue prouoked me to wrath, say- • 3.re.18
eth the Lorde. • Thy wayes and thy Jere.2.c
thoughtes, haue brought thee vnto 43.d.
this, suche is thine owne wickednes
and disobedience: and because it is a
bitter thinge, it hath striken thee to
the hert. Ah my belly, ah my belly, shalt
thou crie, how is my hert so sore? my
hert panteth within me: I can not be
still, for I haue heard the cryinge of
the trompettes and peales of warre.

They crye: murther vppon murther, the whole lande shall perish. Immediatelye, my tentes were destroyed, and my hanginges in the twinckling of an eye. Howe longe shall I see the tokens of warre, and heare the noyse of the trompettes? Neuertheles this
F Esay.5.b shall come vpon theim, * because my Bar.3.b. people is become foolish, and hath not * Ose.4.b knowen me. * They are the children of foolishnes, and without any discretion. To doo euill, they haue wit ynough: but to do well, they haue no wisedome. I haue looked vppon the earth, and see: it was waste and voide. I looked towarde heauen, and it had noo shine. I beheld the mountaynes, and lo, they trembled, and all the hilles wer in a feare. I looked about me, and there was no body, and all the birdes of the ayre wer away. I marked well, and the plowed fielde was becomme waste: yea, all their Cityes were broken downe at the presence of the Lord, and indignatiō of his wrath For thus hath the Lorde sayde: The whole lande shalbe desolate, yet will I not then haue done. And therefore shal the earth mourne, and the heauen be sorye aboue: for the thinge that I haue spoken to the Prophetes, purposed, and taken vpon mee to do, shall not repent me, and I wil not go from
G it. The whole lande shall flee, for the noyse of the horsemen and bowemen: they shall runne into tents, into woddes, and clime vp the stonye rockes. All the Cities shall be voyde, and no man dwelling therein. What wilte thou nowe do, thou being destroyed?
Ier.2.c. * For though thou clothest thy selfe with scarlette, and deckest thee with
* Re.9.k. golde: * though thou paintest thy face with coloures nowe, yet shalte thou trim thy selfe in vayne. For those that hitherto haue bene thy great louers, shall abhorre thee, and go about to slaye thee. For I heare a noyse lyke as it were of a woman trauailing, or one labouring of her first childe: Euē the voyce of the daughter Sion, that casteth out her arme, and swoweth saying: Ah ah wo is me, how sore wer-
ed, and faynt is my heart, for feare of the murtherers?

¶ The.v. Chapter.

LOoke through Jerusalem, be- A
holde and see: Seeke throughout her streetes also within, yf ye can finde one man that doeth equall and right, or seeketh for the truth, and I shall spare that Citie (sayeth the Lord). * For though they can saye, the Ier.44. Lorde liueth, yet do they swere to dis-
ceiue. Where as thou (O Lorde, lookest onclye vppon faith and trueth. Thou hast scourged theym, but they tooke no repentaunce: thou haste corrected them for amendement, but they refused thy correction. They made their faces harder then a stoane, and
B would not amend. Therfore I thoght in my selfe: peraduenture they are so simple and foolishe, that they vnderstande nothinge of the Lordes waye, and iudgements of our God. * Ther- Deu.17.
fore will I go vnto their heades and rulers, and talke with theim: if they knowe the waye of the Lord, and the iudgementes of our God. But these (in like maner) haue broken the yoke and burst the bondes in sunder.
* Wherfore, a Lion out of the woods Deu.11.
hath hurt thē, and a wolfe in the euening shall destroye them. The Leopard doth lye lurking by their cities, to teare in pieces all theim that come thereout. For their offences are multiplyed, and their departing away is encreased. Should I then for all this haue mercy vpon thee? Thy children Sap.14.
haue forsaken me, and * sworne by thē that are no goddes. And albeit that I fed theym to the full, yet they fall to aduoutry, and haunt harlots houses. In the desire of vncleanly luste they are become like the stoned horse. Euery man neieth at his neighbors wife: Ezec.22.b
* Shoulde I not correcte this, sayeth Jer.9.b
the Lord? Should I not be auenged of euen people, that is like vnto this? Clime vp vppon their walles, beate them downe, but destroye theim not vtterly, take away their fortresses, because they are not the Lordes: For

vnfaythfull

vnfaythfully hath the house of Israell and Juda forsaken me, sayeth the
1.pet.2.a Lorde: • They haue denied the Lord, and sayd: it is not he that loketh vp-
Jer.14.b pon vs. • Tush, there shal no misfor-
Am.29.c tune come vpon vs, we shal see neither
Hag.1.c sweard nor hunger. • As for the war-
Jer.6.b ning of the Prophetes they take it
D but for winde, yea, there is none of these which will tell them, that suche thinges shall happen vppon theym. wherefore, thus saith the Lorde God of hostes: because ye speake such wor-
Esa.51.b des, beholde: • The woordes that are in thy mouth wil I turne to fyre, and make the people to be wood, that the
Deu.28.c fyre may consume them. • Lo, I will
Esa.5.c bringe a people vpon you from farre, O house of Israell (sayth the Lord) a mightye people, an olde people, a people whose speache thou knowest not, neither vnderstandest what they say. Their arowes are sodayne death: yea, they them selues be very giantes. This people shall eate vp thy fruite and thy meate, yea, they shall deuoure thy sonnes and thy daughters, thy sheepe and thy bullockes. They shall eate vppe thy grapes and figges, As for thy strong and well defensed Cities wherein thou diddest truste, they shall bring to pouertie, and that thorough the sweard. Neuertheles, I will not then haue doone with you, saith the Lord. But if they say: wher
E fore doth the Lorde our God all this
Deu.28.g vnto vs? Then aunswere them: • be-
cause that like as ye haue forsake me, and serued straunge goddes in your owne lande, euen so shall ye serue o-ther goddes also in a straunge lande. Preath this vnto the house of Jacob and cry it out in Juda, and saye thus: Heare this (thou foolishe & vndiscrete
Esay.6.b people) • ye haue eyes, but ye see not: eares haue ye, but ye heare not. Feare ye not me, saith the Lord? Are ye not
Jer.26.b ashamed to loke me in ỹ face? • Which binde the sea with the sand, so that it can not passe his bondes. For though it rage, yet can it do nothinge, and though the waues therof do swel, yet maye they not go ouer. But this peo-
ple hath a false and obstinate hearte, they are departed and gone away fro me. They thinke not in their hertes, O let vs feare the Lord our god, that geueth vs rayne early and late, when neede is: which kepeth euer still the haruest for vs verely. • Neuertheles
Esa.59.a F your misdedes haue turned these from you, and your sinnes haue robbed you hereof. For among my people are founde wicked persons, that priuely laye snares and wayt for men, to take them, and destroy them. And lyke as a net is full of byrds, so are their hou-ses ful of that which they haue gotte with falshoode and disceyte. Hereof commeth their great substaunce and riches, hereof are they fat and welthy, and are more mischeuous then any other. • They minister not the lawe,
Esay.1.a they make no ende of the fatherlesse cause, yea, and they prosper: yet they iudge not the poore accordinge to e-quitte. • Should not I punishe these
Jere.5.b thinges, sayth the Lorde? should not I be auenged of all suche people as these be? Horrible and greuous thin-ges are done in the lande. The Pro-phetes teache falsely, and the priestes receyue gyftes, and my people • hath
Osee.7.a pleasure therein: what will come
Rom.1.d therof at the last?

The.vi. Chapter.

COme out of Jerusale, ye strog
A childzen of Ben Jamin: blow
2.re.14.a vp the trompettes ye • Ecuites, sette vp a token vnto Wethcaran: for a plage and a great misery appea-reth out from the North. I will lic-ken the daughter of Sion, to a fayre and tender woman, and to her shall come the sheepehardes with their flockes. Their tentes shal they pytch rounde about her, and euery one shall feede them that are vnder his hande. Make batteyle against her (shall they say) Arise, lette vs goe vp, whyle it is yet daye. Alas the daye goeth away, and the night shadowes fall downe:
B Arise, let vs go vp by nyght, and de-stroy her strong holdes, for thus hath the Lord of hostes cõmaunded. Hewe

downe her trees, and set vp bulwarkes agaynst Jerusalem, for the time is come that this citie must be punished, for in her is all maliciousnesse. Like as a condite spouteth out waters, so she spouteth out her wickednes. Robberye and vnrighteousnes is heard in her, sorowe and woundes are euer there in my sight. Amende thee (O Jerusalem) leaste I withdrawe my heart from thee, and make thee desolate, and thy lande also, that no man dwel in it. For thus saith the Lorde of hoostes: The residue of Israel shalbe gathered as the remnant of grapes. And therfore turne thin hand agayn into ỹ basket, like the grape gatherer. But vnto whom shal I speake
C whō shal I warn ỹ he may take hede?
Jere. 4.a • Their eares are so vncircumcised, that they maye not heare. Beholde
Jere. 5.c • they take the worde of God but for a scorne, and haue no lust thereto. And therfore, I am so full of thine indignation (O Lorde) that I may sufferr no longer. But shed it out vppon the children that are without, and vppon all ponge men. Yea, the man muste be taken prisoner with the wife, and the aged with the creple. Their houses with their landes and wiues shal be tourned vnto straungers, when I stretche out mine hande vpon the inhabiters of this land, saith the Lord.
D
Esa. 56.c • For from the leaste vnto the moost,
Jere. 8.b they hange all vppon couetousnesse, and from the prophet vnto the priest, they go all about with falshode and
Esa. 56.c lies. • And beside, that they heale the
Jere. 8.b hurt of my people with swete wordes, saying: peace, peace when there is no peace at all. Were they ashamed when they had committed abhomination? Truely nay, they be past shame. And therfore they shal fal among the slain, and in the houre when I shall visite theym, they shall be brought downe, sayth the Lorde: go into the streates, consider and make inquisition for the olde way: and if it be the good & right way, then go therein that ye may fynd
E rest for your soules. But they saye: we will not walke therin, and I will set watchmen ouer you, and therefore take hede vnto the voyce of the trompette. But they say: we will not take hede. Heare therfore ye Gentiles, and thou congregation shalt knowe, what I haue deuised for them. Heare thou earth also: beholde, • I will cause a Jer. 19
plage to come vpon this people, euen the fruite of their owne ymaginations. For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherefore • bring yee Esay. 43
me incense from Saba, and swete Jere. 7
smelling Calamus from farre countres? Your burnt offringes displease me, and I reioyce not in your sacrifyces. And therefore thus sayeth the Lorde: beholde, I will make this people fall, and there shall fall from among them the father with the children, one neighbour shal perishe with
F another. Thus sayth the Lorde, • Be- Jere. 11
holde, there shall come a people from the North, and a great people shall arise from the endes of the earth, with bowes and with dartes shall they be weaponed. It is a roughe and fearce people, and an vnmerciful people, their voyce roareth lyke the sea, they ryde vpon horses wel appointed to the battell against thee, O daughter Sion. The cry of them haue we heard. Our armes are feble, heauines and sorowe is come vpon vs, as vpon a womā trauelling with chylde. Let no man go foorth into the fielde, let no man come vpon the hye strete: for the sword and feare of the enemie is on euery side.
G Wherefore, gyrde a sackecloth aboute thee (O thou daughter of my people) sprinkle thy selfe with ashes, • mourn Amos. 8
and wepe bitterly, as vpon thy onely beloued sonne. For the destroyer shall sodeinly fall vpon vs. Then haue I sette a stronge towre (O thou Prophet) and a well fensed wall among my people, to seeke out and to trye theyr wayes. • For they are all stub- Psa. 14
berne apostates and falsen away, walk- Rom. 3
inge disceiptefully, they are cleane brasse and yron, for they hurte and destroye euery man. The bellowes are brents in the fyre, the leade is mol-
te

ten, the melter melteth in vayne, for the euill is not taken away from thē. Therfore do they call them naughty siluer, because the Lorde hath caste them out.

¶ The.vij. Chapter.

Jer.17.b THese are the wordes that God spake vnto Jeremye, sayinge: • Stande vnder the gate of the Lordes house, and crie out these wordes there, with a loude voyce, and saye: Heare the worde of the Lorde al ye of Juda that go in at the dooze, to woorshyp the Lorde. Thus sayth the Exo.1.c Lorde of hostes, the God of Israell. Jer.26.c • Amend your wayes and your counsels, and I will let you dwel in this place. Trust not in false lying woordes, sayinge: here is the temple of the B Lorde, here is the temple of the Lorde, here is the temple of the Lorde. But rather in dede amend your wayes in Gen.22.c councels, • and iudge righte betwixt Zach.8.c a man and his neighboure: oppresse Ian.29.g not the straunger, the fatherlesse, and the widowe: shed not innocent bloud in this place, cleaue not to straunge Goddes to your owne destruction: then will I let you dwell in this place, yea in the lande that I gaue afore time vnto your fathers for euer. But take hede, ye trust in lying tales that begyle you and do no good. For when ye haue stollen, murthered, cōmitted aduoutry, and periurie: when ye haue offered vnto Baall, folowing Ier.8.9 strange and vnknowen gods shall ye be vnpunished? Yet then come ye, and C stand before me in this house, • which hath my name geuen vnto it, and say: Tushe, we are absolued quite, though Eza.56.b Jer.2.b we haue done al these abhominations Mat.21.b • What? thinke you this house that Jer.32 beareth my name, is a den of theues? Jer.18.a • And yet I see what you thinke, saieth the Lord. Go to my place in Si- Jer.26 loh, • where vnto I gaue my name afore time, and looke well • what I did to the same place for the wickednes of my people of Israel. And now though ye haue done all these deedes, (saith the Lord) & I my selfe rose vp euer betimes to warne you & to cōme with you, yet would ye not heare me. Pro.1.c • I called, ye would not answer. And Esa.65.b therfore, • euen as I haue done vnto Luc.21.a Siloh, so will I doo to this house, that my name is geuen vnto (and that ye put your trust in) yea vnto ý place that I haue geuen to you, and your fathers. And I shall thrust you oute 1 Re.11.a of my sight, • as I haue caste out all Eze.14.c your brethrē the whole sede of Ephraim. • Therefore thou shalte not pray for this people, thou shalt nether geue thanks, nor bid prayer for them: thou shalt make no intercession to me for them, for in no wise wil I heare thee. Seest thou not what they do in the Cities of Juda, and in the streetes of Jer.44.c Jerusalem? • The children gather sticks, the fathers kindle the fyre, the women kneade the dowghe to bake cakes for the queene of heauen. They poure out drinkeofferinges vnto straunge goddes, to prouoke me vnto wrath. Howebeit they hurte not me (sayth the lord) but rather confound, and shame them selues. And therfore thus sayth the Lord God, behold, my wrath & my indignation shalbe poured oute vpon this place, vppon men and cattel, vpon the trees of the field, and fruite of the lande, and it shall burne so that no man may quench it. Thus sayth the Lorde of hoostes, the E God of Israell: Heape vppe your Esay.1.a • burnt offeringes with youre sacri- Deu.10.a fices, and eate the fleshe. • For when I brought your fathers oute of Egipt, I spake no worde vnto them of burnt offeringes and sacrifices: but this I commaunded them, saying: Exo.10.a • herken and obey my voice, & I shall be your god, and ye shalbe my people: so that ye walke in all the wayes which I haue commaunded you, that ye may prosper. • But they were not Zach.7.a obedient, they enclined not their eares therunto, but went after their owne ymaginations, and after the motions of their owne wicked heart, and so turned them selues away, & conuerted not vnto me. And this haue they done, from the time that your fathers

came out of Egipte, vnto this daye.
Jer.25.a • Neuertheleſſe, I ſente vnto you, all
my ſeruauntes the Prophets. I roſe
vp early and ſent you worde, yet would
they not hearken, nor offer me their
eares, but were obſtinate, and worſe
then their fathers. And thou ſhalte
nowe ſpeake all theſe wordes vnto
them, but they ſhal not hear thee: thou
ſhalt crye vpon them, but they ſhall
not anſwer thee. Therfore ſhalt thou
ſay vnto them: this is the people that
neyther heareth the voyce of the Lord
their God, nor receiueth his correc-
Jere.5.a tion. • Faythfulneſſe and trueth is
cleane rooted out of their mouthe.
Eze.5.a. • Wherfore cut off thine heere, O Je-
G ruſalem, and caſte it awaye, take vp a
complaynt on hye, for the Lorde hath
caſt awaye, and ſcattered the people
that he is diſpleaſed withall. For the
childzen of Juda haue done euill in
Jer.42.d my ſight, ſayth the Lord. • They haue
ſette vp their abhominations, in the
houſe that hath my name, and haue
defiled it. They haue alſo builded an
Deu.32.c aultar at • Topheth, which is in the
4.re.23.c valey of the childzen of Hennom: that
pſa.106.c they might burne their ſonnes and
daughters in fyre, which I neuer cō-
maunded them, neyther came it euer
in my thought. And therefore behold,
the dayes ſhall come (ſayth the Lord)
ẏ it ſhal nomore be called Tophepth,
or the valley of the childzen of Hen-
nom, but the valley of ſlaughter, for in
Topheth they ſhalbe buryed, becauſe
Jere.8.b they ſhall els haue no rowme. • Yea,
the deade bodyes of this people ſhall
be eaten vp of the foules of the ayre,
and wild beaſtes of the earth, and no
Eze.16.d man ſhall fraye them awaye. • And as
for the voyce of mirth and gladnes of
the Cities of Juda and Jeruſalem,
the voyce of the bridegrome, and of the
bride, I will make them ceaſſe, for the
lande ſhalbe deſolate.

The .viij. Chapter.

AT the ſame time ſayeth the
Lorde, the bones of the kinges
of Juda, the bones of his
princes, the bones of the prieſtes and
prophetes, yea, and the bones of the
citizens of Jeruſalē, ſhalbe brought
out of their graues and layde againſt
the • Sunne, the Moone and all the Deu.4.c
heauenlye hoſte: whom they loued,
whom they ſerued, whom they ranne
after, whom they ſoughte and wor-
ſhipped. They ſhall neyther be gathe-
red together nor buried, but ſhall lye
as dong vpō the earth, to their ſhame
and deſpiſing. • And all they that re- Luk.13
mayne of this wicked generation,
ſhall deſire rather to dye then to liue,
wherſoeuer they remayne, and where
as I ſcattered them, ſayth the Lord of
hoſtes. This ſhalt thou ſay vnto thē
alſo. Thus ſaieth the Lorde: Do men
B fall ſo, that they aryſe not vp againe?
Or yf Iſraell repent, will not God
turne againe to them? Wherfore then
is this people and Jeruſalem gone ſo
far backe, that they turne not againe?
They are euer the longer the more
obſtinate, and will not be conuerted.
• For I haue looked, and conſidered: Eze.20
but there is no man that ſpeaketh a
good worde: there is no man that ta-
keth repentaunce for his ſinne, that
will ſo much as ſay: wherfore haue I
done this? But euery man (as ſoone
as he is turned backe) runneth forth
ſtill, like a wilde horſe in a battayle.
The ſtorke in the ayre knoweth his
appointed time, the Turtle doue, the
Swalow and the Crane conſider the
C time of their trauell, • but my people Eſay.1.a
wil not know the time of the puniſh-
ment of the Lorde. How dare ye ſaye
then, we are wiſe, we haue the lawe
of the Lorde amonge vs? Truelye in
vayne hath he prepared his penne, and
vainely haue the writers written it,
therfore ſhall the wiſe be confounded,
they ſhalbe afrayde and taken: for lo,
• they haue caſt out the worde of the Deu.4.b
Lorde: what wiſedome can then be a- pſa.19
mong them? Wherefore, I will gene
their wiues vnto alcantes, and their D
fieldes to deſtroyers. • For from the Eze.6.d
leweſt vnto the hyeſt, they folowe all
filthy lucre: and from the prophete
vnto the prieſte, they deale all with
lyes. • Neuertheleſſe, they heale the Eſa.56
hurte of my people perye ſlenderlye Eze.13
ſaying

saying: peace, peace, where there is no peace at all. Fye for shame, howe abominable thinges do they? and yet they be not ashamed, yea they knowe Jnr. 7.f of no shame. • Wherefore in the time of their visitation, thei shal fal among the dead bodyes, and be ouerthrowen sayeth the Lorde. Moreouer, I will consume theim in deede (sayeth the Lorde) so that there shall not be one grape vpon the vyne, neither one fig vppon the figge tree, and the leaues shalbe pluckt off. And the thing that E I haue geuen theym shall be taken from theym: whye prolonge we the time? Lette vs gather oure selues together, and goe into the stronge Citye, there shall we be in rest.

For the Lorde oure God hath put vs to silence, and geuen vs water mixt with gall, to drinke: because we haue Jnr. 14.b sinned agaynst him. • We looked for F peace, and we fare not the better: we wayted for the time of healthe, and lo, here is nothing but trouble. The noyse of his horses is heard frome Dan, the whole lande is afrayde at the neying of his stronge horses, for they are come in, and haue deuoured the lande, with all that is in it: the cities, and those that dwell therein. Jnr. 26 b • Moreouer, I will sende Cockatrices and Serpentes amonge you. (whiche will not be charmed) and they shall byte you, sayeth the Lorde. G I woulde haue had comforte against sorowe: but sorowe is come vpon me, and heauynesse vexeth my heart: for lo the voyce of the crying of my people is heard for feare of theym, that come from a farre countrey. Is not the Lord in Sion? Is not the Kinge in her? Wherefore then haue they grieued me (shall the Lorde say) with their ymages and foolishe straunge fashions of a forayne God? The harueste is gone, the Summer hath an ende, and we are not helped. I am sore vexed, because of the hurt of my people. I am heauye and abashed, is there no triacle at Gilead? Is there no Phisition there? why then is not the health of my people recouered?

¶ The. ix. Chapter.

O who • will geue my head water ynough, and a well of teares for mine eies, that I maye wepe night and day, for the slaughter of my people? Would God, that I had a cotage some where farre from folke, that I might leaue my people, and go from them: for they be al aduoutrers, & a shrinking sorte. They bende their tonges like bowes, to shoote out lyes, B They waxe stronge vppon earth. As for the trueth, they maye nothinge awaye with all the worlde. For they go from one wickednes to another: and wil not know me, saith the Lorde. • Yea, one must kepe himselfe from another, no man may safely truste his owne brother: for • one brother vndermineth another, one neighbour begileth another. Yea one dissembleth to another, and they deale with no trueth. • They haue practised their tongues to lye, & taken great paynes to do mischiefe. Thou sittest in the middes of a disceitful people, which for very dissembling failshed, will not knowe me sayth the Lorde. Therefore thus sayth the Lorde of hostes: Behold, I will melte them, and trye them: for what C should I els do to my people? • Their tunges are like sharp arowes, to speke disceate. With their mouth they speke peaceably to their neighbour, but prively they lay wait for him. • Should I not punishe them for these thinges sayth the Lord? Or should I not be auenged of any such people as this? Upon the mountains will I take vp a lamentation and a sorowful cry, and a mourning vppon the fayre playnes of the wildernes. Namely, how they are so brente vppe, that no man goeth there any more. Yea, a man shall not heare one beaste crye there. Birdes and cattell are all gone frome thence. I will also make Jerusalem, an heape of stones, and a denne of venemous wormes. And I will make D the Cities of Juda so waste, that no man shall dwelle therein, what man

Esa. 22 a

Jer. 12 b

Mat. 10
Mic. 7. a

Psa. 28 a

Psa. 10. 18 a
Psa. 18 a
Jer. 5. b.

Psa. 79. a.
Mich. 3.

is

is ſo wiſe, as to vnderſtand this. Or to whom hath the Lorde ſpoken by mouth, that he maye ſhewe this, and ſaye. Oh thou lande, why periſheſt thou ſo? Wherfore art thou ſo burnte vp, and like a wildernes, that no man goeth through? Yea, the Lorde him ſelfe tolde the ſame vnto them, that forſooke his lawe, and kepte not the thing that he gaue them in commaũdement, neyther liued thereafter * but folowed the wickednelle of their owne heartes, and ſerued ſtraunge gods, as their fathers taught them.

De.29.b

G Therfore thus ſayeth the Lorde of hoſtes, the God of Iſraell. Beholde, I wil feede this people with wormwood, and gene them gall to drinke,

De.22.b * I will ſcater them alſo amonge the Heathen, whome neyther they nor

De.20.c their fathers haue knowen: * and I will ſende a ſwearde among them, to perſecute them, vntill I bringe them to naught. Moreouer, thus ſayth the Lorde of hoſtes: Beware of the vengeaunce that hangeth ouer you: and call for mourning wiues, and ſende for wiſe women: that they come ſhortly, and ſinge a mourning ſonge of you: that the teares may fall out of our eyes, and that your eye lids may guſhe oute of water. For there is a

F lamentable noyſe heard of Sion. O howe are we ſo ſore deſtroyed? O howe are we ſo pitcouſlye confounded? We muſt forſake our owne naturall countrey, and we are ſhut out of our owne lodginges. Yet heare the worde of the Lorde (O ye wemen) and let your eares regard the wordes of his mouth: that he may learn your daughters to mourne, and that euery one maye teache her neighbours to make lamentation. Namelye thus: Death is climing vp in at our windowes, he is come into our houſes, to deſtroye the childe before the dore, and the ponge man in the ſtrete. But

G tell thou playnelye, thus ſayeth the

Iere.7.d Lorde: * The dead bodyes of men ſhal lye vppon the grounde, as the donge vpon the fielde, and as the heye after the mower, and there ſhalbe no man to take them vppe. Thus ſayeth the Lorde. Let not the wiſe man reioyce in his wiſedome, nor the ſtrong man in his ſtrength, neyther the rich man in his riches. * But whoſo will reioyce, let him reioyce in this, that he vnderſtandeth and knoweth me: for I am the Lorde which do mercy, equitie and righteouſnes vpon the earth. * Therfore, haue I pleaſure in ſuche thinges, ſayth the Lorde. Beholde, the time commeth (ſayth the Lorde) that I will viſite all them, whoſe foreſkinne is vncircumciſed. The Egiptians, the Iewes, the Edomites, the Ammonites, the Moabites, * and the ſhauen Madianites, that dwell in the wildernes. For all the Gentiles are all vncircumciſed in the fleſh, but all the houſe of Iſrael are vncircumciſed in the heart.

Eſa.55.d 1Co.1.d Mat.9.d Oſee.6.b Rom.2

¶ The.x. Chapter.

A HEare the worde of the Lorde that he ſpeaketh vnto thee, O thou houſe of Iſraell. Thus ſayth the Lorde. * Ye ſhall not learne after the maner of the Heathen, and ye ſhall not be afrayde for the tokens of heauen: for the Heathen are afraid of ſuche: yea, all the cuſtomes and lawes of the Gentiles are nothing, but vanitie. * They hewe downe a tree in the wood with the handes of the workeman, and faſhion it with the are: they couer it ouer with golde or ſiluer, they faſten it with nayles and hammers, that it moue not. It ſtandeth as ſtiffe as the palme tree, it can neither ſpeake nor go on fote, but muſte be borne. * Be not afrayde of ſuch, for they can do neyther good nor euil. But ther is none like vnto thee, O Lord, and great is the name of thy power. Who wold not feare thee? O king of the gentils, for thine is ỹ dominiõ. For among al the wiſe men of

Eſa.47.f Eſa.44 4rt,17.b

B the gentils, and in al their kingdoms, ther is none that may be likened vnto thee. They are altogether vnlearned & vnwiſe in this one thing. All their cunning is but vanity: namely wood, ſiluer,

siluer, which is brought out of Tharsis, and beaten to plates: and gold frō Ophir, a woorke that is made with the hand of the craftesman, and the caster, clothed with yelowe silke & scarlet: euen so is the woorke of their wise men all together. But the Lorde is a true God, a liuing God, and an euerlasting king. Gen. 1.a • If he be wrothe, the erth shaketh: al the Gentils may not abide his indignation. As for theyr goddes, thus shall you saye to theym: They are gods, that made neither heauen nor earth, therefore shall they perysshe from the earth, and from al thinges vnder heauen. (But as for our God) Gen. 1.a • he made the earth with his power, and with his wisedome dothe he order the whole compasse of the worlde, with his discretion hath he ℭ spredde out the heauens. At his voice the waters gather together in ẏ ayre. Psal.144 • He draweth vp the cloudes frome the vttermost partes of the earth: he turneth lightning to rayne, and bringeth foorth the windes out of theyr treasures. His wisedome maketh all men fooles. And confounded be all casters of images: for that they cast, is but a vayne thing, and hath no lyfe. Esay.10 • The vayne craftesmen with their Psal.44.b Jer.6.c workes, that they in their vanitie haue made, shall perishe one with another, in the time of visitation. Neuer the lesse, Jacobs portion is no suche: but it is he that hath made all thinges, and Israel is the rod of his inheritaunce. The Lord of hostes is his name. Gather vppe thy wares out of the lande, thou that art in the stronge place. For thus sayth the Lord: Behold, I will now throw as with a stone slinge, the inhabiters of this land, at this once, & I will bring trouble vpon them, that they shal proue true the woords that I haue spokē by the prophets. Alas, how am I hurt? Alas, how paynful ar my scourges vnto me? For I consider this sorowe by my selfe, and I must suffer it. My tabernacle is destroyed, and al my cordes are broken. My children are gone fro me, and can no wher be founde. Now haue I none to spreade out my tente, or to sette vp my hanginges. For the heardemen haue doone foolishely that they haue not sought the Lord. Therfore, haue they dealt vnwisely with their cattel, and all are scattered abroade. Behold, the noise is hard at hand, and great sedition out of the north: to make the cities of Juda, a wildernes, and a dwelling place for Dragens. Jer.20.d • Now I know (O Lorde) that it is not in mans power to order his owne wayes, or to Psal.6.a and.38.a rule his owne steppes and goynges. Esay.64. Therfore, chasten thou vs, O Lorde, but with fauour, & not in thy wrath: bring vs not vtterly to naught. Powre out thine indignation rather vpon the Gentiles, that know thee not, & vpon the people ẏ call not on thy name. And that because they haue consumed, deuoured and destroyed Jacob, and haue made his habitation wast.

ℭ The .xi. Chapter.

THis is an other Sermon, whiche the Lord commaunded Jeremie for to preache, sayinge: Heare the woordes of the couenaunt, and speake vnto the menne of Juda, and to all them that dwell at Jerusalem, and say thou vnto them: Thus sayth the Lord God of Israel: • Cursed be euery one that is not obedient vnto the woordes of this couenaunt: Deut.27 and.28.b Gala.3.b whiche I commaunded vnto your fathers, what time as I brought thē out of Egipt, from the yron fornace, saying: • Be obedient vnto my voice, Exo.19. do accordyng to all that I commaund you: so shall ye be my people, and I will be your God, and will kepe my promise, • that I haue swoorne vnto Gen.15. your fathers. Namely, that I would geue them a lande, whiche floweth with milke and hony, as ye see, it is come to passe vnto this day. Then answered I, and sayde: Amen, Let it be euen so Lorde, as thou sayest. Then the Lord sayd vnto me agayn: Preach this in the cities of Juda, and round about Hierusalem, and saye: Heare the woordes of this Couenaunte, that ye may keepe them: for I haue diligentlye exhorted your fathers.

euer sens the time that I brought them out of the lande of Egipt, vnto this daye I gaue them warning betimes, saying: Herken vnto my voice.

Jer.13 b • Neuertheles, they would not obey me, nor encline their eares vnto me, but folowed the wicked imaginatiõs of their owne heartes. And therefore, I haue accused them as transgressors of al the wordes of this couenant that I gaue them to kepe, which they notwithstanding, haue not kept. And the Lord saide vnto me: It is founde out, that whole Israell, and all the Citizens of Jerusalẽ are gone back. They haue turned thẽselues to the blasphemies of their forefathers, whiche had no lust to heare my word. Euen likewise haue these folowed strange godes, and worshipped them. The house of Israell and Juda haue broken my couenaunt, which I made with their fathers. Therfore thus saith the lord: Behold, I will sende a plague vpon them, which they shall not be able to escape, and though they crye vnto me,

C

Zach.7 b I will not heare them. • Then shall the townes of Juda, and the citizens

deu.35.c of Jerusalem go, and call vpon • their gods, vnto whom they made their oblations, but they shall not be able to helpe theym in time of their trouble.

Jere.2.d • For as many cities as thou hast, O Juda, so many gods hast thou had also. And loke howe many stretes there be in thee (O Jerusalem) so manye shamful aulters haue ye set vp, alters I say, to offer vpon them vnto Baal.

Jere.7.d • Therfore, pray not thou for this people, bid neyther prayse nor prayer for them, for though they cry vnto me in their trouble, yet wil I not heare thẽ. What parte hath my beloued in my house, seeing he hath wrought abho-

Agge.2 b mination, seruing many gods? • The holy flesshe offringes in the temple are gone from thee, O Juda, and thou when thou hast done euill, makest thy

Jer.17 d boast of it. • The Lorde called thee a

Mat.7.b grene Olive tree, a fayre one, a fruit-

Ro.11.e full one, a goodly one: but with great clamour hath the enemie set fyre vpon it, and the braunches of it are destroyed. For the Lord of hostes that planted thee, hath deuised a plague for thee (O thou house of Israell and Juda) for the euill that ye haue done to prouoke him to wrath, in that ye did seruice vnto Baal. Thus (O Lord) haue I learned of thee, to vnderstande it, for thou hast shewed me their imagina-

D

tions. • But I am (as a meke lambe, an Esa.53 oxe) that is caried away to be slayne, not knowinge that they had deuised such a counsell against me, saying: We will destroy his meate with wodde, and driue him out of the land of the liuing, that his name shall neuer be thought vpon. Therefore, • I wil be- Jer.20 seeche thee nowe (O Lord of hoostes) and.17 thou righteous iudge, thou that triest the reines and the hertes: let me see thee auenged of them, for vnto thee haue I cõmitted my cause. • The lord Esa.38 therfore spake thus of the citizens of Anathoth, that thought to slea me, saying: • preach not vnto vs in the name Amo.3 of the Lord, or els thou shalt dye of our handes. Thus (I say) spake the Lord of hostes. Beholde, I will visyte you. Your yonge men shall perishe with the sworde, your sonnes and your daughters shall vtterly dye of hunger, so that none shal remayn. For vpon the Citizens of Anathoth will I bringe a plague, euen the yere of their visitation.

The.xij. Chapter.

O Lorde, thou art more righte- I
ous, then that I should dis- Job.10
pute with thee. Neuertheles, lette me talke with thee in thinges reasonable. Howe happened it, that the waye of the vngodlye is so prosperous: and that it goeth so well with them, which without any shame offend and liue in wickednes? Thou plantest theym, they take roote, they growe and bring foorth fruite. They boast much of thee, yet art thou farre from their reynes. But thou Lorde (to whom I am well knowen) thou that haste seene and proued my heart, • take them awaye, lyke as a flocke is caryed to the slaughter howse,

and

appoint them for the day of slaughter. How long shal the lande mourne
Jer.14. and al the herbes of the field perish, for the wickednes of them that dwell
B therin. The cattell and the birdes are
Jer.19c gone, yet say they tushe, God will
Jer.5.b not destroye vs vtterly. Seeing thou
Ier.12.c. art weary in running with the foote
Hoseh.1. men, how wilt thou runne with horses? In a peacible sure lād thou maist be safe, but how wilt thou do in the furious pryde of Jordane? For thy brethren and thy kinred haue altogether despised thee, and cryed out vpon
Jer.9.a thee in thine absence. Beleue them not, though they speake fayre wordes to thee. As for me (I say) I haue forsaken mine own dwelling place, and left mine heritage. My life also that I loue so well, haue I geuen into the
Ier.12. handes of mine enemyes. Mine heritage is become vnto me, as a Lion in the wood. It cryed out vpon me, therfore haue I forsakē it. Mine heritage is vnto me, as a speckled birde, a bird of diuers colours is vpon it, Come, and gather ye together all the
C beasts of the field. Come that ye may
Ier.50a eate it vp. Diuers heardmen haue
Esa.5.c broke downe my vineyard, and troden vpon my portion. Of my pleasant portion, they haue made a wildernes and desert. They haue layde it waste: and nowe it is waste, it sigheth vnto me. Yea, the whole lande lyeth waste, and no man regardeth it. The destroiers come ouer the heath euery waye: for the sweard of the Lorde doth consume from the one ende of the land to the other, and no flesh hath rest. They haue sowen wheate, and reaped thornes. They haue taken heritage in possession, but it doth them no good. And the Prophetes were ashamed of
D your fruites, because of the greate wrathe of the Lorde. Thus sayth the Lord vpon all mine euil neighbours, that lay hand on mine heritage, which I haue possessed, euen my people of Israell. Behold, I will pluck them (namely Israell) out of their lande, and put out the house of Juda, from
Jer.46 amonge them. And when I haue
roted them out, I will be at one with them agayne, and I will haue mercy vpon them, and bring them agayne, euery man to his owne heritage, and into his lande. And yf they (namely, that trouble my people) wil learne the wayes of them, to sweare by my name: The Lorde liueth (like as they learned my people to swere by Baal) then shall they be reckned among my people. But yf they will not obey, mat.22.b
then will I roote out the same folke, and destroye them, saith the Lorde.

The .xiij. Chapter.

Thus sayth the Lorde vnto me: A
go thy way, and get me a lynnen breche, and girde it about thy loynes, and lette it not be wette. Then I got me a breeche, accordinge tot he commaundement of the Lorde, and putte it about my loynes. After this, the seconde time, the Lord spake vnto me agayne: Take the breche that thou hast prepared, and putte aboute thee, and get thee vp, and go vnto Euphrates, and hide it in a hole of the rocke. So went I, and hid it at Euphrates, as the Lord commaūded me. And it happened long after this, that the Lorde spake vnto mee: Vppe and get thee to Euphrates, and fette the breche from thence, which I commaūded thee to hide there. Thē went I to Euphrates, and digged vp, and toke the breeche from the place where I had hid it: and behold, the breeche was corrupt, so that it was profitable for nothing. Then sayde the Lorde B
vnto me: Thus sayth the Lorde, euen so will I corrupt the pride of Juda, and the hye mind of Jerusalem. This people is a wicked people, they will Jere.7.c
not heare my worde, they folowe the 11.b.18.
wicked imaginations of their owne and.19.6
heart, and hange vpon straunge gods, them they serue and worshippe: and therfore they shall be as this breeche that serueth for nothinge. For as straitlye as a breeche lyeth vpon a mannes loynes, so straitly did I bind the whole house of Israell, and the whole house of Juda vnto me, sayth

the

4.c the Lord, that they might be my peo-
r.30d ple: that they might haue a glorious
name: that they might be in honoure:
but they wolde not obey me. Ther-
fore laye this riddle before them, and
say: Thus saith the Lord God of Is-
rael: Euerye pot shalbe filled with
wine. And they shall saye: thinkest
thou, we knowe not, that euerye pot
shalbe filled with wine? Then shalte
thou say vnto theim. Thus sayth the
C Lord: Beholde, I shall fill all the in-
habiters of this land with dronken-
nes, the kinges that sit vpon Dauids
stole, the priestes and prophetes, with
all that dwell at Ierusalem. And I
will set them one against another, yea
the fathers against the sonnes, sayeth
the Lord. I will not pardon them, I
will not spare them, nor haue pitie vp-
on them, but destroy them. Be obe-
dient, geue eare, take not disdayne at
it, for it is the Lord himselfe that spe-
keth. Honour the Lorde your GOD
herein, or he take his light from you,
and or euer your fete stumble in dark-
nes at the hill: least when ye looke for
the light, he turne it into the shadowe
and darkenes of death. But if ye will
not heare me, that geue you secrete
warninge, I will mourne from my
whole heart for your stubbournes.
Ier.31c • Pitiously will I wepe, and the tea-
res shall gushe out of mine eyes. For
the Lordes flocke shalbe caried awaye
captiue. Tel the king and the queene:
Humble your selues, set you downe
lowe, for your dignitie shalbe throwē
downe, and the crowne of your glory
shall fall vpon your head. The cities
toward the South shalbe shutte vp,
and no man shall open theim. All Iu-
D da shalbe caried away captiue, so that
none shall remayne. Lift vp your eyes
and behold them, that come from the
North, where is the flocke (O thou
land) that was genē thee. And where
Ier.21b are thy fat and riche sheepe. • To whō
Esa.13b wilte thou make thy mone, when the
ererape shall come vpon thee? for thou
haste taught them thy selfe, and made
them maisters ouer thee. Shal not so-
rowe come vpon thee, as on a woman
trauailing with childe? And yf thou
wouldest saye then in thine heart:
Wherefore come these thinges vpon
mee? • Euen for the multitude of thy Ier.13
blasphemies, shall thy hinder partes
and thy feete bee discouered. For lyke
as a man of Inde maye chaunge his
skinne, and the cat of the mountayne
her spottes: so maye ye that be exer-
cised in euill, do good. Therfore will
I scatre them, like as the stubble that
is taken away with the Southe
winde. This shalbe your portion, and
the portion of your measure, where-
with ye shalbe rewarded of me, sayth
the Lord: because ye haue forgottē me
and put your trust in disceatfull thin-
ges. • Therfore shall I turne thy clo- Ose.2
thes ouer thy heade, and discouer thy
thigh, that thy priuities may be seene,
thy aduoutry, thy deadlye malice, thy
beastlynes, and thy shamefull whore-
dome. For vpon the fieldes and hilles
I haue sene thy abhominations. Wo
be vnto thee (O Ierusalem) when
wilt thou euer be clensed any more?

¶ The xiiij. Chapter.

THe worde of the Lorde shewed
vnto Ieremye, concerninge
the dearth of the fruits. Iuda
hath mourned, his gates are desolate:
(they are desolate) they ar brought to
heauynes euen vnto the grounde, and
the crye of Ierusalem goeth vp. The
lordes sent their seruauntes to fetche
water, and when they came to the
welles, they did finde no water, but
caried their vesselles home emptye.
They be ashamed & confounded, and
couer their heades. • For the ground Ier.3
is dried vp, because there commeth no
rayne vpon it. The plowemen also be
ashamed, and couer their heades. The
Hinde also forsooke the ponge fawne
that he brought forth in the field, be-
cause there was no grasse. The wilde
Asses did stand in the hye places, and
drewe in their wind like the dragōs,
their eies did fayle for want of grasse.
Doutles, our owne wickednes doth
reward vs. But Lord do thou, accor-
ding to thy name, thogh our trāgressi-
ons

ons and sinnes be many, and agaynst
14.49.b thee haue we sinned. • For thou arte
the comfort and helpe of Israel in the
time of trouble. Why wilt thou be as
a stranger in the lande, and as one that
goeth ouer the fielde, and commeth in
onely to remayne for a nighte? Whye
wilt thou make thy self a coward, and
as it were a gyaunte that yet may not
helpe? For thou (O Lord) art in the
middest of vs, and thy name is called
vpon of vs, forsake vs not. Thus hath
the Lord sayd vnto this people: seyng
they haue had suche a luste to wander
abroade, and haue not refrayned their
feete, and therfore displeased the Lord,
but he will nowe bring agayne to re-
membraunce all their misdeedes, and
15.7.b punishe all their synnes. Yea, euen
thus sayde the Lord vnto me. • Thou
14.1.b shalt not pray to do this people good.
• For though they faste, I will not
heare their prayers, and though they
offer burntofferinges and sacrifices,
C yet wil not I accept them. For I wil
destroy them with the sweard, hunger
and pestilence. Then answered I: O
14.1.d Lorde God, • the prophetes saye vnto
14.13.a them: Tushe, ye shall • nede to feare no
sweard, and no honger shal come vp-
pon you, but the Lorde shall geue you
continuall rest in this place. And the
Lorde sayde vnto me: The prophetes
23.25.d preache lyes in my name, where as I
haue not • sente theym, neyther gaue
I them anye charge, neyther didde I
speake vnto them: yet they preach vnto
you false visions, charming, vanitie,
disceitefulnesse of their owne hearte.
Therefore thus saith the Lord. As for
those Prophetes that preache in my
name (whom I neuertheles haue not
sent) and that say: Tush there shal no
sweard nor honger be in this lande,
14.14.a • with sweard and with honger,
shall those prophetes perysshe, and the
people to whom they preache shall be
16.4.a cast out of Jerusalem, dye of honger,
and be slaine with the sweorde, • (and
there shalbe no man to burye them)
both they and their wiues, their sons
and their daughters. For thus will
I poure their wickednes vpon them.
This shalt thou saye also vnto theym.
Myne eyes shall weepe withoute
ceassing day and night: For my peo-
ple shal be destroyed with great harm,
and shal perisshe with a great plague.
For yf I go into the field, lo, it lyeth
all full of slayne men. If I come in-
to the citie, lo, they be all famished of
honger. Yea their Prophetes also and
priestes shalbe led into an vnknowen
land. Hast thou then vtterly forsaken
Juda? Doest thou not abhorre Sion?
Or haste thou so plaged vs, that we
can be healed no more. • We looked for Jere. 8. c
peace, and there commeth no good: for
the time of healthe, and lo, here is no-
thing but trouble. We knowledge, O
Lorde, all our misdeedes, and the sin-
nes of our fathers, that we haue of-
fended thee. Be not displeased, (O
Lord) for thy names sake, • forget not Esa. 59.d
thy louing kyndnes. Remember the
throne of thine honour, breake not the
couenaunt that thou hast made with
vs. • Are there any among the gods of Jere. 5.d
the Gentiles: that send rayne, or geue
the showres of heauen? Or may the
heauens drop rayne without thy com-
maundement? Doest not thou it, O
Lord our God, in whom we truste?
Yea Lorde, thou dost al these thinges.

¶ The .xv. Chapter.

THen spake the Lorde vnto me: Y
• Though Moses and Samu- Jere. 7. b
ell stoode before me, yet haue I Eze. 14. c
no heart to this people. Dryue theym
awaye, that they maye go out of my
sighte. And yf they saye vnto thee:
Whither shall we go? then tell them:
The Lord geueth you this aunswere.
• Some vnto death, some to the sword Eze. 5. f
some to hunger, some into captiuitie.
For I will bring foure plagues vp-
pon them, sayth the Lorde. The sword
shall slaye them, the dogges shal teare
them in peeces, • the foules of the ayre Jer. 16. a
and beastes of the earth, shal eate them
vp, & destroy them, I wil scatter them
about also in all kingdoms & landes to
be plaged, because of • Manasseh the 4. re. 21. f
son of Hezekias king of Juda, for the
thinges that he didde in Jerusalem.

Who

who shall then haue pitie vpon thee, O Jerusalem? who shall be sorye for thee? or who shall make intercession, to obtayne peace for thee? seeyng thou goest fro me, and turnest backewarde, sayeth the Lorde? therefore, I didde stretch out mine hande agaynst thee, to destroy thee, & I haue ben sory for thee so long, that I am wery. I haue scattered them abroade with the fame on
Jere. 7. c euery syde of the lande. * I haue wasted my people, and destroyed theym. Yet they haue had no luste to turne frō their owne waies. I haue made their widdowes moe in number, then the sandes of the sea. Upon the mothers of their children did I bring a destroyer in the noone daye. * Sodenly and vnawares did I send a fear vpō their cities. She that hath borne seuen children hath none, her heart is full of
Amo. 8 d sorowe. * The Sunne doeth sayle her in the cleare daye, she is confounded and fayntie for very heuinesse. As for those that remayne, I will deliuer thē vnto the sweard before their enemies,
Jer. 20 d sayth the Lorde. * O mother, alas that euer thou diddest beare me, a brawler & rebuker of the whole land. Though I neuer lente nor receaued vpon vsurye, yet all men speake euill vpon me.

¶ And the Lord answered me: Verely thy remnaunte shall haue welthe. Come not I to thee, when thou art in trouble, and helpe thee, when thine enemie oppresseth thee? Doeth one yron hurt another, or one metall that commeth from the Northe, another?
Jer. 17 a * As for thy riches and treasure, I will geue them out into a pray, not for any money, but because of al thy sins, that thou hast done in all thy coastes.
Deu. 32 c * And I will bring thee with thyne enemies into a lande, that thou knowest not: for the fyre that is kindled in my indignation, shall burne you vp. O Lorde thou knowest, therefore remember me, and visyte me, deliuer me fro my persecutours. Take me not from this lyfe in the time of the longe pacience, thou knowest, that for thy
Psa. 109 sake I suffer rebuke. * When I had D found thy wordes, I did eate them vp gredily: they haue made my heart ioyfull and glad. For thy name was called vpon me, O Lorde God of hostes. I dwell not among the scorners, neyther is my delite therin: but I dwell onely in the feare of thy hand, for thou hast fylled me with bitternes. Shall my heauynesse endure for euer? Are my plages then so great, that they may neuer be healed? Wilt thou be as one that is false, and as a water, that faileth, and can not continue? Upon these wordes thus saide the Lord vnto me: If thou wilt turne agayne, I shall sette thee in my seruice: and yf thou wilt take out the thinges that are precious from the vile, thou shalt be euen as myne owne mouth. * They shall
Jer. 15 conuert vnto thee, but turne not thou vnto them: and so shall I make thee a stronge brasen wall against this people. * They shall fighte agaynst thee,
Jer. 1 but they shall not prenayle. For I my selfe will be with thee, to helpe thee, and deliuer thee, sayth the Lorde. And I will rid thee out of the hands of the wicked, and delyuer thee out of the handes of tiraunte.

¶ The. xvi. Chapter.

THus sayde the Lorde vnto me. I Thou shalt take thee no wyfe, nor beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this land, thus saith the Lord. They shal dye an horrible death, * no man shall mourne for
Jer. 22 them nor burye them, but they shall lye as donge vpon the earth. They shall perysshe thorowe the sweard and honger, * and their bodies shall be
Psa. 79 meate for the foules of the ayre, and beastes of the earth. For thus sayeth the Lord: Go not thou in vnto them, nor come to mourne & wepe for them: for I haue taken my peace from this people (sayth the Lorde) yea my fauor and my mercy. And in this lande shall II they dye, old and yonge, and shall not be buried: no man shall bewepe them, no man shall clippe or shaue him selfe for them. There shall not one visyte ano-

another, to mourne with theym for theyr deade, or to comfort them. One shall not offer another the cup of consolation, to forget their heavynes for
Leu.15b father and mother. • Thou shalte not go into their feast house, to sit downe, to eate or drinke with them. For thus sayth the Lorde of hostes the God of
Jer.25d Israell: • Beholde, I shall take away out of this place, the voyce of myrth and gladnes, the voyce of the bryde=grome and of the bryde: yea, and that
C in your daies, that ye may see it. Now when thou shewest this people all these wordes, and they say vnto thee: wherefore hath the Lorde deuised all this great plague for vs? Or what is the offence and synne, that we haue done against the Lord our God? Thē
Deu.4.d make thou them this answere: • Because your fathers haue forsaken mee (sayth the Lorde) and haue walked after straunge gods, whom they haue honoured and worshipped: but mee haue they forsaken, and haue not kept
Jer.7.d my lawe. • And ye with your shamefull blaspheming, haue exceaded the wickednes of your fathers, for euery one of you haue folowed the froward and euill ymaginations of his owne heart, and is not obedient vnto me.
Deu.28.c • Therfore wil I cast you out of this land, into a lande that ye and your fathers knowe not: and there shall ye serue straunge gods daye and night, there will I shewe you no fauoure.
Jer.23.b • Beholde therfore (sayth the Lorde) the dayes are come, that it shal nomore be sayde: the Lorde lyueth, whiche broughte the children of Israell out of the lande of Egipt: but it shall be sayd, the Lord liueth, that brought the children of Israell from the North, and from all landes where he had scattered them. For I will bring them againe into the land, that I gaue vnto their fathers. Beholde (sayeth the
Jer.4.c Lord) • I will send out many fyshers to take them, and after that will I sende out many hunters to hunt them out, from all mountaynes and hilles, and out of the caues of stone. For mine eyes behold all their wayes, and they can not be hid fro my face, neyther can their wicked deedes be kept close out of my sight. But fyrst will I sufficiently reward their shamefull blasphemies and sinnes, because they haue defyled my lande: Namely with their stinking Idolles, and with the carions of their abhominations, wher with they haue filled mine heritage.
Jer.24 • O Lorde, my strength, my power, and refuge in time of trouble. The Gentiles shall come vnto thee from the endes of the worlde, and say: We=reyue our fathers haue cleaued vnto lyes, theyr Idols are but vayne, and vnprofitable. Howe can a man make those his goddes, whiche are not able to be goddes? And therefore I will once teache them, sayeth the Lorde, I will shewe them my hande and my power, that they may knowe, that my name is the Lorde.

¶ The .xvij. Chapter.

A YOur sinne (O ye of the tribe of Juda) is written in the table of your heartes, and grauen so vppon the edges of your aulters with a penne of yron, and with an adamant clawe: that as the fathers thinke vpon their children, so thinke you also vppon your aulters, woddes, thicke trees, hye hilles, mountaynes, and fieldes. • Wherfore, I will make
Jer.15.b my mount that standeth in the field al your substance and treasure to be spoyled, for the great sinne that ye haue done vpon your hie places, thorowout all the coastes of your land. Ye shal be caste out also from the heritage, that I gaue you. And I will subdue you vnder the heauy bondage of your enemies in a lande that ye knowe not. For ye haue ministred fyre to my indignation, whiche shall burne euermore. Thus sayth the Lorde.
B • Cursed be the man that putteth hys trust Psal.49.c in man, and that taketh flesshe for his Pro.11.c arme, and he, whose heart departeth Ezc.29.c from the Lorde: He shall be lyke the heathe, that groweth in the wildernesse, As for the good thinge that is

for to come, he shal not see it: but dwel in a drye place of the wildernes, in a
Psal.2.b salt and vnoccupied lande. • O blessed
Pro.22.c is the man that putteth his truste in the Lorde, and whose hope is the Lord
Psa.1.a him selfe. • For he shal be as a tree,
Pro.11.b that is planted by the water side, whiche spreadeth out the roote vnto moistnesse, whom the heate can not harme when it commeth, but the leafe shalbe grene. And though ther grow but little fruite because of drouth, yet is he not careful, but he neuer leaueth of to bring forth fruite. Among al thinges, man hath the most disceitful and stubborne heart. Who shall then know it?
C
Jer.11.d • Euen I the Lord search out ℔ ground
Prou.2.d of the heart, and try the reynes, • and
• Psal.7.b. rewarde euery man according to his
Rom.2.a wayes, and according to the fruite of
Pro.23.a his workes. • The Partriche maketh
• Psal.52.b a nest of egges, whiche she layde not.
Luk.13.b He commeth by richesse, but not righteously. In the midst of his life must he leaue them behinde him, and at the last be found a very foole. But thou (O Lord) whose throne is most glorious, excellent, and of moost antiquitie, which dwellest in the place of our holy rest: Thou art the comfort of Israell. All they that forsake thee, shall be confounded: all they that departe from thee, shall be written in earthe,
Jere.3.d • for they haue forsaken the Lorde, the
Eze.36.b very condite of the waters of lyfe.
John.4.b Heale me, O Lorde, and I shall be
D whole: saue thou me, and I shalbe saued, for thou art my prayse. Beholde, these men say vnto me: Where is the word of the Lord (let it come nowe.) Where as I neuertheless obediently folowed thee as a shepheard, and haue not vncalled taken this office vppon me, this knowest thou wel. My wordes also, were right before thee. Be not nowe terrible vnto me, O Lorde,
Jer.14.a • for thou art he, in whom I hope, when I am in perill. Let my persecutours be confounded, but not me: let them be afrayde, and not me. Thou shalte bringe vpon theym the time of their plague, and shalt destroy them
E right sore. Thus hath the Lorde sayde vnto me: • Go and stande vnder the Exo.27
gate, where thorowe the people and Deut.
the kinges of Juda go out and in, yea vnder all the gates of Jerusalem, and say vnto them: Heare the word of the Lord, ye kinges of Juda, and all thou people of Juda, and all ye citizens of Jerusalem, that go thorow this gate. Thus the Lord cõmaundeth, • Take Exo.
heede for your lyues, that you cary no burthen vpon you in the Sabboth, to bring it thorowe the gates of Jerusalem: ye shall beare no burthen also out of your houses in the Sabboth. Ye shall do no labour therein, but halowe the Sabboth, as I commaunded your fathers. Howebeit, they obeyd me not, neither herkned they vnto me: but were obstinate & stubborne and neither obeyed me, nor receyued my correction. Neuertheless, yf ye will heare me (sayth the Lorde) and beare no burthen into the Citie thorow this gate vpon the Saboth, if ye will halowe the Sabboth, so that ye do no worke therein: then shall there goe thorowe the gates of this Citie, kinges and princes, that shall sytte vppon the throne of David: They
f shall be caried vpon charets, and ryde vppon horses, bothe they and their Princes. Yea, whole Juda, and all the citezens of Jerusalem, shall goe here thorough, and this Citie shall euer mooze and mooze be inhabited. There shall come men also from the Cities of Juda, from about Jerusalem, and from the lande of Beniamin, from the playne fieldes, from the mountaynes, and from the wildernesse: Whiche shall bringe burnt offeringes, sacrefices, oblations, and incense, and offer vppe thankesgeuing in the house of the Lorde. But yf ye will not be obedient vnto me, to halowe the Sabboth, so that ye will beare your burthens thorowe the gates of Jerusalem vppon the Sabboth: Then shall I sette fyre vppon the gates of Jerusalem, and it shall bourne vp the houses of Jerusalem, and no man shall be able to quench it.

¶ The.xviij. Chapter.

THis is another communicatiō, that God had with Jeremye, sayinge: Arise, and goo downe into the Potters house, and ther shal I tel thee more of my mind. Nowe when I came to the Potters house, I founde him makinge his woorke vppon a wheele. The vessell that the Potter made of claye, brake amonge his handes. So he began a newe, and made another vessel accordinge to his minde. Then sayde the Lord thus vnto me: • May not I do with you, as this Potter doth, O ye house of Israell, saith the Lord? Beholde, ye house of Israell, ye are in my hande, euen as the clay in the potters hande. • When I take in hande to roote oute, to destroye, or to waste awaye any people or kingdome, • yf that people against whō I haue thus deuised, conuert from their wickednes: I repent of the plage, that I deuised to bring vpon them. • Agayne, when I take in hande, to builde, or to plant a people or a kingdome: yf the same people do euill before me, and heare not my voyce: I repent of the good, that I deuised to doo for them: Speake nowe therefore vnto whole Juda, and to them that dwell at Jerusalem. Thus sayth the Lorde: Beholde, I am deuising a plague for you, and am takinge a thing in hande against you. • Therefore let euery man turne from his euill waye, take vpon you the thing that is good, and do righte. But they sayde: Nomore of this, • we will folowe oure owne imaginations, and do euery man according to the wilfulnes of his owne mind. Therfore thus saith the Lorde: Ake among the Heathen, if any man hath heard such horrible thinges, as ✠ daughter of Sion hath done, Shal not the snowe (that melteth vpon the stonie rockes of Libanus) moiste the fieldes? Or may the springes of waters be so drauen awaye, that they run nomore, geue moistnes, nor make fruitful? But my people hath so forgotten me, that they haue made sacrifice vnto vayne Goddes. And their prophetes make theym fall in their wayes from the auncient pathes, and to go into a foote way not vsed to be troden of iust men. Wherethroughe they haue brought their land into an euerlastinge wildernes and scorne. • So that whosoeuer traueleth therby, shalbe abashed, and wagge their heades. With an East wind will I scater theim before their enemy. And when their destruction commeth, I will turne my backe vppon theym, but not my face. Then sayde they, • come, let vs imagine something against this Jeremy. For the priestes shall not be destitute of the law, neyther shall the wise menne bee destitute of councel, nor the prophets destitute of the woorde of God: Come, and let vs smite him with the tonge, and let vs marke all his woordes. Consider me, O Lord, and heare the voyce of mine ennemyes, • shall they recompence euill for good? for they haue digged a pit for my soule. • Remember, howe that I stoode before thee, to speake good for theim, and to turne awaye thy wrath from theym. • Therfore let their childrē dy of hunger, and let theim be oppressed with the sword. Let their wiues be robbed of their children, & becom widowes: let their husbandes be slaine, let their younge menne bee killed with the sworde in the fielde. Let the noyse be heard oute of their houses, when the murtherer commeth sodenly vpon them. • For they haue digged a pitte to take me, and layed snares for my fete: Yet Lorde, thou knowest all their councel, that they haue deuysed to slaye me. Forgeue not their wickednes, and let not their sinne be put out of thy sight: but let them be iudged before thee as the giltie. This shalt thou do vnto theim in the time of thy indignation.

Exo.23 Deut.5

Exo.2

Esa.45.b Rom.9.c

Jer.14.c Jer.15.a

Jer.3.d

Jer.15.f

Jer.5.a

Jer.14.a

Jer.19.b

Jer.11.b

D Psa.109

Jer.10.d

Psa.109 Ezec.5.f

Jer.11.d

¶ The.xix. Chapter.

THus sayde the Lorde: Go thy waye and bye thee an earthen pitcher, and bringe foorthe the Senatoures and chiefe prieſtes into the valley of the childzen of Hennom, whiche lieth before the dooze that is made of bricke, and shewe them there the wordes, that I shall tell thee, and saye thus vnto them: Heare the word of the Lorde ye kinges of Juda, and
3 Re. 23 c ye citezins of Jerusalē, • Thus saieth the Lorde of Hoſtes the God of Jſraell. Behold, I will bring such a plague vpon this place that the eares of all that heare it shall glowe. And that because they haue forsaken mee, and vnhalowed this place, and haue offered in it vnto straunge gods, whō nether they, their fathers, noz the kinges of Juda haue knowen. They
B haue filled this place also with the
deu. 12. d bloud of innocentes, • for they haue
Psa. 109 set vp an aultar vnto Baal to burne
Eze. 16. c their childzen for a burnte offeringe
• Jer. 7. d vnto Baall, whiche I neyther commaunded noz charged them: neyther thought once therupon. Behold ther fore, the time commeth (sayeth the Lorde) that this place shall nomoze be called Topheth: noz the valley of the childzen of Hennom, but the valley of slaughter: For in this place will I slaye the Senatours of Juda and Jerusalem, and kill them downe with the ſweard in the ſight of their ennemies and of them that seke their liues And their dead karkases will I geue to be meate for the foules of the ayze, and beastes of the fielde. And I will
C make their citie so desolate and despised: • that whoso goeth thereby, shall
3 Re. 9. b Jer. 18. b be abashed and iealt vpon her, because
• Tre. 4 b of all her plagues, • I will fede them also with the flesh of their sonnes and
• deu. 28 e their daughters. • Yea, euery one shal eate vp another in the besieginge and straightnes, wherwith their enemies (that seke their liues) shal kepe them in. And the pitcher shalt thou breke in the sight of the men that shalbe with thee, & say vnto thē. Thus saieth the
Jer. 18. a Lorde of hooſtes: • Euen so will I destroye this people and citie: as a man breaketh an earthen vessell, that can not be made whole againe. • In To- Jer. 7. d
pheth shall they be buried, for they shall haue none other place. Thus will I do vnto this place also, saith the Lorde, and to them that dwell therein: yea, I will do to this city as vnto Topheth. (For the houses of Jerusalem and the houses of the kings of Juda shalbe defiled, like as Topheth) because of all the houses in whose parlers they did sacrifice vnto al the hoſt of heauen, and powred drinke offeringes vnto straunge goddes. And so Jeremie came from Topheth, where the Lorde had sent him to prophecie, and stoode in the court of the house of the Lorde, and spake to all the people. Thus saith the Lorde of hoſtes the God of Jſraell: Behold I will bring vpon this citie and vpon euery towne about it: all the plagues that I haue deuised against them: • for they haue Jer. 7. d
beene obſtinate, and would not obeye my warninges.

¶ The. xx. Chapter.

WHen Phashur the prieſt the ſonne of Emer, chiefe in the house of the Lorde, hearde Jeremye preache so stedfastly: • he smote Joh. 11. c
Jeremy, and put him in the stockes, that are by the hye gate of Ben Jamin, in the house of the Lorde. The next day folowing Phashur brought Jeremye oute of the stockes againe. Then sayde Jeremy vnto him: The Lorde shal cal thee no moze Phashur, (that is excellent and encreasing) but Magoz (that is fearefull and afrayd) euerywher. For thus saith the Lorde: beholde, I wil make thee afraid, euen thy ſelf, and al that fauoz thee, which
B shall perish with the ſweard of their enemies, euen before thy face, and I wil geue whole Juda vnder the power of the king of Babilon, whiche shall cary some vnto Babilon priſoners, and slay some with the ſweard. 4 Re. 25. Jer. 15. f
Moreouer all the ſubſtaunce of this lande, all their precious and gorgious worckes, all coſtlines, and al the treaſure

sure of the kinges of Juda, will I
geue into the handes of their enemies
whiche shall spoyle them, and cary thē
vnto Babylon. But as for thee (O
Phashur) thou shalte be caried vnto
Babilon, with all thine housholde,
and to Babilon shalte thou come,
where thou shalte dye, and be buried,
thou and all thy fauourers, to whom
thou hast preached lyes. O Lorde, yf
Iam. 4. b I am disceaued, then haste thou dis-
ceaued me: thou hast dealte strongly,
and haste preuayled, and makest me
stronge agayne. • All the daye longe
am I despised, and laughed to scorne
of euery man: because I haue nowe
preached longe agaynst malicious ty-
Jer. 5 b rannye, and shewed them of destruc-
tion. • For the which cause they caste
the worde of the Lorde in my teeth,
C and take me euer to the worst. Where-
fore, I thought from thencefoorth, not
to speake of him, nor to preache any
more in his name. But the worde of
the Lorde was a very burning fyre
in my heart and in my bones, whiche
when I wold haue stopped, I might
Ps. 31 b not. For why • I hearde so many de-
risions and blasphemies on euerye
syde of me: complayne vpon him, say
they, and we will tell his tale, yea
euen of mine owne companions, and
suche as were conuersaunt with me,
wente about to murther me, saying:
vpon him, we shall one way or other
begyle him and preuayle agaynst him,
and be auenged of him. But the Lorde
Jer. 11 d stode by me, lyke a mightie gyaunte,
therefore my persecutours fell, and
coulde do nothing. They shalbe sore
confounded, for they haue done vn-
wisely, they shall haue an euerlasting
shame. • And nowe, O Lorde of hoo-
stes, thou righteous searcher (which
knowest the reynes and the verye
hearte:) let me see them punished,
for vnto thee I committe my cause.
Synge vnto the Lorde, and prayse
him, for he hath deliuered the soule of
Ps. 34. the oppressed, from the hande of the
violente. • Curssed be the day, wherin
I was borne, vnhappy be the daye
wherin my mother brought me forth.
Curssed be the man, that brought my
father the tidinges to make him glad,
saying: thou haste gotten a sonne. Let
it happen vnto that man, as to the ci-
ties • whiche the Lorde turned vpside Gen. 19
downe. Let him heare crying in the
morning, and at none daye lamenta-
ble howling. Why slewest thou not
me, as sone as I came out of my mo-
thers wombe? O that my mother
had bene my graue her selfe, that the
birth might not haue come out, but
remayned still in her. • Wherefore Job. 10 c
came I forth of my mothers wombe?
To haue experience of labour and
sorowe? and to leade my life with
shame?

¶ The. xxi. Chapter.

THese are the wordes that the
Lorde spake vnto Jeremye, • Jer. 37. a
what time as king Zedekiah
sent vnto him, Phashur the sonne of
Melchias, and Sophonias the sonne
of Maasias the priest, saying. • Aske 3 Re. 23 b
counsell at the Lord (we pray thee) of
our behalfe, for Nabuchodonosor the
king of Babilon besiegeth vs, yf the
Lorde (peraduenture) will deale with
vs, according to his marueilous po-
wer, and take him from vs. Then
spake Jeremye: Geue Zedekias this
answere. Thus sayth the Lorde God
of Israell: Beholde, I will tourne
backe the weapons that ye haue in
your handes, wherewith ye fighte a-
gaynst the kinge of Babilon and the
Caldees, whiche besiege you rounde
about the walles, and I will bringe
theym together into the middest of
this citie, and I my selfe will fight
agaynst you, with an out stretched
hande, and with a mightie arme, in
great displeasure and terrible wrath,
and will smyte theym, that dwell in
this citie: yea, both men and cattell
shall dye of a great pestilence. • And Jer. 39. a
after this (sayth the Lorde) I shall de- B
liuer Zedekias the king of Juda, and
his seruauntes, his people (and suche
as are escaped in the citie, from the
pestilence, sweard and hunger) into
the power of Nabuchodonosor king

of Babilon: yea, into the handes of their enemies, into the handes of those that folowe vppon their liues, whiche shall smite theym with the sweard, they shall not pitie them, they shall not spare them, they shal haue no mercy vpon them. And vnto this peo-
C ple thou shalte saye: Thus sayeth the
Deu.30c Lorde: • beholde, I laye before you the
way of life and death. • Who so aby-
Jer.27a deth in this citie, shall perysshe, eyther
with the sweard, with hunger, or
with pestilence. But who so goeth
out to holde on the Caldees parte,
that besiege it, he shall saue his lyfe,
Jer.22a & shal win his soule for a praye. • For
I haue set my face agaynst this citie,
(sayth the Lorde) to plague it, and to
do it no good. It muste be geuen into
the hande of the king of Babilon, and
be brent with fire. And vnto the house
of the king of Juda, say thus: Heare
the word of the Lord (O thou house
of Dauid) for thus sayeth the Lord.
Esay.2.c • Minister righteousnesse, and that
Jer.20a soone, deliuer the oppressed from vio-
• Jer.4a lent power • or euer my terrible wrath
D breake out lyke a fyre, and burne, so
that no man maye quenche it, because
of the wickednes of your ymaginati-
Jer.41a ons, • Beholde (sayeth the Lorde) I
will come vppon you, that dwell in
the valleyes, rockes, and fyeldes, and
deu.29.c saye. • Cush, who wil make vs afrai-
Jere.5.b ed? or who will come into our hou-
ses? For I will visite you (sayth the
Lorde) because of the wickednes of
your inuentions, and will kindle such
a fyre in your wood, as shall consume
all that is about you.

C The.xxij. Chapter.

THus sayd the Lord: Go downe into the house of the kinge of Juda, and speake there these wordes, and saye: Heare the woorde of the Lorde, thou king of Juda that sittest in the kingly seate of Dauid: thou and thy seruauntes, and thy people that goe in and out at this gate.
Esay.1.c Thus the Lord commaundeth: • kepe equitie and righteousnes, deliuer the oppressed from the power of the vio-
lent, doe not grieue nor oppresse the stranger, the fatherlesse, nor the widowe, & shed no innocent blud in this place. And yf ye keepe these thinges
B faythfully, then shall there come in at the doore of this house, Kinges to sit vpon Dauids seate: they shall be caried in charettes, and ryde vpon horses, both they and their seruantes, and their people. But yf ye will not be obedient vnto these commaundements, • I sweare by myne owne selfe
Esay.1 (sayth the Lorde) this house shall be
Jer.45 waste. For thus hath the Lorde spoken vnto the kinges house of Juda. Thou Gilead arte vnto me the heade of Libanus. Shall I not make thee so wast (and thy cities also) that no man shall dwell therein? I will prepare a destroyer with his weapons for thee, to hew downe the special Cedre trees, and to cast them in the fyre. And all the people that go by this ci-
C tie, shal speake one to another. • wher- Deut.29
fore hath the Lorde done thus vnto 3 Kin.9
this noble citie? Then shall it be ans-
swered: • because they haue broken Deu.28
the couenaunt of the Lord their God, 1.par.28
and haue worshipped & serued strange
goddes. • Mourne not ouer the dead, 4 Kin.22
and be not woe for them, but be sorye
for him that departeth awaye: for he
commeth not agayne, and seeth his
native countrey no more. For thus
sayth the Lorde, as touchinge • Sel- 2 Par.36
lum the son of Josias king of Juda,
whiche reigned after his father, and
is caried out of this place, he shal ne-
uer come hither agayne, for he shal dye
in the place, whereunto he is led cap-
tiue, and shall see this lande no more.
• Wo worth him, ỹ buildeth his house D
with vnrighteousnes, and his parlers Esay.58
with the good, that he hath gotten by
violence, which neuer recompenseth his
neighboures labour, nor payeth him
his hyre. He thinketh in him selfe, I
wil build me a wide house, and gorgi-
ous parlers. He causeth windowes
to be hewen therin, & the selinges and
ioystes maketh he of Cedre, & payn-
teth them with Sinaper. Thinkest ỹ
to reygne, noswe that thou prouokest
me

me to wrathe with the Cedar trees? Did not thy father eate & drinke, and prosper well, as long as he dealt with equitie & righteousnes? Yea, when he helped the oppressed and poore to their right, then prospered he well. From whence came this, but onely because he had me before his eyes, sayeth the lord? Neuertheles, as for thine eyes and thine heart, they loke vpon couetousnesse, to shedde innocent bloud, to
C Ezec.33.c doo wrong and violence. • And therefore thus sayeth the Lord against Iehoakim, the sonne of Iosias king of Juda. They shal not mourne for him as they vse to doo. Alas brother, Alas sister. Neyther shall they say vnto him. Alas sir, alas for that noble prince. But as an Asse shall he be buryed, corrupte and be caste without the gates of Jerusalem. Climbe vp the hill of Libanus, (O thou daughter of Sion) lifte vp thy voyce vppon Basan, crye from all partes: for all thy louers are destroyed, I gaue thee warning, while thou wast yet in prosperitie. But thou sayedst: I wil not heare. And this maner haste thou vsed from thy youth, that thou wouldeste neuer heare my voyce. All thy heardemen shall be driuen with the wind, and thy dearlinges shalbe caried away into captiuitie. Then shalt thou be brought to shame and confusion, because of all thy wickednesse.
Thou that dwellest vpon Libanus, & makest thy neaste in the Cedar trees:
Ezec.13.b • O howe little shalt thou be regarded whenne thy sorowes and panges
Esa.26.b come vpon thee, as a woman trauaylinge with childe. • As truelye as I liue (sayth the Lorde.) Though Conanias, the sonne of Iehoakim kinge of Juda were the signet of my right hande, yet will I plucke him off. And I will geue thee into the power of them, that seeke to slea thee, and into the power of them that thou fearest: into the power of Nabuchodonosor, the king of Babilon, and into the power of the Caldees. Moreouer, I will send thee, and the mother that bare thee into a straunge land, where ye were not borne, and there shall ye dye. But as for the land that ye will desire to retourne vnto, ye shall neuer comme at it agayne. This manne Conanias shalbe like an ymage robbed and torne in pieces, which pleaseth no manne for all his apparayle. Wherfore both he and his seede shalbe sent away, & cast out into a lande that they know not. O thou earth, earthe, earthe: Heare the word of the Lorde. Thus saieth the Lorde: Write this man among the outlawes, for no prosperitie shall this manne haue all his life long. Neyther shall anye of his seede be so happy, as to sitte vpon the seate of Dauid, and to beare rule in Juda.

The .xxiij. Chapter.

VVo be vnto the shepeherdes A
Eze.34.a that destroye, and scatter my flocke, sayeth the Lord. Wherfore this is the commaundemente of the Lorde God of Israell, vnto the shepherdes that fed my people: Ye scatter & thrust out my flocke, and looke not vppon them. Therefore nowe will I visite the wickednesse, of youre ymaginations (sayeth the Lorde. And will gather together the remnaunt of my flocke, from all landes that I hadde driuen theym vnto, and will bringe theym agayne to their pastures that they may growe and increase, I will set shepeherdes also ouer theym, whiche shall feede
B them. They shall no more feare and drede, for there shall none of theim be loste, sayeth the Lorde. • Beholde, the
Jer.33.c time commeth, sayth the Lorde, that I will rayse vp the righteous braunche of Dauid, • which kinge shall
Esa.11.a beare rule, and he shall prosper with wisedome, and shall sette vp equitye and righteousnesse againe in the earthe. In this time shall Juda be saued, and • Israel shal dwell with-
Deu.33.a out feare. And this is the name that they shall call him: • euen the Lorde
1 Cor.1.b our righteousnesse. And therefore behold, the time commeth, sayeth the Lorde, that it shall nomore be sayde:

the Lorde liueth, which brought the
children of Israell out of the lande of
Egipte: But the Lord liueth, which
brought forth, and led the seede of the
house of Israel, out of the North lãd:
and from all countres where I had
scatred theim, and they shall dwell in
their owne lande agayne. My hearte
breaketh in my bodye because of the
false prophetes, all my bones shake:
I am become like a dronken manne,
(that by the reason of wine can take
no rest) for very feare of the Lorde,
and of his holy wordes. Because the
lande is full of aduouterers, and tho-
Jer.14.a rough swearing it mourneth, • and
C the pleasaunt pastures of the deserte
are dryed vp. Yea, the way that men
take, is wicked, and their gouernance
is nothing like the holy worde of the
Lord. For the Prophets & the priests
them selues are polluted ypocrites,
and their wickednes haue I founde
in my house, sayth the Lorde. Where-
fore, their way shalbe slippery in the
darknes, wherin thei may stacker and
fall. For I will bring a plague vp-
on them, euen the yeare of their vi-
sitation, sayth the Lord. I haue seene
follie among the Prophetes of Sa-
maria, that they preached for Baall,
and disceaued my people of Israell.
I haue seene also amonge the Pro-
phetes of Jerusalem foule aduoutry,
and presumptuous lyes. They take
the most shamefull men by the hande,
flattering theim, so that they can not
retourne from their wickednes. All
these with their citizens are vnto me
as Sodome, and as the inhabitours
of Gomorra. Therfore thus saith the
Lord of hostes concerninge the Pro-
Jer.9.b. phetes. • Beholde, I will feede them
with wormwood, and make theim
drinke the water of gall. For from
the prophetes of Jerusalem is ypo-
crisie come into al the land. And ther-
D fore the Lorde of hostes geueth you
Jer.27.b this warning. • Heare not the woor-
des of the prophetes, that preach vn-
to you, and disceiue you: surely they
teach you vanitie, for they speake the
meaninge of their owne hearte, and
not oute of the mouthe of the Lorde.
• They saye vnto theim that despise
me. The Lorde hath spoken it: Tush,
ye shal prosper right well. And vnto
all them, that walke after the luste of
their owne hearte, they saye: Tushe,
there shall no misfortune happen you.
For who hath sitten in the counceil
of the Lorde, that he hath hearde and
vnderstande what he is about to doo:
Whoe hath marked his deuise, and
heard it? • Beholde, the stormye we- Jer.30.
ther of the Lorde (that is his indig-
nation) shall go forth, and a violente
whirlwind shall fall downe vppon
the heade of the vngodlye. And the
wrath of the Lorde shall not turne a-
gayne, vntill he perfourme and fulfill
the thoughte of his hearte. • And in Jer.30.
the latter dayes ye shall knowe his
meaning. I haue not sente these pro-
phetes (sayth the Lorde) and yet they E
ranne. • I haue not spoken to theym, Jer.14.
and yet they preached. But yf they
had continued in my counceil, they had
opened to my people my wordes, and
they had tourned my people frō their
euill waies and wicked imaginati-
ons. • Am I then God that seeth but
the thinge, which is nye at hande, and
not that is farre off? sayth the Lorde.
• May any man hide him selfe so, that Psa.139
I shall not see him? sayth the Lorde. Exo 33.
• Do not I fulfill heauen and earth? Psa.139
sayeth the Lorde. I haue heard e well • Esa.66
ynough, what the prophetes say that
preache lyes in my name, sayinge: I
haue dreamed, I haue dreamed. How
longe will this continue in the Pro-
phetes heart to tell lyes, and to preach
the craftie subtilty of their own hert?
whose purpose is (with the dreames
that euery one tell) to make my peo-
ple forgette my name, as their fore-fa-
thers did, when Baal came vp. The
prophete that hath a dreame, let him
tell it • and he that vnderstandeth my 2.Cor.4.
woord, let him shew it faithfully. For 1.Pet.4.
what hath chaffe and wheate to doo
together sayth the Lorde, Is not my
woorde lyke a fire, sayeth the Lorde,
and like an hammer, that breaketh
the harde stoane. Therefore thus
sayth

sayeth the LORDE: Beholde I will vpon the prophets that steale my worde priuelye from euery man: Beholde, here am I (sayth the Lorde) against the prophetes, that make tongues tender to speake, and saye: The Lord hath said it. Beholde, here am I (sayeth the Lorde) against those prophetes, that dar prophecy lying dreames, & disceaue my people with their vanities and miracles, whō I neuer sent nor cōmaunded theim. They shal do this people great harme, saith the Lord. ¶ This people, eyther any prophet or priest aske thee & say: what is the burthen of the Lorde? Thou shalt say vnto them, what burthen? Therfore will I cast you fro me, sayth the Lorde, because ye your selues are (a burthen.) And the prophet, priest, or people that vseth this tearme (the burthen of the Lord) him will I visite, and his house also. But thus shal ye say, euery one to another, and euery man to his brother. What answer hath the Lord geuen? or what is the Lordes commaundemente? And as for the burthen of the Lorde, ye shall speake nomore of it: for euerye mans owne worde is his burthen, because ye haue altered the wordes of the liuing God the Lorde of hoostes, our God. Thus shall euery man saye to the prophetes: what answer hath the Lorde geuen thee? Or, what sayeth the Lorde? And not once to name the burthen of the Lorde. Therfore thus sayth the Lorde. For so muche as ye haue vsed this tearme (the burthen of the Lord) where as I notwithstanding sente vnto you, and forbad you to speake of the Lordes burthen. Beholde therefore, I will repute you as a burthen, and will caste you oute of my presence: yea, and the Citie also, that I gaue you, and your fathers: and will bring you to an euerlasting confusion, and into suche a shame, as shall neuer be forgotten.

¶ The.xxiiij. Chapter.

THe Lorde shewed me a vision: Beholde, ther stood two maundes of figges before the temple of the LORDE, after that Nabuchodonosor king of Babilon had led awaye captiue Iechonias the son of Iehoakim king of Juda, the mighty men also of Juda, with the workmasters, and cunning men of Jerusalem, vnto Babilō. In the one maunde wer very good figges, euen like as those that be first ripe. In the other maund wer very naughty figs, which might not be eaten, they were so euil. Then said the Lord vnto me: what seest thou Jeremye? I sayde, figges, wherof some be verye good, and some so euil, that no man maye eate theim. Then came the word of the Lord vnto me, after this maner: Thus sayeth the Lorde the God of Israell: like as thou knowest the good figges, so shal I knowe the menne led away, whom I haue sente out of this place into the land of the Caldees, for their profite: and I will set mine eyes vppon them for the best, for I will bringe them agayne into this lande: I will build them vp, and not breake theym downe: I will plante theim, and not roote theym oute. And I will geue them an heart to knowe howe that I am the Lord. They shalbe my people, and I wilbe their God, for they shall retourne vnto me with their whole heart. And like as thou knowest the naughtye figges, whiche maye not be eaten, they are so euill: Euen so wil I (sayth the Lorde) let Zedekias the king of Juda) yea and al his princes, and the residue of Jerusalem that remayne ouer in this lande, and them also that dwel in Egipt) to be vexed and plagued in all kingedomes and landes. And will make them to be a reproue, a commō byword, a laughing stocke and shame, in all the places where I shal scater them. I wil send the sweard, hunger and pestilence among them, vntil I haue cleane consumed them out of the lande, that I gaue vnto them and their fathers.

Olee. 9 b B

C deu. 29. a Jer. 30. d

Jer. 29 e

D Psa. 79 a

¶ The.xxv. Chapter.

A

A Sermon that was geuen vnto Jeremy, vpon all the people of Juda. In the fourthe

yeare

yere of Jehoakim the sonne of Josias king of Juda, that was in the first yere of Nabuchodonosor king of Babilon. Which sermon, Jeremy the prophete made vnto all the people of Juda, and to all the inhabitours of Jerusalem, on this maner. From the thirtene yere of Josias the sonne of Ammon king of Juda, vnto this present day (that is euen. xxiij. yeare) the word of the Lord hath bene committed vnto me. • And so I haue spoken
Jer.29.c to you, I haue risen vp early, I haue geuen you warning in season, but ye would not heare me. • Though the
2.pa.39c Lorde hath sent his seruauntes, all the prophetes vnto you in season. Yet would ye not obey, ye would not encline youre eares to heare. He sayde,
4Re.17c • turne agayne euery man from his euill way, and from your wicked ymaginations, and so shall ye dwell for euer in the land, that the Lord promised you and your forefathers. And go not after straunge gods, serue them not, worship them not, and anger me not with the workes of your hands: then will not I punish you. Neuertheles ye would not heare me (sayth the Lord:) but haue defiled me with the workes of your handes, to youre owne greate harme. Wherefore thus
B Jere.8.b sayth the Lord of hoostes. • Because ye haue not herkened vnto my word, lo, I will send out, and call for all the people, that dwell in the North, saith the Lord, and will prepare Nabuche-
Esa.10a donosor the king of • Babilon my seruaunt, and will bringe them vppon this lande, and vppon all that dwell therein, and vpon all the people that are about them, and will vtterly roote them out. I will make of them a wil-
C derneste, a mockage, and a continuall
Jere.7.b desert. • Moreouer, I will take from them the voyce of gladnes and solace, the voyce of the bridegrome, and the bryde, the voyce of the annoynted with the creshettes, and this whole lande shall become a wildernesse, and
2pa.26.d these nations shall serue the kinge of
1Esd.1a Babilon, threescore yeares and ten.
Dan.9.a • When the .lxx. yeres are expired, I will visit also the wickednes of the kinge of Babilon, and his people saith the Lord: yea, and the land of the Caldees, & will make it a perpetuall wildernes, and wil fulfil al my wordes vpon that land, which I haue deuised against it: yea, all that is written in this boke, which Jeremy hath prophecied of all people: so that they also shalbe subdued vnto diuers nacions and great kinges, • for I will Job.34
recompence them accordinge to their dedes and workes of their owen handes. For thus hath the Lorde God of Israell spoken vnto me: Take this D
• wyne cuppe of indignation from my Esa.51
hande, that thou mayest cause all the Psa.60
people, to whom I sende thee, for to drinke of it: that when they haue dronken therof, they may be mad, and out of their wittes, when the sword commeth, that I will sende amonge them. Then toke I the cup from the Lordes hand, and made all people to drinke therof, vnto whom the Lorde had sent me. But first the citie of Jerusalem, and all the Cities of Juda, their kinges and princes, to make them desolate, waste, despised, and hissed at, and cursed, accordinge as it is
E come to passe this day. Yea, and Pharao the king of Egipt, his seruauntes, his princes and his people all together one with another, and all kinges of the land of Hus, all kinges of the Philistines land, Ascalon, Azah, Accaron and the remnaunt of Asdod, the Edomites, the Moabites, and the Ammonites, all the kinges of Tirus and Sidon: the kinges of the Iles that are beyond the sea: Dedan, Thema, Buz, and al them that dwell in the vttermost partes of the world: all the kinges of Araby, and (generally all the kinges that dwell in the desert: all the kinges of Zamri, all the kinges of Elam, all the kinges of the Medes, all the kinges towarde the North, whether they be farre or nye, euery one agaynst his neighbours: Yea, and all the kingedomes that are vppon the whole earthe. The kinge of Serach sayde he, shall drinke with

with them also. Therefore saye thou vnto them: This is the commaundement of the Lord of hoostes the God of Israell: Drinke and be dronken, spewe and fall, that ye neuer ryse, and that thorowe the swearde, whiche I will sende among you. But yf they will not receaue the cup of thy hande, and drinke it, then tell them. Thus doeth the Lorde of hoostes threaten you: drinke it ye shall, and that shortlye. For lo, • I beginne to plague the citie, that my name is geuen vnto: thinke ye then that I will leaue you vnpunished? Ye shall not go quite, for whye? I call for a swearde vpon all the inhabitoures of the earth, sayeth the Lorde of Hoostes. Therfore tell them all these wordes, and saye vnto them. • The Lorde shall crye from aboue, and let his voyce be heard from his holye habitation. With a greate noyse shall he crye from his court regall. He shall geue a greate voyce (lyke the grape gatherers) and the sounde thereof shalbe heard vnto the ende of the worlde. For the Lorde hath a iudgemente to geue vppon all people, and will holde his courte of iustice with all flesh, and punishe the vngodly, sayeth the Lorde. For thus sayth the Lorde of hoostes: • Behold, a miserable plague shall goe from one people to another, and a greate stormy water shall aryse from all the endes of the earthe. And the same daye shall the Lorde him selfe slaye them, from one ende of the earthe to another.

There shall no mone be made for any of them, none gathered vp, none buried: but shall lye as donge vpon the ground, Mourne (O ye shepherdes) and crye, sprinkle your selues with ashes, O ye Rams of the flocke: for the time of your slaughter is fulfilled, that ye shall slaye one another, and ye shalbe scattered, and ye shal fall like vessels conningly made for pleasure. • The shepherdes shall haue no waye to flee, and the rammes of the flocke shall not escape. Then shall the shepherdes cry horrible, and the rammes of the flocke shall mourne: for the Lorde hath consumed their pasture. And their best fieldes lye dead, because of the horrible wrathe of the Lorde. They haue forsaken their folde like as a Lyon: For their lande is waste because of his furious crueltie, for his fearefull indignation.

¶ The .xxvi. Chapter.

IN the beginning of the reigne of Iehoakim the sonne of Iosiah kinge of Juda, came this worde from the Lorde, saying: Thus sayth the Lorde: • Stand in the court of the Lordes house and speake vnto all them which (out of the Cities of Juda) come to do worship in the Lordes house, all the wordes that I commaund thee to say. • Loke that thou keepe not one woorde backe, yf (peraduenture) they will herken, and tourne euerye man from his wicked way: • that I may also repent of the plague, which I haue determined to bringe vppon theym, because of their wicked inuentions. And after this maner shalte thou speake vnto them: Thus sayth the Lorde, yf ye will not obey me, to walke in my lawes whiche I haue geuen you, and to heare the wordes of my seruaunts the prophetes, whom I sent vnto you, rising vp timely, and still sending. Yf ye will not folowe theym (I saye) then will I do to this house, • as I dyd vnto Siloh, and will make this citie to be abhorred of all the people of the earth. And the Priestes, the Prophetes, and all the people heard Jeremie preache these wordes in the house of the Lorde. Nowe when he had spoken out all the wordes, that the Lord coummaunded him to preache vnto the people, then the priestes, the prophetes, & al the people toke hold vpon him, & said, thou shalt die. How dareste thou be so bolde, as to say in ẏ name of the Lorde, it shal happen to this house as it did vnto Siloh: & this citie shall be so wast, ẏ no man shal dwel therin. And whē al ẏ people were gathered about Jeremy in ẏ house of ẏ Lord, the princes of Juda heard of this rumor, & they came sone out of the kings palace into

Exr. 9 b
Apo. 4. c

Jud. 4. c
Dan. 1. d

Jer. 30 d

Ps. 142 a

Jere. 7 a

Deu. 4. a

Jer. 18 a
Joh. 3. b

Jere. 7. a

into the house of the Lorde, and latte them downe before the • newe doore
g of the Lord. Then spake the Priestes and the Prophetes vnto the Rulers, and to all the people, these woordes:
Joh.19a • This man is worthy to dye, for he
Mat.26. hath preached agaynst this citie, as ye
your selues haue heard with your ea-
D res. Then sayd Jeremy vnto the rulers, and to all the people: The Lord hath sente me to preache agaynst this house, and agaynst this Citie, all the woordes that ye haue heard. Therfore amend your way & your aduisemēts, and be obedient vnto the voyce of the Lord your God: so shall the Lord repent of the plague, that he had deuised agaynst you. Nowe as for me, I am in your handes, do with me, as ye thinke expedient and good. But this shall ye knowe, yf ye put me to death,
Mat.23. • ye shall make your selues, this citie, and all the inhabiters therof, guiltie of innocent bloud. For this is of a truth that the Lord hath sente me vnto you,
E to speake all these woordes in your eares. Then said the rulers and the people vnto the Priestes and prophetes: This man may not be condemned vnto death, for he hath preached vnto vs in the name of the Lord our GOD. The elders also of the lande stode vp, and said thus vnto al the people: Mi-
Mich.1a cheas the Morasthite, • which was a prophet vnder Ezekiah kinge of Juda, spake to all the people of Juda:
Mich.3c Thus saith the Lord of hostes: • Syon shalbe plowed like a field, Jerusalem shalbe an heape of stones, and the hill of the Lordes house shal be tourned to an hie wood. Did Ezekiah the king of Juda, & all the people of Juda put him to death for this. No ver-
Jon.3.b rily, • but rather feared the Lorde, and made their prayer vnto him. For the whiche cause also, the Lorde repented of his plague, that he had deuised against them. Shold we then do such a shamefull deede agaynst our soules. There was a prophete also that preached stiffly in the name of the Lorde, called Uriah, the sonne of Semeiah, of Kariathiarim: this man preached also against this city, and against this land, according to al as Jeremy sayth.
G Nowe • when Jehoakim the kinge 3 re.21.
with all the estate and princes hadde heard his woordes, the king went a-
boute to slea him. • When Uriah per- 4.re.3.2
ceyued that, he was afrayde and fled, Mat.2.
and departed into Egypt. Then Jehoakim the king sent seruauntes into the lande of Egipt: Namely Elnathan, the sonne of Achbor, and certaine men with him into Egipt, which fetched Uriah out of Egipt, & brought him vnto king Jehoakim, that slewe him with the swearde, and caste his dead bodye into the common peoples graue. But Ahikam, the sonne of Saphan, healped Jeremie, that he came not into the handes of the people to be slayne.

The.xxvij. Chapter.

IN the beginning of the reigne I
of Jehoakim the sonne of Josiah kinge of Juda, came this woorde vnto Jeremie, from the Lorde, whiche spake thus vnto me: Make thee bondes and chaynes, and put them about thy necke, and sende theym to the kinge of Edom, to the kinge of Moab, to the kinge of Ammon, to the kinge of Tyrus, and to the king of Sydone: and that by the messangers, which shall come to Jerusalem vnto Zedekiah the kinge of Juda, and byd theym saye vnto their maisters: Thus sayeth the Lorde of
Hostes, the God of Israell: Speake J
thus vnto your maisters: • I am he Deu.10
that made the earth, the men, and the catteil that are vpon the ground, with my great power & outstretched arme, and haue geuen it vnto whome it pleased me. • And nowe will I de- Ecc.10.
liuer all these Landes into the po- Jud.11
wer of Nabuchodonosor the kinge Jer.3.2
of Babilon, • my seruant. The bea- Dan.4.
stes also of the fielde, shall I geue Jer.25
him, to do him seruice. And all the Jer.21
people shall serue him, and his sonne and his childers childzen, vntill the time of the same lande be come also: Yea, many people and great kinges shall serue him.

More-

Moreouer, that people and kingdome which wil not ſerue Nabuchodonoſor, and that will not put their neckes vnder the yoke of the king of Babilon: the ſame people will I viſite with the ſweard, with hunger, with peſtilence, vntill I haue conſumed them in his handes, ſaith the Lorde. Jer.23.d
And therfore folow not your Prophetes, Sothſayers, expounders of Dreames, Charmers, and witches, Deu.18.b which ſay vnto you: Ye ſhal not ſerue the king of Babilō. For they preach you lies, to bring you farre from your lande, and that I might caſt you out, and deſtroy you. But the people that put their neckes vnder the yoke of the king of Babilon, & ſerue him: thoſe wil I let remayne ſtill in their owne lande, ſayth the Lorde, and they ſhal occupye it, and dwell therein.

All theſe thinges tolde I Zedekiah, Jer.38.c the king of Juda, and ſayde: Putte youre neckes vnder the yoake of the king of Babilon, and ſerue him and his people, that ye may liue. Whye wilte thou and thy people periſhe with the ſweard, with hunger, with peſtilence: like as the Lorde hath denied for al people that will not ſerue Jer.27.c the king of Babilon? Therfore geue Jer.29.b no eare vnto thoſe prophets (that tell you: Ye ſhall not ſerue the kinge of Babilon) for they preache you lyes, neyther haue I ſente them (ſayeth the Lorde: Howebeit they are bolde falſely to prophecie in my name, that I might the ſooner driue you oute, and that ye might periſhe with your preachers. I ſpake to the prieſtes alſo, and to all the people. Thus ſayeth the Lorde: Heare not the woordes of thoſe Prophetes, that preache vnto Jer.28.a you, and ſay: Beholde, the veſſeles of the Lordes houſe ſhall ſhortlye be brought hither again from Babilon. For they prophecie lyes vnto you. Heare them not, but ſerue the kinge of Babilon, that ye may liue. Wherfore will ye make this Citie to be deſtroyed? But if they be true prophets D in very dede, and yf the woord of the Lorde be committed vnto them, then let them pray to the Lorde of hoſtes, that the remnant of the ornamentes (which are in the houſe of the Lorde, and remayne yet in the houſe of the king of Juda and at Jeruſalem) be not caried to Babilon alſo. For thus hath the Lorde of hoſtes ſpoken concerning the pillers, the lauer, the frat, and the reſidue of the ornaments that yet remayn in this Citie, which Nabuchodonoſor the king of Babilon tooke not, when he caried away Je- 4.reg.14
conias the ſonne of Jehoakim, king of Juda, with all the power of Juda and Jeruſalem, from Jeruſalem, vnto Babilon, captiue. Yea, thus hath the Lorde of hoſtes, the God of Iſraell ſpoke, as touching the reſidue of the ordinaunces of the Lordes houſe, of the king of Judaes houſe, and of Jeruſalem. They ſhal be ca- 4.re.25.c
ried vnto Babilon, and ther they ſhal remaine, vntill I viſite them, ſayeth the Lorde. Then wil I bring them 1.Eſd.1.
hither agayne. And this was done in the ſame yere, euen in the beginning of the reigne of Zedekia king of Juda.

The.xxviij. Chapter.

BUt in the fourthe yeare of the reigne of Zedekiah, kinge of Juda, in the fifth Moneth, it hapned that Hananiah, the ſoonne of Aſur the prophete of Gibeon ſpake to me in the houſe of the Lorde, in the preſence of the Prieſtes, and of al the people, and ſaid: Thus ſaith the Lord of hoſtes, the God of Iſraell: I haue broken the yoke of the king of Babilon: and after two yeare will I Jer.17.a
bring againe into this place, al the ornamentes of the Lordes houſe, that Nabuchodonoſor king of Babilon, caried away from this place vnto Babilon: yea, I will bring agayne Iechoniah, the ſonne of Jehoakim the king of Juda him ſelfe, with all the priſoners of Juda) that are caried vnto Babilon) euen into this place, ſaieth the Lorde: for I will breake the yoake of the kinge of Babilon.

Then the prophet Jeremie gaue an-

ſwere

Aswer vnto the prophete Hananiah before the preists, and before al the people that were presente in the house of the Lord. And the Prophet Jeremy
Mic.3.c. sayde: Amen, the Lorde doo that, and graunt the thing which thou haste prophecied: that he may bring againe al the ornaments of the Lordes house, and restore al the prisoners from Babilon into this place. Neuertheles, herkē thou also: what I wil say that thou and all the people may heare.
The Prophetes that were before vs in time past, which prophecied of war or trouble, or pestilēce, either of peace, vpon many nations and great kingdomes, were proued by this (yf God
deu.18.d had sent them in very dede). When
Nu.16.a the thinge came to passe, whiche the
C prophete told before. And Hananiah the prophet tooke the chaine from the prophete Jeremies necke, and brake it, and with that sayd Hananiah, that all the people might heare: Thus hath the Lord spoken: Euen so will I breake the yoke of Nabuchodonosor king of Babilon, from the necke of all nations: yea, and that within this two yere. And so the Prophete Jeremye went his waye. Nowe after that Hanania the prophet had taken the chayne from the prophet Jeremies necke, and broken it: The word of the Lord came vnto the Prophet Jeremi, saying: Go, and tel Hananiah these wordes: Thus saith the Lord: Thou hast broken the chain of wood: but in stede of wood thou shalt make chaynes of yron. For thus saith
D the Lorde of hostes, the God of Israell: I will put a yoke of yron vpon the necke of all this people, that they may serue Nabuchodonosor the king of Babilon: yea, and so shall they doo. And I will geue him the beastes in the fielde. Then sayde the Prophete Jeremy vnto the prophet Hananiah:
Jer.29.c. heare me Hananiah: The Lord hath not sent thee, but thou bringest this people into a false belefe. And therefore thus sayeth the Lord: beholde: I will send thee out of that lande, and within a yere thou shalt dye, because thou haste falsely spoken against the Lord. So Hananiah the Prophet died the same yere in the seuenth moth.

¶ The .xxix. Chapter.

THese are the wordes of the
I booke, that Jeremy the Prophete sent from Jerusalem vnto the prisoners, the senatours, preistes, prophets, and al the people, whō Nabuchodonosor had led from Jerusalem vnto Babilon, after the time that king Jechoniah and his queene, his chamberlains, the princes of Juda and Jerusalem, the workemasters of Jerusalem were departed thither. Which broke Elasah the sonne of Saphan, and Gamariah the son of Helkiah did beare, whome Zedekiah the king of Juda sent vnto Babilon to Nabuchodonosor the king of Babilon: these were the wordes of Jeremyes booke. Thus hath the Lorde of hostes, the God of Israell spoken vnto all the prisoners, that were led
B from Jerusalem vnto Babilō. Build Jer.35
you houses to dwel therin: plant you gardens, that ye maye enioy the frutes thereof: Take you wiues, to Gen.1.d
beare you sonnes and daughters, prouide wiues for your sonnes, and husbandes for your daughters, that they may get sonnes and daughters, and that ye may multiply there. Laboure not to be few but seke after peace and prosperitie of the citie, wherein ye be prisoners, and praye vnto the Lorde Ba.1.d
for it. For in the peace thereof, shall 1 Ti.2.a
your peace be. For thus sayeth the Lorde of hostes the God of Israell: Jer.37
Let not these prophetes and Sothsayers that be amonge you disceaue you, and beleue not your owne dreames. For why they preache you lies Jer.14.b
in my name, and I haue not sent them
C sayth the Lorde. But thus sayth the Ipa.26.b
Lorde: When ye haue fulfilled foure 1 Esd.1
score yeres at Babilon, I will bring you home, and of mine owne goodnes, I will carye you hither againe into this place. For I knowe what I haue deuysed for you, sayth the Lord. My thoughtes are to geue you peace

and

and not trouble, whiche I geue you already, and that ye might haue hope
Dem. 4.c agayne. • Ye shall crye vnto me, ye shall go and call vpon me, and I will
Iohn. 7.d heare you. • Ye shal seke me and fynde me. Yea, yf so be that ye seke me with your whole heart, I will be found of you, sayth the Lorde, and will deliuer you out of prison, and gather you together agayne out of al places, wherin I haue scattered you, sayeth the
D Lorde: and will bring you agayne to the same place, from whence I caused you to be caried awaye captiue. But where as ye saye, that God hath rayſed you vppe prophetes at Babilon: Thus hath the Lorde spoken to the king that sitteth in the throne of Dauid, and to all the people that dwell in
Ier. 14.d this Citie, your brethren, • that are not gone with you into captiuitie.
Thus (I saye) speaketh the Lorde of
Ier. 24.a hoostes: Beholde, • I will sende a swearde, hunger, and pestilence vpon them: and will make them lyke vntimely sygges, that may not be eaten for bitternes. And I will persecute them with the swerd, with hunger, &
E pestilence. I will deliuer them vp to be vexed of all kingdomes, to be cursed, abhorred, laughted to scorne, and put to confusion of all the people, amonge whom I haue scattered them: and that because they haue not beene obedient vnto my commaundements, sayth the Lorde, whiche I sente vnto them by my seruaunts, the prophetes.
Ier. 25.a • I stode vp early, and sent vnto them: but they would not heare, sayth the Lord. Heare therfore the worde of the Lord, all ye prisoners, whom I sente from Jerusalem vnto Babilō. Thus hath the Lorde of hoostes the God of Israell spoken of Ahab the sonne of Colaiah, and of Zedekiah the sonne of Maaseiah, whiche prophesye lyes vnto you in my name. Beholde, I will deliuer them into the hande of Nabuchodonosor the king of Babilon, that he maye slaye them before your eyes. And all the prisoners of Juda, that are in Babilon shall take hope thys. tearme of cursinge, and
say: Nowe God do vnto thee, as he did vnto Zedekiah and Ahab, whom the kinge of Babilon rosted in the fyre, because they synned shamefully in Israell. For they haue not onely F
defyled their neighbours wiues, but also preched lying wordes in my name, whiche I haue not cōmaunded them. This I testifie and assure, sayth the Lorde. But as for Semeiah the Nehelamite, thou shalt speake vnto him. Thus sayth the Lorde of hoostes the God of Israell: Because thou hast sealed letters vnder thy name vnto all the people that is at Jerusalem, and to Sophoniah the sonne of Maasiah the priest: yea, and sent them to all the Priestes, wherin thou writest thus vnto him: The Lord hath ordeined thee to be priest in the steade of
• Iehoiada the priest, that thou shouldest be the chiefe in the house of the 4. reg. 23
Lorde, aboue all Prophetes, and preachers, and that thou mightest set them vppon the pyllorie, or in the stockes. Nowe happeneth it then, that thou haste not reproued Jeremie of Anathoth, which neuer ceaseth of his prophesying. And beside all this, he hath sente vs worde • vnto Babilon, and Ier. 29.8.
tolde vs playnely, that our captiuitie shall longe endure: that we shoulde build vs houses to dwell therin, and to plant vs gardens, that we may enioye the fruites therof. Whiche letter Sophoniah the priest red, and let Jeremy the prophet heare it. Then came G
the worde of the Lorde vnto Jeremy, saying: Send worde to all them that be in captiuitie, on this maner: Thus hath the Lorde spoken concerninge Semeiah the Nehelamite: Because that Semeiah hath prophecied vnto you without my Commission, and brought you into a false hope, therefor thus the Lord doeth certifye you: Beholde, I will visite Semeiah, the Nehelamit, & his sede: so that none of his shall remayde amonge this people, and none of them shal see the good, that I will do for this people, sayth the Lorde. For he hath preached falsly of the Lorde.

The-

¶ The.xxx. Chapter.

H THese are the woordes, that the Lorde sheweth vnto Jeremye, saying. Thus sayth the Lorde
Jre.30.c God of Israell: • write vp diligently all the woordes, that I haue spoken vnto thee, in a booke. For lo, the time commeth, sayth the Lorde, that I will bringe agayne the prysoners of my people of Israell and Juda, saith the Lorde. For I will restore them vnto the land, that I gaue to their fathers, and they shall haue it in possession. Agayne, these woordes spake the Lord, concerning Israell and Juda. Thus sayth the Lorde: We haue heard a terrible crye, feare and disquietnes. For what elles doeth this signifye, that I see? Namely that all stronge men smite, euery man his hande vpon his
Jer.13.b loynes • as a woman in the payne of her trauell. Who euer sawe a man trauell with childe? Enquire thereafter,
B and see. Yea all their faces are marueilouse pale. Alas for this day, which is so dreadefull that none may be likened vnto it: and alas for the time of Jacobs trouble, from the whiche he shall yet be deliuered. For in that day sayeth the Lorde of hooستes, I will take his yoke from of thy necke, and breake thy bandes. And straungers shall no more serue him: but they shal do seruice vnto God their Lord, and
Ezc.34.d to • Dauid their kinge, whom I will rayse vp vnto them. And as for thee, O my seruaunt Jacob, feare not, sayth the Lord, and be not afraide, O Israell. For lo, I will helpe thee also from farre, and thy seede from the lande of their captiuitie. And Jacob shall turne agayne, he shalbe in reste, and haue a prosperous life, and no man shall make him afrayde. For I am with thee, to help thee, sayth the Lord. And though I shall destroye all the people, among whom I haue scattred thee, yet will I not destroy thee, but correct thee, and that with discretion. For I knowe that thou arte in no
Ezs.44.a wise • without fault. Therfore thus sayth the Lord: Thy brooslinges are perelous, and thy woundes ready to caste thee into sickenes. There is no man to medle with thy cause, or to lay plaster vpon thee, or to bynde vp thy woundes, there may no man help thee
Jer.2 All thy louers haue forgotten thee, and care nothing for thee. For I haue ge-
C uen thee a cruell stroke, and chastened thee roughly: and that for the multitude of thy misdeedes, for thy sinnes haue had the ouerhande. Why makest thou mone for thy harme in dede, thou arte sore wounded and in iopardie:
Jer.13.b • but for the multitude of thy misdedes and sinnes, I haue done this vnto thee. • And therfore al they that de-
Jer.10.d and.13.d uoure thee, shal be deuoured: and all thyne enemies shalbe led into captiuitie. All they that make thee wast, shall be wasted them selues, and all those that rob thee, will I make also to be robbed. For I wil geue thee thy helth again, and make thy woundes whole, sayth the Lorde, because they reuiled thee, as one caste away and despised. Sion (sayd they) is she whom no mā regardeth. For thus sayth the Lorde:
D Beholde, • I will bringe awaye the
Mic.14.b captiuitie of Jacobs tentes, and defende his dwellinge place. The Citie shal be buylded in her olde estate, and the houses shall haue their righte foundation. And out of them shall go thankesgeuing, and the voyce of ioye. I will multiplye them, and they shall not be fewe. I shall endue them with honour, and no man shal subdue them. Their children shalbe as afore time, and their congregation shall continue in my sighte. And all those that vexe them will I visite. • A captayne al-
Mich.4 so shall come of them, and a Prince shall springe out from the middest of theym: him will I chalenge to my selfe, and he shal come vnto me. • For
Joh.6.c what is he that geueth ouer his heart to come vnto me? sayth the Lorde.
Jer.23 • Ye shalbe my people also, and I will be your God. • Beholde, on the other syde shal the wrath of the Lord breake out, as a stormye water, as a mightie whirlewind, and shall fall vpon the heades of the vngodlye. The terrible
disple-

displeasure of the Lord shall not leaue of, vntil he haue done, and performed
Jer.22.c the intent of his hearte, • whiche in the latter daies ye shal vnderstand. At the same time saith the Lord, I shal be the God of all the generations of Israell, and they shalbe my people.

¶ The.xxxi.Chapter.

THus sayth the Lorde: • The
Ier.13.c people of Israell, whiche escaped in the wildernesse from the sweard, found grace to come into their reste. Euen so shall the Lorde nowe also appeare vnto me from far, and saye: • I loue thee with an euerlastinge loue, therefore, by my mercy I
Iohn.6d haue drawē thee to me. I wil repayre thee agayne, O thou daughter of Israel, that thou maiest be fast and sure. Thou shalt take thy tabretes agayne, and go forth with them, that leade the daunce. Thou shalt plant vines again vpon the hilles of Samaria, and the grape gatherers shall plant, and com-
B monly eate of it. For the dayes shal come when the watchmen vpon the
Hos.2.a mount of Ephraim shall crye, • aryse, let vs go vp vnto Sion to our Lorde God, for thus saith the Lord: Reioyce with gladnes because of Iacob, crye vnto the head of the Gentiles: speake out, sing & saye, O Lord saue thy people, the remnaunt of Israel, and make them whole. Beholde I will bringe them agayne from out of the North land, and gather them frō the endes of the world, with the blind & lame that are among them, with the womē that be great with childe, and such as be also deliuered, and the company of them that come agayne shalbe great. They shall come weping, and with merciful pitie wil I bring them hither againe. I wil leade them to the riuers of wa-
Ier.33.a ter in a streight way, wher they shall
Ier.47.d not stumble. • For I am Israels father, and • Ephraim is my first borne. Hear the word of the Lord, O ye Gētiles, preache in the yles that lye farre of, & saye: he that hath scattred Israell, shal gather him together agayne, and shall kepe him as a shepherde doth his flocke. For the Lorde hath redeemed Iacob, and ridde him from the hand of the violente, and they shall come, and reioyce vppon the hill of Sion, and shall haue plenteousnes of goodes, which the Lord shal geue thē: Namly wheate, wyne, oyle, yonge sheepe and calues. And their conscience shalbe as a well watered garden, for they shal no more be hungrie. Then shall the C
maide reioyce in the daunce: yea, both younge and olde folkes. For I will turne their sorow into gladnesse, and wil comfort them from their sorowes & make them ioyefull. I will power plenteousnes vpon the heartes of the priestes, and my people shalbe satisfyed with my goodnes sayth the Lord.
Math 28 Thus sayth the Lord: • The voyce of heauines, weeping and lamentation was heard on hye: euen of Rachell mourning for her children, and would not be comforted, because they were away. But nowe sayth the Lord, leaue of from weeping and crying, withholde thine eyes from teares, for thy labour shalbe rewarded: sayeth the Lord. And they shall come agayne out of the lande of their enemies: Yea, euen thy posteritie shall haue consolation in this, saith the Lorde, that thy children shall come agayne into their owne land. Moreouer, I herd Ephraim, that was ledd away captiue, complayne on this maner. • O Lord, thou
Eze.20 haste corrected me, and thy chastening haue I receaued, as an vntamed calfe.
Zach.1.a • Conuert thou me, and I shalbe conuerted, for thou art my Lorde God: Yea, assone as thou turnest me, I shall repourme my selfe, and when I vnderstande, I shall smyte vppon my thigh. For verely I haue committed shamefull thinges. For I haue borne the reproofe & confusion of my youth.
D Upon this complaynte, I thought
Gen.43b thus by my selfe: • Is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all my mirth and pastime? For sence the time that I firste communed with him, I haue him euer in remembraunce: there-

foze my herte driueth me vnto him, gladye and louingly I will haue mercy vpon him, saith the Lozd. Set thee watchmen, prouide teachers foz thee, set thine heart vpon the right waye, that thou shouldest walke, and turne agayne, O thou daughter of Israell, turne agayne to the cities of thyne. Howe longe wilte thou go astraye, O thou shrinkinge daughter? Foz the Lozde will wozke a newe thinge vpon earth. A woman shall compasse a man. Foz thus sayth the Lozde of Hoostes the God of Israell: It will come therto, that when I haue brought Iuda out of captiuitie, these woozdes shall be heard in the lande, and in his cities. The Lozd Esa.42.a whiche is the fayre • bridegrome of righteousnes, make thee fruitefull, O thou holye hill. And there shall dwell Iuda, and all her cities, the shepeheardes and husbandmen. Foz Mat.5.a I • shall feede the hungrie soule, and and.11.c refreshe all faynte heartes. When I heard this, I came agayne to my selfe, I mused, lyke as I hadde bene waked out of a swete sleepe: Beholde, sayth the Lozd, the daies come that I will sowe the house of Israell, and the house of Iuda, with men and Deu.28.g with cattell. • Yea, it shall come ther- Zach.8.c to, that lyke as I haue gone about in times past to roote them out, to scater them, to breake them downe, to destroy them, and chasten them: Euen so will I also go diligentlye about to build them vp agayne, and to plant them, sayth the Lozde. • Then shall it Eze.18.a no more be saide: the fathers haue eaten a sowre grape, and the childrens teeth are set on edge: foz euery one shall dye foz his owne misdeede, soo that who so eateth a sower grape, his Hebr.8.b teeth shall be set on edge. • Beholde, the dats come, saith the Lozde, that I will make a newe couenaunte with the house of Israell, and with the house of Iuda: not after the couenaũt that I made with their fathers, whẽ I tooke them by the hande and ledde theym oute of the lande of Egipte: whiche couenaunte they brake: yea, euen when I as an husband had rule ouer them sayth the Lozde: • But this Heb.13 shall be the couenaunte that I will make with the house of Israell after those dayes sayth the Lozde, • I will Esa.51 plante my lawe in the inward partes of them, and write it in their hertes, • and will be theyr God, and they Ier.24 shall be my people. And from thence F foozth, shall no man teache his neighboure oz his brother, and saye: knowe the Lozde. But they shall all knowe mee from the lowest vnto the hyest, sayth the Lozde. Foz I will forgeue their misdeedes, and will neuer remember their sinnes any moze. Thus sayeth the Lozde, whiche gaue • the Gen.1 sunne to be a lighte foz the daye, and the moone and starres to shine in the night: which moueth the sea, so that the floudes thereof waxe fearce: his name is the Lozde of hoostes. Like as this ordinaunce shall neuer be taken out of my sight, saieth the Lozde: So shall the seede of Israell neuer ceasse, but alwaye be a people before mee. Moreouer thus sayth the Lozde: like G as the heauen aboue can not be measured, and as the foundations of the earth beneath may not be sought out: • Soo will I also not caste oute the Ba.11 whole seede of Israell, foz that they haue committed, sayth the Lozde. Beholde, the daies come, saith the Lozde, that the citie of the Lozd shalbe enlarged from the • tower of Hananeell, Ze.14 vnto the gate of the corner wall. From thence shall the ryght measure be taken beefore her, vnto the hill toppe of • Gareb, and shall come a- Ier.31 boute Gaath, and the whole valley of the deade carkasses, and of the ashes, and all the fyeldes vnto the brooke of Cedron: and vnto the corner of the horsegate towarde the easte, where as the sanctuarie of the Lozde also shalbe set. And when it is nowe buylded, and set vp of this fashion, it shall neuer be broken noz cast downe any moze.

¶ The .xxxj. Chapter

Thus

THese wordes spake the Lorde vnto Jeremy, in the tenth yere of Zedechiah kinge of Juda: which was the .xviij. yere of Nabuchodonosor, what time as the kinge of Babilons hoste layde siege vnto Jerusalem: But Jeremy the prophet lay bounde in the courte of the prison, which was in the kinge of Judaes house: where Zedekiah the kinge of Juda caused him to be layde, because he hadde prophecied of this maner: Thus sayth the Lorde: • Beholde, I Jer.34.a will deliuer this Citie into the hands of the kinge of Babilon, which shall take it. As for Zedekiah the king of Juda, he shal not be able to escape the Caldes, but surely he shall come into the handes of the king of Babilon, which shall speake with him mouth to mouth: and one of them shall looke another in the face. And Zedechiah shalbe caryed vnto Babilon, and ther shall he be, vntill the time that I visite him, sayth the Lorde. But if thou takest in hande to fight agaynste the B Caldees, thou shalt not prosper. And Jeremy said: thus hath the Lord spoken vnto me: Beholde, Hananeell the sonne of Sellum thyne vncles sonne shall come vnto thee, and require thee to redeeme the land that lieth in Anathoth vnto thy selfe: • for by reason of Le.25.d kinred it is thy right to redeme it, and Ru.4.a to bye it out. And Hananeel mine vncles sonne came to me in the courte of the prison, according to the woorde of the Lord, and sayd vnto me: Bye my land, I praye thee, that lyeth in Anathoth in the countrie of Beniamin: for by heritage thou hast right to lose it out for thy selfe, therefore redeeme it. Then I perceiued that this was the commaundement of the Lorde, and so I bought the land from Hananeel of Anathoth, mine vncles sonne, and weyed him there the money: euen seuen sicles and ten siluer pence. C I caused him also to make me a writinge and to seale it: and called record thereby, and weyed him there the money vppon the weightes. So I tooke the euidence with the copy when it was orderly sealed & redde ouer, and I gaue the euidence vnto Baruch the son of Neriah, the sonne of Maasiah in the sight of Hananeel my cosin, and in the presence of the witnesses, that be named in the euidence: and before all the Jewes that wer therby in the court of the prison. I charged Baruch also before them, sayinge: The Lorde of hostes the god of Israel cōmaundeth thee, to take this sealed euidence with the coppe, and to laye it in an earthen vessel, that it may long continue. For the Lord of hostes the GOD of Israell, hath determined that houses, fieldes, and vineyardes shall be possessed agayne in this lande. Nowe when I had delinered the euidence vnto Baruch the sonne of Neriah, I besought the Lorde saying: O Lorde God, • it is thou that haste made heauen and earth with thy great power and hye arme, and ther is nothing hid from thee. • Thou shewest mercy vppon thousandes, thou recompencest the wickednes of the fathers, into the bosome of the children that come after theym. Thou arte the greate and mighty God, whose name is the lord of Hostes: great in counsel, and excellent in worke. Thine eyes loke vppon all the wayes of mens children, • to reward euery one after his waye: and according to the fruites of his inuentions. • Thou haste done great tokens and wonders in the lande of Egipt, as we see this daye, vppon the people of Israell, and vppon those men to make thy name great, as it is come to passe this day. Thou hast brought thy people of Israel out of the lande of Egipte with tokens, with wonders, with a mightye hande, with a stretched out arme, & with gret terriblenes: and hast geuen them this land like as thou haddest promised vnto their fathers. Namelye, that thou wouldest geue them a lande that floweth with milke and hony. • Nowe Jud.2.3 when they came therin, and possessed 4.6.8. it, they followed not thy voyce, and walked not in thy lawe, • but all Deut.5.b that thou commaundest them to doo,

Gen.1.a

Exo.34.a

D

Rom.2.a

Exod.7. vnto the 15. chapter.

that haue they not done, and therfore come al these plages vpon them. Behold, there are bulwerkes made nowe againste the Citie, to take it, and it shalbe won of the Caldees that besiege it, with swerd, with hunger and death, and looke what thou halte spoken that same shall come vpon them. For loe, all these thinges are present vnto thee: Yet (sayest thou vnto me O Lord God) and commaundest me that I shall loose a peece of lande vnto my selfe, and take witnesses ther to: and yet in the meane season the citie is deliuered into the power of the Caldees. Then came the woorde of the Lorde vnto me saying: Behold I am the Lord God of all flesh, is there any thing then to hard for me? Ther-
Jer.25.b fore thus sayth the Lorde: ¶ Beholde, I shall deliuer this Citie into the power of the Caldees, and into the power of Nabuchodonosor the king of Babilon, they shall take it. For the Caldees shall come, and winne this citie, and set fire vpon it, and burne it: with the gorgious houses in whose parlers they haue made sacrifice vnto Baal, and powred drinkeofferinges vnto straunge goddes, to prouoke me vnto wrath. For seeing the children of Israell, and the children of Juda haue wrought wickednes before me euer from their youthe vp, what haue they els done, but prouoked me with the workes of their owne handes? sayth the Lorde. Or what hath this Citie bene elles but a prouokinge of my wrath, euer since the day that they builded it, vnto this houre, wherein I caste it out of my sighte, because of the great blasphemies of the children of Israel and Juda, which they haue to prouoke me? yea, they, their kinges, their princes, their priestes, their prophetes, the men of Juda, and the Ci-
Jer.2.d. tezins of Jerusalem. ¶ When I stoode
F vp early, and taught thē, and instructed them, they turned their backes to me, and not their faces. They would not heare, to bee refourmed and correct: ¶ but set their Idols in the house
Jere.8.d that is halowed vnto my name to defyle it. They haue builded hye places for Baal in the valley of the children of Hennom, to bow their sonnes and daughters vnto Moloch, whiche I neuer cōmaunded theim, neither came it euer in my thoughte, to make Juda sinne with such abhomination. And nowe therefore, thus hath the Lorde God of Israell spoken concerninge this Citie, which (as ye your selues cōfesse) shalbe deliuered into the hand of the kinge of Babilon, when it is wonne with the swearde, with hunger and with pestilence. ¶ Beholde, I Jer.32 will gather them together from all landes, wherein I haue scatred them in my wrath, in my feareful and great displesure: and will bring them again vnto this place, where they shal dwel safely. And they shalbe my people, and Psa.119 I will be their God. ¶ And I will G geue them one hearte and one waye, that they may feare me all the dayes of their life, that they and their chil-Ezr.36 dren after them may prosper. ¶ And I will set vp an euerlasting couenaunt with them. Namely, that I will neuer cease to do them good, and that I will put my feare in their heartes, so that they shall not runne awaye from me. ¶ Yea, I wil haue a lust and plea- Jer.32 sure to do them good, and faythfully Jer.32 to plante them in this lande with my whole heart, and with all my soule. For thus sayeth the Lorde: like as I haue brought al this gret plague vpon this people, euen so will I also bring vpon them all the good, that I haue promised them. And men shall haue their possessions in this lande. wherof ye say nowe, that it shall neither be inhabited of people, nor of cattell: but be deliuered into the handes of the Chaldees. Yea, the lande shalbe bought for mony, and euidences made therevpon, and sealed before witnesses in the countrey of Ben Jamin, & rounde about Jerusalem, in the cities of Juda, in the Cities that are vppon the mountaines, and in them that lye beneth: yea, and in the cities that are in the South. For I wil bring their prisoners hither againe saith the lord.

The

¶ The .xxxiij. Chapter.

A MOze ouer, the wozde of the Lozd came vnto Jeremy on this maner, • when he was Jer.20.a yet bound in the court of the pryson. Thus sayth the Lozde, whiche fulfilleth the thinge that he speaketh: the Lozd whiche perfourmeth the thing that he taketh in hand, euen he whose name is the Lozd: • crye vnto me, and Exo.14.d I will answere, and shewe thee great Jer.7.d and hye thinges, which were vnknowen vnto thee. Thus (I saye) spake the Lozde God of Israell, concerning the houses of this citie, and the houses of the kinges of Juda, that they are broken thorowe the ordinaunce and the sweard. Because the inhabitours of this citie haue com to fight against the Caldees: and they are filled with the dead carkasses of men, whom I haue slayne in my wrath and displeasure: when I tourned my face from this citie, because of all her wickednes. Beholde, saith the Lozde, I will repaire and heale their woundes, and make them whole: I will open them the large treasures of peace & trueth. And I will returne the captiuitie of Juda and Israell, and will set them Jer.44.d vp agayne, as they wer afore. • From all misdedes, wherin they haue offended agaynst me, I will clense them. And all their blasphemies whiche they haue done against me, when they regarded me not, I will forgeue them. B And this shall get me a name, a prayse and honoure amonge all the people of the earth, whiche shall heare all the good, that I will shewe vnto them: yea, they shalbe afrayde, and astonyed at all the good deedes and benefites that I will do for them. Moreouer, Jer.7.d thus sayth the Lozde: • In this place whereof ye say, that it shalbe a wildernesse: wherin neyther people nor cattell shall dwell: in like maner in the cities of Juda, and without Jerusalem (whiche also shalbe so voyde, that neyther people nor catteli shall dwell there) shall the voyce of gladnes be heard agayne, the voyce of the bridegrome and of the bryde, the voyce of them that shall singe: • Prayse the Psa.118 Lozde of hoostes, for he is louing, and his mercye endureth for euer, and the voyce of them that shall offer vp giftes in the house of the Lozde. For I wyll restore the captiuitie of thys land, as it was afore, sayth the Lozde. Thus saith the Lozde of hoostes: It shal come yet thereto, that in this land which is voyde from men and cattell, and in all the cities of the lande, there shalbe set vp shepheardes cotages, in the cities vpon the mountaynes, and in the cities that lie vpon the playne, and in the cities of the Southe. In C the lande of Beniamin, in the fieldes of Jerusalem, and in the cities of Juda, shall the sheepe be numbred againe, vnder the hand of him that telleth theim, sayeth the Lozde. • Be- Jer.23.a holde, the time commeth, sayeth the Lozde: that I will perfourme that good thing, whiche I haue promised vnto the house of Israell, and to the house of Juda. In those dayes, and at the same time, I will bringe forthe vnto Dauid, the braunche of righteousnesse, and he shall doo equitie and righteousnesse in the lande. In those dayes shall Juda be holped, • and Je- Esa.32.c rusalem shall dwell safe, and he that shall call her, is euen God our righteousnesse. For thus the Lozde promyseth: • Dauid shall neuer wante 2.Re.2.c one to sit vpon the throne of the house of Israell, • neither shall the priestes 1.Re.2.g and Leuites want one to offer alway before me burntofferinges, to kyndle the meateofferinges, and to prepare the sacrifyce. And the wozde of the D Lozde came vnto Jeremie after thys maner. Thus sayth the Lozde: Maye the couenaunt • whiche I haue made Gen.8.d with daye and night be broken, that there should not be daye and night in due season: Then may my couenaunt also be broken, whiche I made with Dauid my seruaunt, and so he not to haue a sonne to reigne in his throne, • so shall also the priestes and Leuites 1.pet.2.a neuer saye, but serue me. • For lyke • Ge.15.a as the starres of heauen maye not be

numbred, neyther the sande of the sea measured: so will I multiply the seede of Dauid my seruaunt, and the Leuites my ministers. Moreouer, ℣ word of the Lorde came to Jeremy, saying: Considerest thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen, and those same two hath he caste awaye. For so they haue despised my people, and thei reputed them as though they were no people. Therfore thus saith the Lord: If I haue made no couenaunt with daye and nighte, and geuen no statute vnto heauen and earth: then will I also cast awaye the seede of Jacob and Dauid my seruaunte, so that I will take no prince out of his seede to rule the posteritie of Abraham, Isaac and Jacob. But yet I will turne agayne their captiuitie, and be mercifull vnto them.

¶ The.xxxiij. Chapter.

A Jer.39.a

THese are the wordes which the Lorde spake vnto Jeremye, • what time as Nabuchodonosor the kinge of Babilon, and all his hostes (out of all the kingdomes that were vnder his power) and all his people foughte agaynst Jerusalem, and all the cities therof. Thus sayth the Lord God of Israell: Go, speake to Zedekiah the king of Juda, and tel him: The Lorde sendeth thee this 4.Re.24 worde. Behold, • I will deliuer this Jer.32.a citie into the hands of the king of Babilon, he shal burne it, ℣ thou shalt not escape his hands, but shalt be led awai prisoner, ℣ deliuered into his power. Thou shalt loke the king of Babilon in the face, and he shal speke with thee mouth to mouth, and then shalte thou go to Babilon. Yet heare the worde of the Lord, O Zedekiah thou kinge of Juda: Thus saith the Lord vnto thee. Thou shalte not be slayne with the 1.re.31.e swearde, but shalt dye in peace. • Lyke as thy forefathers the kinges, thy progenitours were brent, so shalt thou be brent also, and in thy mourning they shall say: Oh Lord. For thus haue I determined, sayeth the Lorde. Then spake Jeremie the prophete all these wordes vnto Zedekiah kinge of Juda in Jerusalem, what time as the king of Babilons hoost besieged Jerusalem, and the remnaunt of the Cities. Namely, Lachis and Azecah, whiche yet remayned of the • stronge 2.pa.11 defenced cities of Juda. These are the wordes that the Lorde spake vnto Jeremy the prophet, when Zedekiah was agreed with all his people at Jerusalem, that there should be proclaymed • a liberty: so that euery man shold Exo.21 let his seruaunte and handmayde goe deu.15 free: Hebrue and Hebruesse, and no Jewe to holde his brother as a bondman. Nowe as they had consented, all the princes and all the people whiche had gathered vnto this agrement, that euery man shoulde set at libertie his bondseruant and bondwomen, and no longer to holde them bounde: euen so they were obedient and let theym goe free. But afterwarde they repented and tooke agayne the seruauntes and handmaydens, whom they hadde let go free, and so made them bond again. For the which cause the worde of the Lorde came vnto Jeremye from the Lorde him selfe, saying: Thus sayth the Lorde God of Israel: • I made a deu.15 couenant with your fathers, when I Exo.21 brought theym out of Egipte, (that they should no more be bondmen) saying: When seuen yeres are out, euerye man shall let his bought seruaunt and Hebrue go free, yf he haue serued him syxe yeres. But your fathers obeyed me not, and herkened not vnto me. Ye for you, ye were nowe turned and did right before me, in that ye proclaymed, euery man to let his neighboure goo free, and in that ye made a couenant before me in the temple that bereth my name. But yet ye haue turned your selues agayne, and blasphemed my name. In this that euerye man hath required his seruaunte and handemayden agayne, whom ye had lette go quite and free, and compelled theym to serue you agayne, and to be your bondemen, and bondewomen. And therefore thus sayeth the Lorde:

ye

ye haue not obeyed me, euerye manne to proclaime freedome vnto his brother and neighbour: wherfore, I will call you vnto a freedome, sayeth the Lorde: euen vnto the swearde, to the pestilence, and to hunger, and will make you to be plaged in al the kingdomes of the earth. Yea, those mē that haue broken my couenaunt, and not kepte the wordes of the appointment
Ge.15.b which they made before mee: when they hewed the calfe in two, and whē there went through the twoe halues therof: The princes of Juda, the princes of Jerusalem, the gelded men, the priestes and al the people of the land, which went through the two sydes of the calfe. Those menne wil I geue into the power of their enemyes, and into the handes of them that soloswe vppon their liues. • And their deade
Ge.73.a Jer.7.d bodyes shalbe meate for the foules of the ayre, and beastes of the fielde. As for Zedekiah the kinge of Juda, and his princes, I will deliuer them into the power of their ennemyes, and of them that desyre to slaye them, and into the hand of the king of Babilons
Jer.37.c host, which nowe is departed from you: But throughe my commaundement (sayth the Lord) they shal come agayne before this Citie, they shall fight against it, winne it, and burne it. Moreouer, I will laye the Cities of Juda so waste, that no manne shall dwel therin.

The .xxxv. Chapter.

THe wordes which the Lorde spake vnto Jeremy, in the reygne of Jehoakim the soonne of Josiah king of Juda are these: Goe
Le.10 vnto the house of the • Rechabits and call them out, and bringe them to the house of the Lorde into some commodious place, and geue theym wyne to drynke. Then tooke I Jazaniah the sonne of Jeremye the sonne of Habazinia, and his brethren, and all his sonnes, and the whole houshold of the Rechabites, and brought theym into the house of the Lord into the closette of the children of Hanan the sonne of Jededaliah the man of God, whiche was by the closet of the princes, that is aboue the closette of Maasiah the sonne of Sellum, whiche is the treasurer. And before the sons of the kinred of the Rechabites, I sette pottes full of wine, and cuppes, and said vnto theym: Drinke wyne. But they sayde: wee will drinke no wine, for Jonadab the soonne of Rechab oure father commaūded vs, saying: ye and your sonnes shal neuer drinke wyne, • build no houses, sowe no sede, plant
Jer.29.b no vynes: yea, ye shall haue no vyneyardes: but for all your time, ye shall dwel in tentes, that ye may liue longe in the lande wherein ye be strangers. Thus haue we obeied the commaundement of Jonadab the sonne of Rechab oure father, in all that hee hath charged vs, and so we drinke no wine all our life longe: we, nor our wiues our sonnes, and our daughters. Neither builde wee anye house to dwell therein, we haue also among vs, neyther vyneyardes, nor corne lande to sow: but we dwell in tentes, we obey and do according vnto all that Jonadab our father commaunded vs. But
C nowe that Nabuchodonosor the king of Babilon came vp into the lande, we said: come, let vs go to Jerusalem that we maye escape the hoaste of the Chaldees and the Assirians: and so we dwel nowe at Jerusalem. Then came the worde of the Lord vnto Jeremy, sayinge: Thus saith the Lorde of hostes the God of Israel: Go and tell the men of Juda and the inhabitours of Jerusalem. Will ye not be reformed, to obey my wordes, sayeth the Lorde? The woordes which Jonadab the sonne of Rechab commaūded his sonnes that they should drink no wine, are fast and surely kepte: for vnto this day they drinke no wine, but obeye their fathers commaundement. But as for me, • I haue stande
Jer.18.a vp early, I haue spokē vnto you, and geuen you earnest warninge: and yet haue ye not ben obedient vnto me. Yea I haue sente my seruauntes, all the Prophetes vnto you, I rose vp early,

and sent you word, saying: O tourne you, now euery man from his wicked waye, amende your lyues, and go not after straunge gods to worship them: that ye may continue in the land, whiche I haue geuen vnto you, and your fathers, but ye would neyther heare me, nor folowe me. The children of Ionadab Rechabs son haue stedfastly kept their fathers commaundement. that he gaue them, but this people is not obediente vnto me. And therefore thus sayeth the Lorde of hoostes, the God of Israell: Behold, I wil bring vpon Iuda, and vpon euery one that dwelleth in Ierusalem, all the trouble that I haue deuised against them.

Pro.1.c. Esa.65b Jer.7.b. * For I haue spoken vnto them, but they would not folowe: I haue called vnto them, neuertheless they would geue me no aunswere. Jeremye also spake vnto the housholde of the Rechabites: Thus sayeth the Lorde of hoostes the God of Israell. For so much as ye haue obeyed the commaundement of Ionadab your father, and kept al his preceptes, and done accordyng vnto al that he hath bidden you: Therefore thus sayeth the Lorde of

Jer.33.c hoostes, the God of Israell: * Ionadab the sonne of Rechab shall not fayle, but haue one out of his stock, to stand alway before me.

¶ The .xxxvi. Chapter.

A IN the fourth yeare of Iehoakim the sonne of Iosiah, the kinge of Iuda, came the woord of the Lorde vnto Jeremye, saying: * Take a boke

Jer.30.a and write therein all the wordes that I haue spoken to thee against Israel, against Iuda, & against all the people from ỹ time that I began for to speke vnto thee (in the reigne of Iosiah) vnto this day. That when the house of Iuda heareth of the plague, which I haue deuised for theym, they maye peraduenture * turne euery man from

Jer.18a his wicked way: that I may forgeue their offences and sinnes. Then did Jeremie cal Baruch the son of Ne-

Jer.45a riah, * and Baruch wrote in the boke at the mouth of Jeremie, all the wordes of the Lorde, which he had spoken vnto him. And Jeremie commaunded Baruch, saying: I am in prison, so that I may not come into the house of the Lorde: therefore go thou thither, B and rede the boke that thou hast written at my mouth: Namely, the woordes of the Lorde: and reade them in the Lordes house vpon the fastinge daye, that the people, whole Iuda, and all they that come out of the Cities may heare. Peraduenture, they will praye meekely before the face of the Lorde, and turne euery one from his wicked way. For great is the wrath and displeasure, that the Lorde hath taken against this people. So Baruch the sonne of Neriah did accordyng vnto all that Jeremie the Prophete commaunded him, reading the woordes of the Lorde out of the booke in the Lordes house. And this was done in the fifte yeare of Iehoakim, the sonne of Iosiah king of Iuda, in the .ix. Mo- Jer.25.d neth, * when it was commaunded, that al the people of Ierusalem shuld faste before the Lorde, and they also that were come from the cities of Iuda vnto Ierusalem. Then read Baruch the woordes of Jeremie oute of the boke within the house of the Lord out of the treasurie of Gamariah, the sonne of Saphan the scribe, which is Iosa.38 beside the hyer loft of the * newe doze C of the Lordes house, that al the people might heare. Nowe when Micheah the sonne of Gamariah, the sonne of Saphan had heard all the wordes of the Lorde oute of the booke, he went downe to the kinges palace into the Scribes chaumbers, for there all the Princes were set. Elisama the scribe Daiaiah, the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sonne of Saphan, Zedechiah, the sonne of Hananiah, with all the princes. And Micheah tolde them all the D woordes, that he heard Baruch reade out of the boke before the people. Thē all the Princes sent Iehudi, the son of Nathaniah, the sonne of Selamiah, the sonne of Thusi vnto Baruch, saying: Take in thine hande the booke, whereout thou hast red before

all

all the people, and come. So Baruch the sonne of Neriah toke the boke in his hand, and came vnto theim. And they sayd vnto him: Sit downe, and reade the boke, that we may heare also. So Baruch read that they might heare. Nowe when they had hearde all the wordes, they were abashed one vpon another, and said vnto Baruch: we will certifie the king of all these wordes. And they examined Baruch, saying: Tell vs, howe diddest thou write all these woordes oute of his mouthe. Then Baruch aunswered them: He spake all these wordes vnto me with his mouthe, and I wrote them in the boke. Then said the princes vnto Baruch: Go thy way, & hide thee with Jeremy, so that no manne know where ye be, and they went in to the kinge to the courte: But they kept the boke in the chamber of Elisama the Scribe, and told the king all the wordes, that he might heare. So the kinge sent Jehudi to fet him the booke whiche he brought out of Elisama the scribes chaumber: And Jehudi read in it that the king and al the princes which wer about him might heare. Now, the king sat in the winter house, for it was in the .ix. moneth and ther was a fire before him. And whē Jehudi had red thre or foure leaues therof, he cut the boke in peces w a penknife, and * caste it into the fire vpon the harth, vntill the booke was all brent in the fire vppon the harthe. Yet no man was abashed thereof, or rent his cloathes: neyther the kinge him selfe, nor his seruauntes, though they heard all these wordes. Neuertheless Elnathan, Delaiah, and Gamariah besought the kinge, that he would not burne the boke, notwithstanding the king woulde not heare them, but cōmaunded Jerahmeel, the sonne of Amelech: Saraiah the sonne of Eziel, and Selamiah the sonne of Abdiel, to laye handes vpon Baruch the scribe, and vpon Jeremie the prophete: but the Lord kept them out of sight. After nowe that the king had brent the boke, and the sermons whiche Baruch wrote at the mouthe of Jeremie. The woorde of the Lorde came vnto Jeremy, saying: Take an other boke, and write in it al the foresayde sermons, that were written in the first booke, which Iehoakim the king of Juda hath brent. And tel Iehoakim the king of Juda: thus sayth the Lorde: thou hast brent the booke, and thoughtest within thy selfe: why hast thou writtē therin, that the king of Babilon shall come, and make this lande waste: so that he shal make both people and cattel to be out of it? Therfore thus the Lorde sayth of Iehoakim the king of Juda. * There shall none of his generation sitte vpon the throne of Dauid. His dead coarse shall be caste out, that the heate of the day, and the frost of the night maye come vppon him. And I will visite the wickednes of him, of his seede, and of his seruauntes. Moreouer, all the euill that I haue promised theim, (though they heard me not) will I bring vpon them, vpō the inhabiters of Jerusalem, and vppon all Juda. Then toke Jeremy another boke, and gaue it Baruch the Scribe, the sonne of Neriah, whiche wrote therein out of the mouthe of Jeremie, all the sermons that wer in the first boke, whiche Iehoakim the king of Juda did burne. And there were added vnto thē many mo sermons then before.

4.re.24b Jer.22c

The .xxxvij. Chapter.

Zedechiah, the son of Josiah, which was made king thorough Nabuchodonosor king of Babilon, reigned in the land of Juda, in the steade of Coniah, the son of Iehoakim. But neyther he, nor his seruants, nor the people in the land, wold obey the wordes of the Lorde, whiche he spake by the prophete Jeremye. * Neuertheless, Jer.37b Zedekiah the king sent Iehucail, the sonne of Semeliah, and Sophoniah the sonne of Maasiah the Priest, to the prophete Jeremy, saying: O pray thou vnto the Lorde our God for vs. Nowe Jeremy walked free amonge

the people of that time, and was not
Ezr.17.d putte in prison as yet. • Pharaos
B hoste also was come out of Egipte:
whiche when the Caldees that be-
sieged Jerusalem perceiued, they de-
parted from thence. Then camme the
worde of the Lorde vnto the Prophet
Jeremy, saying: Thus sayth the lord
God of Israell, this aunswere shall
Jer.46.a ye gene to the king of Juda, that sent
you vnto me for counsayle: • Behold,
Pharaos host which is come forth to
helpe you, shall returne to Egipt in-
to his owne lande: but the Chaldees
shall come agayne, and fight agaynste
this Citie, winne it, and set fyre vp-
pon it. For thus sayth the Lord: De-
ceaue not your owne myndes, think-
ing on this maner. Euen, the Chal-
dees go now their way from vs. No
thei shal not go their way. For thogh
ye had slayne the whole hooste of the
Chaldees, that besiege you, and euery
one of the slayne lay in his tente, yet
should they stande vp, and set fire vp-
pon this Citie. Now when the hoste
of the Chaldees was broken vp from
Jerusalem, for feare of the Egiptiās
army: Jeremye went out of Jerusa-
lem, toward the land of Ben Jamin,
to get him from amonge the people.
And when he came vnder Ben Ja-
mins porte, there was a porter called
C Jerias, the soonne of Selamiah, the
Jer.18.b sonne of • Hananiah, which fell vpon
him, and toke him, saying: thy minde
is to run to the Caldees. Then sayde
Jeremye: It is not so, I go not to the
Chaldees. Neuertheles Jerias wold
not beleue him, but brought Jeremye
boūd before the Princes. Wherfore ỹ
princes were angry with Jeremye ⁊
smote him, and layd him in prison, in
the house of Jonathas the scribe. For
he was the ruler of the prison. Thus
was Jeremy put into a dongeon and
D prison, and so laye there a longe time.
Jer.28.c • Then Sedechiah the king sent for
him and called him, and asked him qui
etly in his own house, saying: Chin-
kest thou this business (that is in
hand) commeth of the Lorde? Jere-
my aunswered: Yea that it doth: and
thou (sayd he) shalt be deliuered into
the king of Babilons power. Moze-
ouer, Jeremy sayde vnto king Sede-
kiah. What haue I offended agaynst
thee, agaynst thy seruantes, or against
this people, that ye haue put me in pri
son? Where are your prophetes which
haue prophecied vnto you, and sayde:
that the king of Babilon should not
come against you and this lande? And
therefore heare nowe, O Lorde the
king, let my prayer be accepted before
thee, and sende me no more into the
house of Jonethas the scribe, that I
dye not there. Then Sedekiah the
king commaunded to put Jeremy in
the fore entry of the prison, and dayly
to be geuen him a cake of bread out of
the bakers strete, vntil all the bread in
the Citie was eaten vp. Thus Jere-
mye remained in the fore entrie of the
prison.

D

¶ The .xxxviij. Chapter.

Saphatiah, the sonne of Mathan,
Godoliah, the sonne of Phashur
Jucall, the sonne of Semelieh
and Phashur, the sonne of Melchiah
perceyued the wordes, that Jeremy
had spoken vnto all the people, name-
ly on this maner: Thus saith the lord
Jer.21.d and.27.d • who so remaineth in this Citie,
shall perishe, eyther with the sweard,
with hunger, or with the pestilence.
But who so falleth vnto the Chal-
dees, shall escape winning his soule
Jer.22.a for a praye, and shall liue. • For thus
sayth the Lord: This citie (no doubt)
muste be deliuered into the power of
the kinge of Babilon, and hee also
shall winne it. Then saide the prin-
ces vnto the kinge: Sir, we beseeche
you, lette this man be put to deathe.
For thus he discourageth the handes
of the Souldiors that be in this Ci-
B tie, and the handes of all the people,
when he speaketh such wordes, vnto
theym. This man verily laboureth
not for peace of the people, but mis-
chiefe. Sedekiah the king aunswered
and sayde: Lo, he is in youre handes
for the king may denye you nothing.
Then tooke they Jeremye, and caste
him into the dongeō of Melchiah the

sonne

sonne of Hamelech, ỹ dwelt in the for entry of the prison. And they let down Jeremy with cordes into a dongeon, where there was no water, but myre. So Jeremy stacke faste in the myre. Now when Abedmelech ỹ Mozian, beyng a chamberlayne in the kinges courte, vnderstode that they had caste Jeremye into the dongeon: he went out of the kinges house, and spake to the king, (whiche then sate vnder the port of Beniamin) these wordes: my lord the king, wheras these men meddle with Jeremy the prophet, they do him wrõg: Namely, in that they haue put him in prison, there to dye of hunger, for ther is no more bread in the citie. Then the king commaunded Abedmelech the Mozian, & sayd: Take from hence .xxx. men whõ thou wilte, and draw vp Jeremy the prophet out of the dongeon before he dye. So Abedmelech toke the men with him, and went to the house of the king, & there vnder the treasurie he gate olde rags and worne cloutes, and let thẽ downe by a corde, into the dongeon to Jeremye. And Abedmelech the Mozian sayd vnto the prophet Jeremy: O put these rags & cloutes vnder thine arme holes, betwexte thee and the coardes: and Jeremy did so. So they drew vp Jeremy with cordes, & toke him out of the dongeon, and he remayned in Jer.37.e the fore entry of the prison. Then * zedekiah the king sent, and caused Jeremie the prophete to be called vnto him into the third entry that is in ỹ house of the Lorde. And the kinge saide vnto Jeremy: I will aske thee somewhat, but hide nothing fro me. Then Jeremy answered zedekiah: Yf I be plain vnto thee, thou wilt cause me, to suffer death. Yf I geue thee counceil, thou wilt not folow me. So ỹ king swore an othe secretly vnto Jeremy, saying: As truly as the Lord liueth that made vs these soules, I will not slay thee, nor geue thee into the handes of them that seke after thy life. Then said Jeremy vnto zedekiah. Thus saieth the Lord of hostes the God of Israel: Yf case be, that thou wilte go forth vnto the kinge of Babilons princes, thou shalt saue thy lyfe, and this citie shall not be brente: yea, both thou and thy household shal escape with your liues. But yf thou wilte not go forth to the king of Babilons princes, then shall this citie be deliuered into the handes of the Chaldees, whiche shall set fyre vpon it, and thou shalte not be able to escape them. And zedekiah saide vnto Jeremy. I am afrayd for the Jewes, that are fled vnto the Chaldees, leaste I come in their handes, and so they to haue me in derision. But Jeremy answered: No, they shal not betray thee: O herken vnto the voyce of the Lord (I beseech thee) which I speake vnto thee, so shalt thou be wel, and saue thy life. But yf thou wilt not go forth, the Lord hath tolde me this playnely: Behold, all the women that are left in the kinge of Judas house, shal be led forth to the kinge of Babilons princes. And they shal say, that thou art disceiued, and that the men in whõ thou diddest put thy trust, haue gotten thee vnder, and set thy face fast in the myre, and gone their way from thee. Therfore all thy wiues with their children shall they leade forth vnto the Chaldees, and thou shalte not escape theyr handes, but shalt be the king of Babilons prisoner, and this citie shalt thou cause to be brent. Then sayde zedekiah vnto Jeremy: loke that no body knowe of these wordes, and thou shalt not dye. But yf the princes perceyue, that I haue talked with thee, & com vnto thee, saying: O speke, what said the king to thee? hide it not from vs (we pray thee) what said the king to thee? See thou geue them this answere: I haue humbly besought the kinge, that he will let me lye nomore in Jehonathans house, that I die not there. Then came all the princes vnto Jeremy, and asked him. And he tolde them after the maner as the kinge bad him. Then they helde their peace, and let him alone, for they perceyued nothing. * So Jeremy abode still in the Jer.37.f fore entry of the prison, vntill the day that Jerusalem was won.

The

¶ The.xxxix.Chapter

A NOwe when the citie of Ie-
Ier.42.a rusalem was taken (for in the
4.Re.25 ix.yere of Zedekiah kinge of Juda, in the tenth moneth, came Nabuchodonosor the king of Babilō, and all his hoofte, and befieged Ierusalem and fought agaynst it. And in the.xi. yere of Zedekiah in the fourthe moneth, the.ix.day of the month he brake into the citie.) Then all the Princes of the king of Babilon, came in, and sat them downe vnder the port: Neregel, Sarezer, Samgarnebo, Sarsachim, Rabsaris, Neregel, Sarezer, Rabmage, with all the other princes
Ier.34.a of the king of Babilon. And when Zedekiah the king of Juda, with his souldiours sawe theym, they fled, and departed out of the citie by night thorough the kings garden, and through the porte that is betweene the two walles, and so they went towarde the wildernesse: But the Chaldees
B hoofte followed faste after theym, and tooke Zedekiah in the fielde of Jericho, and broughte him prysoner to Nabuchodonosor kinge of Babilon, vnto Reblath, that lieth in the land of Hemath, where he gaue iudgemente vnto him. So the kinge of Babilon caused the children of Zedekiah, and al the nobles of Juda to be slaine, before his face at Reblath. And made Zedekias eyes to be putte out, and bound him with two chaynes, and sent him
C to Babylon. And moreouer, the Chal-
4.re.25 D dees brent vp the kinges palace with
Ier.22 D the other houses of the people, and brake downe the walles of Ierusalē. As for the remnaunt of the people that were in the Citie, and suche as were come to helpe theym (whatsoeuer was left to the common sort, Nabuzaradan the chiefe captayne caried them to Babilon. But Nabuzaradā the chiefe captayne let the rascall people (and those that had nothing) dwell still in the land of Juda, and gaue them vineyardes, and corne fieldes at the same time. Nabuchodonosor also the king of Babilon gaue Nabuzaradan the chyefe captayne a charge, concerning Ieremy, saying: take and cherysshe him, and make much of him, see thou doo him no harme, but intreate him after his owne desyre. So Nabuzaradan the chiefe captaine, Nabusazban, Rabsares, Nergall, Sarezer, Rabmage, and all the kinge of Ba- D
bilons lordes sente for Jeremie, and Ier.38 d
caused him to be fet out of the fore entrye of the prison, and so cōmitted him vnto Godoliah the sonne of Ahicam, the sonne of Saphan, that he should carye him home: and so he dwelte a- Ier.40 b
mong the people. Nowe while Ieremy laye yet bound in the fore entrie of the prison, the worde of the Lorde came vnto him, saying: Goe and tell Abimelech the Mozian: Thus sayth the Lorde of hoftes the God of Israell: behold, the cruell and sharpe plage that I haue deuised for this Citie, will I bring vppon them, that thou shalte see it: but I will deliuer thee (sayth the Lorde) and thou shalte not come in the handes of those men whō thou feareft. For doubtlesse, I will saue thee, so that thou shalte not perysshe with the swearde: but thy lyfe shalbe saued, & that because thou haste put thy truft in me, sayth the Lord.

¶ The.xl.Chapter.

THis is the worde that the Lord A
spake vnto Ieremy. whē Na- Ier.43 a
buzaradan the chiefe captayne had lette him go free from Ramath Ios.18 d
whither he had led him bound among all the prysoners that were caryed from Ierusalem and Juda vnto Babilon. The chiefe captayne called for Ieremye, and sayde vnto him: The Lorde thy God spake mightelye before, of the miserye vpon this place. Nowe the Lorde hath sente it, and performed it as he hath promised. For ye haue sinned agaynst the Lord, and haue not bene obedient vnto his voyce, therefore commeth this plague vppon you. Beholde, I loose the bandes from thy handes this day: yf thou wylte nowe goe with me vnto Babilon, vp then, for I will see to thee, and prouide for thee. But yf thou

wilt

B not go with me vnto Babilō, then re
Gt.13.d mayne here. ✠ Behold, all the landes
Gob.1.b is at thy wil, looke where thou thin-
kest conuenient and good for thee to
abide, there dwell. For as yet he was
not gone backe agayne to Godoliah,
therfore he sayd to him: Go backe to
Godoliah, the sonne of Ahicam, the
4Re.25c sonne of Saphan: whom the king of
Babilon hath made gouernour ouer
the Cities of Juda, and dwelle with
him among ẏ people, or remain wher
soeuer it pleaseth thee. So the chiefe
Ja.39c captain gaue him his expences with
a reward, & let him go. ✠ Then went
Jeremie vnto Godoliah, the sonne of
Ahicam, to Mizpa, and dwelte there
with him among the people that wer
C left in the land. Now when the cap-
tains of the host of Juda, which with
their felowes were scattered abroade
on euery side in the lande, vnderstode
ẏ the king of Babilon, had made Go-
doliah, the sonne of Ahicam gouernor
in the lande, and that man, wife, and
child, yea & the poore men in the lande
(ẏ were not led captiue to Babilon,
shuld be vnder his iurisdiction. They
camme to Godoliah vnto Mizpa:
Namely, Ismael, the son of Natha-
niah, Johanan and Jonathan, the
sons of Careah, Sareah, the sonne of
Thanhometh, the sonnes of Ophay,
the Nethophathite, Jesaniah, the son
of Maachari with their companions
And Godoliah, the sonne of Ahicam,
the son of Saphan sware vnto them
4Re.25c and their felowes in this maner. ✠ Be
not afrayd to serue ẏ Caldees, dwell
in the land, & do the king of Babilon
seruice, so shall ye prosper. Behold, I
dwell at Mizpa to be an officer in the
Caldees behalfe, and to satisfie suche
as come to vs. Therefore gather you
wine, corne, and oyle, and keepe them
D in youre ware houses, and dwell in
your cities that ye haue in keping, yea
al the Jewes also that dwelt in Mo-
ab vnder the Ammonites, in Idu-
mea and in al the countreys, whē they
heard that the kinge of Babilon had
made Godoliah the sonne of Ahicam
the sonne of Saphan, gouernour vp-
pon them that were lefte in Juda. Al
the Jewes (I saye) returned oute of
all places where they were fled vnto,
and camme into the lande of Juda to
Godoliah vnto Mizpa, and gathered
wine and other fruites, and that very
much. Moreouer, Johanan the sonne
of Careah and all the captains of the
hoste, that were scatred on euery syde
in the land, came to Godoliah in Miz
pa, and sayd vnto him: Knowest thou
not that Baal the king of the Ammo-
nites hath sent Ismael the sonne of
Nathaniah to slaye thee. But Godo-
liah the sonne of Ahicam beleued thē
not. Then sayd Johanan the sonne of
Careah, vnto Godoliah in Mizpa,
these wordes secretlye. Let me go, I
praye thee, and I will slaye Ismael
the son of Nathaniah, so that no bo-
dye shall knowe it. Wherfore will he
kill thee, that al the Jewes which re-
sorte vnto thee, might be scatered, and
the remnaunt in Juda perishe? And
Godoliah the sonne of Ahicam sayde
to Johanan the son of Careah. Thou
shalt not dooe it, for they are but lyes,
that thou sayest of Ismael.

¶ The. xli. Chapter.

B At in the seuenth moneth it
happened ✠ that Ismael the son
of Nathaniah the sonne of E-
lisama (one of the kinges blud) came
with them that were greatest aboute
the king, and tenne menne that were
sworne with him: vnto Godoliah
the sonne of Ahicam to Mizpa, and
they did eate together. And Ismael
the sonne of Nathaniah with those
tenne men that were sworne to him
start vp, & smote Godoliah the son of
Ahicam the son of Saphan, with the
swerd: slew him, whom the kinge of
Babilon had made gouernour of the
lande. Ismael also slew al the Jewes
that were with Godoliah at Mizpa,
and all the Caldees, and he found ther
wayting vppon him, that those that
were able to fight he slew with him.
The next day after that he had slayne
Godoliah (the matter was yet vn-
knowen) and ther came certaine men
from Sichem, from Silo, and Sa-
maria,

maria, to the number of .lxxx. whiche had shauen their beardes, rente their clothes, and were all heauye, bringing meateofferinges and incense in their handes, to offer it in the house of the Lorde. And Ismael the sonne of Na-
Ecc.12.c thaniah went forth to Mizpa • weping, to meete them. Nowe, when he
B met them, he sayde: Go youre waye to Godoliah the sonne of Ahicam. And when they came in the middest of the citie, Ismael the sonne of Nathaniah (with them that were sworne vnto him) slewe them, euen at the middest of the pitte. Amonge these foure score men, there were ten, that sayde vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the fielde of wheate, barly, oyle and honye. So he spared them, and slew them not with
3.Re.25 their brethren. Nowe the • pit wherein Ismael did cast the dead bodyes of the men (whom hee slewe because of Godoliah) had king Asa caused to be made for feare of Baasa the kinge of Israell, and the same pit did Ismael fill with slayne men. As for the remnaunt of the people, the kings daughters, and all the people that were yet
4Re.25c left at Mizpa, vpon whom • Nabu-
C zaradan the chiefe captayne had made Godoliah the sonne of Ahicam gouernoure: Ismaell the sonne of Nathaniah caried them away prisoners towarde the Ammonites. But when Johanan the sonne of Careah, and all they which had bene captaynes ouer the kinges hoste with him, hearde of all the wickednes that Ismaell the
Ge.13.c. sonne of Nathaniah had done: • they
1Re.30b tooke their companions, and wente out for to fight with Ismaell the son of Nathaniah, and founde him by the greate waters that are in Gibeon. Nowe when all the people, whome Ismaell led captiue, sawe Johanan the sonne of Careah, and all the other captaynes of the host, they were glad. So al the people that Ismael had caried away from Mizpa, wer brought again. And when they returned, they came to Johanan the son of Careah. But Ismael the sonne of Nathaniah fled from Johanan with eyghte of his sworne companions, and went D
to the Ammonites. Then Johanan the sonne of Careah, and all the captaynes of the hoste that were with him, toke al the remnant of the people, whom Ismael the sonne of Nathaniah had led away. (When he had slayn Godoliah the sonne of Ahicam) whom they also had rescued from him: fightinge men, women, and children, and gelded men, whome they brought againe from Gibeon, and went from thence, and sat them down at Geruth Canaan, whiche lyeth beside Bethlehem: • that they might go Jer.13.d into Egipt for feare of the Caldees: of whom they were afraide, because that Ismael the sonne of Nathaniah had slaine Godoliah Ahicams sonne, Jer.40a • whom the kinge of Babilon hadde made gouernour in the lande.

¶ The xlij. Chapter.

THen all the captains, and Johanan A
the sonne of Careah, Jezaniah, the sonne of Osaiah, came with all the people from the least vnto the moste, and sayde vnto Jeremye the Jer.21b Prophet. • O heare our petition, that thou mayest praye for vs, vnto the Lorde thy God, namelye, for all the remnaunte, whereof there be verye fewe of vs lefte of manye, as thou seest vs: that the Lorde thy God maye shewe vs a waye to go in, and tell vs what we shoulde do. Then Jeremye the Prophet sayd vnto them, I haue heard you. Behold, I will praye vnto God your Lorde as ye haue required me: and looke what answer the Lorde geueth you: I shall certifie you therof, and kepe nothing backe from you. And they sayde vnto Jeremye. • The Jos.14 Lorde of trueth and faithfulnes be 1.Mac. our recorde, that we will do al that the Jer.43 Lord thy God commaundeth vs whether it be good or euil. we will herken vnto the voyce of the Lorde God, to whom we sende thee, that we maye prosper, when we haue followed the voyce of the Lorde our God. And after tenne dayes came the worde of the Lorde vnto Jeremy. Then called he

Johanan

Johanan the ſonne of Kareah, and all the captaynes of the people that were with him: yea, and al the people from the leaſt to the mooſte, and ſayde vnto them: Thus ſayth the Lorde God of Iſraell vnto whom ye ſent me, to lay
Ja.21.a ſoorth your prayers before him: • Yf ye will dwell in this lande, I ſhall buylde you vppe, and not breake you downe, I ſhall plante you, and not roote you out, for I repent, as concerning the trouble that I haue doone to you. Feare not the king of Babilon, of whom ye ſtande in awe, O be not afrayde of him, ſayeth the Lorde, for I will be with you, to helpe you, and deliuer you from his hand, I will pardon you, I will haue mercy vpon you, and cauſe him to pitie you, and bringe you agayne into your owne
C lande. Neuertheleſſe, yf ye purpoſe not to dwell in this lande, nor to folow the voyce of the Lord your God, but will ſaye thus, we wil not dwell here, but go into Egipte, where we ſhall neyther ſee warre, heare the noyſe of the trompet, nor ſuffer hunger, ther will we dwell. Wherfore heare nowe the word of the Lorde, O ye remnant
Ja.27.a of Juda. • Thus ſayeth the Lorde of hoſtes the God of Iſraell: Yf ye be wholly purpoſed to go into Egipte,
Ja.41.c and to be ther as ſtrangers, the ſwerd that ye feared, ſhall ouertake you in Egipt, and the hunger wherof ye be here afrayd, ſhall hange vpon you, and folowe you into Egipt, and there ye ſhall dye. And all they that of ſet purpoſe vndertake to go into Egipte, to ſoiourne there, ſhall periſhe with the ſweard, with hunger and peſtilence: not one of them ſhal remaine, ther ſhal none eſcape the plague, that I will bring vpon them. For thus ſaith the
D Lorde of hoſtes the God of Iſraell: like as my wrath and indignation is moued agaynſt the inhabitoures of Jeruſalem, ſo ſhall my diſpleaſure be kindled agaynſt you alſo, yf ye go into Egipt: and there ye ſhall be reuiled, abhorred, brought to ſhame and confuſion: and as for this place, ye ſhal neuer ſee it more. The Lorde forbiddeth you (O ye remnant of Juda) that ye ſhal not go into Egipt. And forget not that I haue warned you erneſtly this daye, for ye haue diſſembled with me.
• For ye ſent me vnto the Lorde your Jer.42.a
God, and ſaid: O pray thou the Lorde our God for vs, and loke what anſwer the Lorde our God geueth thee, that bring vs againe, and we ſhall do therafter. Now haue I ſhewed and declared vnto you, but ye haue not obeyed the voice of the Lord your God, for the which cauſe he hath ſente me to you.
Nowe therefore, • yf ye will not fo- Deu.28.c
lowe it, be ſure ꝑ ye ſhall periſhe with the ſwearde, with hunger and peſtilence, euen in the ſame place, where your luſt is to go, and dwell.

¶ The.xliij. Chapter.

NOwe when Jeremie hadde
B ended all the woordes of the Lorde his God vnto the people, whiche to declare the Lorde their God had ſente him to them, (euen all theſe woordes I ſay) Azariah the ſonne of Ozaiah, and Johanan the ſonne of Kareah with all ſtubberne perſons, ſayd vnto Jeremie: • Thou lieſt, the Jer.42.a
Lorde our God hath not ſente thee to ſpeake vnto vs, that we ſhoulde not go into Egipt, and dwell there. But Baruch the ſonne of Neriah prouoketh thee agaynſte vs, that he might bring vs into captiuitie of the Chaldees, that they might ſlea vs, and carie vs away priſoners vnto Babilon.
So Johanan the ſon of Kareah, and B
all the captaynes of the hoſte, and all the people folowed not the commaundement of the Lord: Namely, to dwell in the land of Juda. But Johanan ꝑ ſon of Kareah, and al the captains of the hoſt, caried away al the remnaunt in Juda, ꝑ were come together againe frō al the hethē (among whō they had bene ſcattred) to dwell in the lande of Juda. Men, women, childrē, the kinges daughters, al thoſe that Nabuzaradan the chiefe captaine had left with Godoliah the ſonne of Ahicam, the ſonne of Saphan. They caried away alſo the prophet Jeremie, Baruch the ſon of Neriah, and ſo came into Egipt:

for

for they were not obedient vnto the commaundement of God. Thus came they to Taphnis. And in Taphnis the worde of the Lorde happened vnto Jeremy, saying: take greate stones in thyne hande, and hide them in the bricke wall, vnder the doore of Pharaos house in Taphnis, that all the men of Juda may see, and saye vnto them. Thus sayth the Lord of hostes
Jer.39.c the God of Israell: Behold, I will sende and call for Nabuchodonosor the kinge of Babilon my seruaunte, and will sette his seate vppon these stones that I haue hidde, and he shall
D spread his tent ouer them. And when he commeth, he shall smite the land of Egipte, some with slaughter, some with prisonment, and some with the swearde. He shall sette fyre vpon the temples of the Egiptians gods, and burne them vp, and take them selues prisoners. Moreouer, he shall araye him selfe with the land of Egipt, like as a shepeheard putteth on his coate, and shall depart his way from thence in peace. The pillers also of the temple of the Sunne, that is in Egipte, shal he breake in peeces, and burne the temples of the Egiptians gods.

The.xliij. Chapter.

THis is the woorde that was shewed to Jeremy, concerning all the Jewes, which dwelt in Egypte, at Migdall, at Taphnis, at Noph, and in the lande of Patures. Thus sayth the Lorde of hoostes, the God of Israell: Ye haue seene all the miserie, that I haue broughte vppon Jerusalem, and vppon the cities of Juda, so that this daye they are desolate, and no manne dwelling therein: and that because of the greate blasphemies whiche they committed, to prouoke me vnto anger. In that they went backe to do sacrifice, and worshippe vnto straunge goddes: whom neyther ye nor your fathers haue knowen. Howebeit, I sent vnto them my seruauntes all the
Jer.25.a prophetes. I rose vp early, I sente vnto them, and gaue them warning. O do not suche abhominable thinges, and thinges that I hate. But they woulde not folowe nor hearken, to turne from their wickednes, and to doo no more sacrifices vnto straunge gods. Wherefore mine indignation, & B wrath was kindled, and it brente vp the cities of Juda, the fields with the streetes of Jerusalem, so that they were made waste and desolate, as it is come to passe this daye. Nowe therfore, thus sayeth the Lorde of hoostes, the God of Israel: Howe happeth it, that ye doo so greate euill vnto your owne soules, thus to destroy the men and women, childzen & babes of Juda: so that none of you is left, because ye prouoke me vnto wrathe with the workes of your owne handes, when ye offer vnto straunge goddes in the lande of Egipte, where as ye be gone to dwell. That ye might vtterly perysh, and that ye mighte be reuiled, and shamefully intreated of all nations. Or haue ye nowe forgotten the wickednesse of your forefathers, the wickednesse of the kinges of Juda, and theyr wyues, the wickednes that ye your selues and your wiues haue done in the land of Juda, in the citie, and in the stretes of Jerusalem. Yet are ye not sory vnto this day, C ye feare not, neyther walke ye in my law, & in my commandements that I haue geue vnto you & your forfathers. Therfore thus sayth the Lorde of hostes, the God of Israell: I am stedfastlye aduised and determined to punyshe you, and to roote out all Juda. As for the remnant of Juda, that pur posely went into Egipt, ther to dwel, I will take them, and they shall all Jer.11. and.44 be destroyed. In the lande of Egipte shall they perysh, beeyng consumed with the swearde, and with hunger. For from the least vnto the most, they shall perysh with the sweard & with hunger. Moreouer, they shall be reuiled, abhorred, shamed, and confounded For I will visite them that dwell in Egipte, as I haue visited Jerusa- Jer.39 lem, with the sweard, with hunger, and with pestilence. So that none of

the

the remnaunt of Iuda, whiche are
gone to dwell in Egipt, shall be left
to come agayne into the lande of Iu-
da, although they thinke to come thy-
ther agayne, and to dwell there. For
none shal come againe, but such as are
D fled awaye. Then all the men which
knewe that theyr wiues had offred vn-
to straunge gods, and a greate sorte of
wiues that stode there, yea, and all the
people that dwelte there in Egipt in
the citie of Patures, answered Jere-
mie, and saide: As for the wordes that
thou hast spoken vnto vs, in the name
of the Lorde, we will in no wise heare
them: but what soeuer goth out of our
owne mouth, that we will doe. We
will doo sacrifice and offer oblations
Jer.7.b vnto the quene of heauen, like as we
and our forefathers, our kinges, and
our heades haue done in the Cities of
Iuda, and in the stretes and feldes of
Jerusalem. For then had we plente-
ousnes of vittayles, then were we in
E prosperitie, and no misfortune came
Exo.16 vpon vs. But sens we left to burne
incense, and to do sacrifice vnto the
queene of heauen, we haue had scarse-
nes of all thinges, and perysshe with
the swearde and hunger. Last of all,
when we wemen did sacrifice & offe-
red vnto the queene of heauen, did we
make her cakes and poure vnto her
drinkofferinges, euen to that ymage
did we sacrifice and seruice, without
our husbandes willes? Then sayde
Jeremy vnto all the people, to the mē,
to the women, and to all the folcke
which had geuen him that aunswere:
Did not the Lorde remember the sa-
crifices that ye, your forefathers, your
kinges and rulers, with all the peo-
ple, haue offred in the cities of Iuda,
in the stretes and land of Jerusalem?
and hath he not considered this in his
minde? In somuche that the Lorde
might no longer suffer the wickednes
of your inuentions, and the abhomi-
Leu.1.a nable thinges which ye did: Is not
your land desolate and voyde: yea ab-
horred and accursed, so that no man
F dwelleth therein anye more, as it is
Ps.11.b come to passe this daye? Did not all
this happē vnto you, because ye made
such sacrifices to ydoles, and sinned a-
gaynst the Lorde? Ye haue not folo- War. 3.a
wed his voyce, to walke in his lawe,
in his ordinaunces and statutes. Yea,
this is the cause, that all misfortune
happened vnto you, as it is come to
passe this daye. Moreouer, Jeremie
spake vnto all the people, and to all the
wemen. Heare the worde of the Lord
all Iuda, ye that be in the lande of E-
gipt. Thus sayth the Lorde of hostes
the God of Israell: Ye and your wi-
ues haue spoken with your owne
mouth, that thing that ye haue fulfil-
led in deede. Yea, thus haue ye saide: Jer.44.c
We will not fayle, but performe the
vowes that we haue vowed, we will
do sacrifice, and powre out drinkoffe-
ringes to the queene of heauen. Pur-
posely will ye set vp your owne mea-
ninges and performe your vowes.
And therefore heare the wordes of the
Lorde, all Iuda, ye that dwell in the G
lande of Egipte. Beholde, I haue Ge. 22.a
sworne by my great name, sayeth the
Lorde, that my name shall not be re-
hearsed through any mans mouth of
Iuda, in all the land of Egipt, to say,
The Lorde God liueth: for I will
watche to plague them, and not for
their wealth. And al the men of Iu- Jer.42.c
da that be in the lande of Egypt shall
perysshe with the swearde, and with
hunger, vntil they be vtterly destroid.
Neuertheless, those that fled awaye
for the swearde, shall come agayne in-
to the lande of Iuda, but there shalbe
verye fewe of them. And all the rem-
naunt of Iuda, that are gone into E-
gipt, there to dwell, shal know whose
wordes shalbe founde true, theirs or
mine. Take this for a token that I
will visite you in this place sayth the
Lord: and that ye may knowe that I
(without doubt) will performe my
purpose vpon you to punish you. Be-
holde, sayth the Lorde, I will deliuer
Pharao Hophra king of Egipt in-
to the handes of his ennemies that
seeke after his life: euen as I gaue 4.re.25.a
Zedekiah the kinge of Iuda, into the
handes of Nabuchodonosor, kinge

of Babilon his enemy which sought after his lyfe.

¶ The.xlv. Chapter.

A THese are the wordes that Jeremye the prophete spake vnto Baruch the sonne of Neriah:
Jer.33.a • After that he hadde written these sermons in a booke at the mouthe of Jeremy. In the fourthe yere of Jehoakim the sonne of Josias kinge of Juda, saying: Thus sayth the Lorde God of Israel vnto thee, O Baruch: In so muche as thou thoughtest thus when thou wast writing: Wo is me, the Lord hath geuen me sorowe vpon sorowe. I haue wearied my selfe with
B sighing, and haue found no rest. Therfore tell him (O Jeremye) that the Lorde sayeth thus: beholde, the thing that I haue buylded, will I breake downe agayne, and rote out the thing that I haue planted. Yea, this whole land. And seekest thou yet promotion? Loke not for it, and despyse it not. For I will bring a miserable plague vpon
Jer.21.b all flesshe, sayeth the Lorde. • But thy life will I geue thee for a pray in all places, whersoeuer thou goest.

¶ The.xlvi. Chapter.

A HEre folowe the wordes of the Lord to the prophete Jeremy which he spake agaynst all the Gentyles. These wordes folowing
Esa.29.a preached he to • the Egiptians con-
Eze.29.a cerning the hoost of Pharao Necho
• 4.Re.24 kinge of Egipte: • when he was in Charcamis, beside the water of Euphrates: what time as Nabuchodonosor the king of Babilon slewe him, in the fourth yere of Jehoakim the
Jer.36.d son of Josias king of Juda: • Make ready buckler and shield, and go forth to fyght, harnes your horses, and sette your selues vpon them, sette your sa-lettes fast on, bryngе foorth speares, scoure your swordes, and put on your brest plates. But alas, howe happeneth it, that I see you so afrayd? Why shrinke ye backe? Your worthies are slayne, Yea, they runne so faste away, that none of them loketh behind him. Fearefulnes is fallen vpon eue-
richone of them, sayth the Lorde. The lyghtest of foote shall not flee awaye, and the worthies shal not escape. To-
B ward the North by the water of Euphrates, they did stumble and fall. But what is he this that swelleth vp, as it were a flood, roaring and ra-ging lyke the streames of water? It is Egipte that ryseth vppe lyke the floudde, and casteth oute the waters with so greate noyse. And he sayd: I wil go vp, and will couer the earth, I will destroye the Citie with theym that are therein. Get ye vp ye hor-ses, roll forth ye charets, come forth ye worthies: ye Morians, ye Libeans with your bucklers, ye Lideons with your bowes. This daye of the Lorde God of hoostes, is a day of vengeance that he maye auenge him of his ene-mies. The swearde shall deuoure, it
C shall be satisfied, and bathed in theyr blud. For the Lord God of hostes shal haue a slayne offeringe towarde the North, by the water of Euphrates. Go vp, O Gilead, and bryngе trea-cle vnto the daughter of Egipte, But in vayne shalt thou go to surgery: for thy wounde shall not be stopped. The Heathen haue heard of thy shame, and the lande is full of thy confusion, for one stronge man did stumble vppon a-nother, and they are fallen both toge-ther. These are the wordes that the
D Lorde spake to the prophete Jeremy, concerning the comming of Nabu-chodonosor the kinge of Babylon, whiche was sent to destroy the lande of Egipte. Preache out through the lande of Egipte, and cause it to be proclaymed at Migdal, Noph, and Caphnis, and saye: stande stil, make thee ready, for the swearde shall con-sume thee rounde aboute. Howe hap-peneth it, that thy mightie worthyes are fallen? why stoode they not fast? Euen because the Lorde thrust theym downe. The slaughter was greate, for one fell euer still vpon another. One cried vpon another: Vp, let vs go agayne to our owne people, and to our owne naturall countrey from the cruel swerd. They did crie euen there

O Pharao king of Egipt, thou troubious king, the time will bring sedition. As truely as I liue, sayeth the
Esa.48.a king, whose name is the Lorde of hostes, it shal come as the mount of Thabor, and as Libanus, if it stoode in the sea, O thou daughter of Egipt make readye thy geare to flitte. For Noph shalbe voyde & desolate, so that no man shall dwell therin. The land of Egipt is like a goodly fayre calfe, but destruction shall come out of the North, I say it commeth. Her waged souldiours that be with her, are like fat calues. They also shall flee away together, and not abide: for the day of their slaughter, and the time of their visitation shal come vpon them.
F The crye of them, shall make a noyse as the blast of a trompette. For they shall enter in with their hostes, and come with axes, as it were hewers downe of wood. And they shall cut downe her wodde, sayeth the Lorde. They shall be innumerable: for they shalbe mo in number then the grashoppers, so that no man shalbe able to tell them. The daughter of Egipt is confounded, and deliuered into the hands of the people of the North. Thus sayth the Lorde of hostes, the God of Israel: Beholde, I will visite that restlesse people of Alexandria, Pharao, and Egipte: yea, both theyr goddes and their kinges: euen Pharao, and all theym that put their truste in him. Yea, I will deliuer theim into the handes of those that seeke after their liues. Namely into the power of Nabuchodonosor the king of Babilon, and into the power of his seruauntes. And after all these things it
G shalbe inhabited, as afore time sayth the Lorde. But be not thou afrayde (O my seruant Jacob) fear not thou O Israell. For lo, I will helpe thee from farre, and thy sede from the land of their captiuitie. Jacob also shall come agayne, and be in reste: he shall prospere, and no man shall doo him harme. Feare thou not (O Jacob, my seruant) sayeth the Lorde, for I am with thee: and will destroye all nations amonge whom I haue scattered thee. Neuertheles I will not consume thee, but chasten and correct thee yea and that with discretion: neither will I spare thee, as one that were faultles.

¶ The .xlvij. Chapter.

A THese are the woordes, that the Lorde spake vnto Jeremy the Prophet agaynst the Philistines, before that Pharao smote the citie of Azah. Thus saith the Lorde: Beholde, there shall waters arise oute of the north, and shall growe to a great floude, running ouer, and coueringe the land, the cities, & them that dwell
B in the land, shall mourne at the noyse and stamping of their stronge barbed horses, at the shaking of their charettes, and at the rombling of the wheeles. The fathers shal not loke to their children, so feble and weary shal their handes be: at the same time when he shalbe there, to destroy the whole land of the Philistins: He shal make waste bothe Tyrus, Sidon, and all other
C that are sworne vnto theym. For the Lorde will destroy the Philistins, the remnãt of the yle of Chaptor. Baldnes is come vpon Azah, Ascalon with her other valleys shall kepe her peace. Howe longe wilt thou slape, O thou sword of the Lorde: When wilt thou ceasse? Turne agayne into thy sweete reste, and leaue it off. But howe can it ceasse: when the Lorde hym selfe hath geuen him a charge agaynst Ascalon, and rayled it by agaynst the Cities of the sea coast.

¶ The .xlviij. Chepter.

A THus sayth the LORDE of hostes, the GOD of Israell, Esa.15.a
agaynst Moab: Wo be to the Ezc.25.b
Citie of Nebo, for it is layde waste Sop.2.b
brought to confusion: and Cariathtarim taken, Misegab is brought to sheme and afrayde, Moab can boast no more of Heschon: for they haue deuised against it. Come, shall they say, let vs roote them out, that they maye be nomore among the number of the

Gentiles, and that the Madmen may no more be thought vppon, and the swearde shall persecute thee. A voyce shal crye from Horonaim: with great wastinge and destruction is Moab made desolate. Children could tell of the cry thereof. For at the going vp into Luith, he arose with lamentation and mourninge, and downe towarde Horonaim, they heard a cruell and deadly cry. Get you awaye, saue your liues, and be like vnto the heath
Esa. 2. b in the wildernesse. * For because thou
Jer. 17 b hast trusted in thine owne woorkes
Eze. 29 a and treasure, thou shalt be taken. Cha
B mos, with his priestes and Princes shal go away into captiuitie. The destroyer shal come vpon all cities, none shall escape. The valleys shall be destroyed, and the fieldes shall be laide waste, like as the Lorde hath spoken. Geue winges vnto Moab, that she gette her away speedely: for her cities shalbe made so desolate, ỳ no man shal dwell therin. Cursed be he that doeth the woorke of the Lord negligently, & cursed bee he that keepeth backe his
Jer. 47 b * sweard from sheddinge of blonde. Moab hath euer bene riche and careless from her youth vp, she hath sitten and taken her ease with her treasure. She was neuer yet put out of one vessel into an other (ỳ is) she neuer went away into captiuitie, therfore her tast remaineth, and her sauour
C is not yet changed. But lo, the time cõmeth, saith ỳ Lord, that I shal sende her trussers to trusse her vp, whiche shall remoue her from her dwelling: and to emptye her vessels, and breake her wine pottes. And Moab shalbe ashamed of Chamos, lyke as Israell
3. re. 12 a was ashamed of * Bethel, wherin she put her trust. Wherefore do ye thinke thus: We are mighty and stronge men of warre? Moab is destroyed, and her cities brent vp, her chosen younge men be slaine, saith the king, whose name is the Lord of hostes. The destruction of Moab cõmeth on a pace, and her fall is at hand. All her neighbours shal mourne for her, and al they that knowe her name shall saye. O howe hapneth it, that the stronge staffe and the goodly rodde is thus broken? And thou daughter Dibon, comme downe from thy glory: and sitte in thyrst. For he that destroyeth Moab shall come vp to thee also, and breake downe thy stronge holdes. And thou that dwellest in Aroer, get thee to the D
strete, and loke about thee: aske them that are fled & escaped, and saye: what thing is hapned? Oh, Moab is confounded and ouercome. Mourne and cry, tel it out at Arnon, that Moab is destroyed. For iudgement shall come vpon the playne lande: Namely, vpon Holon, and Jahazah, vpon Mephaath and Dibon, vpon Nabo, and the house of Deblathaim, vpon Cariath iarim, and vpon the house of Gamul, vpõ the hous Maon, & Carioth, vpon Bosrah, & all the cities in the lande of Moab whether they lye far or nere The horne of Moab is smitten down and her arme broken, sayth the Lorde. Make her dronken, for she magnified her self aboue the Lord: that men may clappe their handes at her vomite, and that she also may be laughed to scorne. O Israell, thou shalt not laugh him to scorne, when he is taken amonge
Nu. 25 f thieues. * Yea, because of thy woordes that thou haste spoken against him, thou shalt be driuen away. Ye Moabites shall leaue the cities, and dwell in rockes of stone, and becomme lyke doues that make their nests in holes. E
Esa. 16 i * As for Moabs pryde, we haue heard
Jer. 48 i of it: she is verye highe minded. I knowe her stoutnesse, her boastinge, her arrogancie, and the pryde of her stomacke, sayth the Lorde. I knowe (sayth the Lord) her indignation, she doth not right, her woordes are lyes, and they haue not dealt truely. Therfore shall there mourning be made for Moab, and euery man shall crye for Moabs sake: A lamentation shalbe made to the men that stande vppon the wall. So shal I mourne for thee also, O Jazer, and for thee, O thou vineyarde of Sabaniah. Thy wyne braunches shall come ouer the sea, and the braunches of Jazer, but vnto the sea,

ſea, the deſtroyer ſhall breake into thy harueſt and grape gathering: myrth and chere ſhal be taken away from the tymber fyelde, and from the whole land of Moab. Ther ſhalbe no ſwete wyne in the preſſe, the treader ſhall haue no ſtomacke to crye, yea, there ſhalbe none to crye vnto him: which afore time were hearde from Heſebon to Eleale and Jahaz, whiche lyfted vppe theyr voyce from Zoar vnto Horonaim, that bullocke of three yere olde ſhall goe mourninge. The waters alſo of Nemrim ſhall be dryed
F vp. Moreouer I will make Moab ceaſe, ſayeth the Lorde, from the offerynges and cenſynge that ſhee hath made vnto her goddes in hye places. Wherefore my hearte mourneth for Moab, lyke a crowde playing an heauye ſonge, and for the mennes ſake of the bricke wall, my hearte mourneth alſo: euen as a pipe that pipeth a dolefull ſonge, for they ſhalbe verye fewe,
Ba.15 d and deſtroyed. All heades ſhalbe ſhauen, and al beardes clipped of, all handes bounde, and loynes girded about with ſackecloth. Vpon all the houſe toppes and ſtreetes of Moab, there ſhalbe lamentable mourning: For I will breake Moab lyke an vnprofytable veſſel, ſayth the Lorde. O howe is ſhe deſtroyed? O howe mourneth ſhee? O howe doeth Moab hange downe her heade, and ſhe aſhamed? Thus ſhall Moab bee a laughinge ſtocke, and hadde in deriſion of all
Jer.48.a them that be rounde aboute her. For
Jer.49 d thus ſayth the Lorde: Beholde, the ennemie ſhall come fleyng as an Eagle, and ſpreade his wynges vpon
G Moab. They ſhall clymbe ouer the walles, and win ſtrong holdes. Then the mightie mens heartes in Moab ſhalbe like the heart of a woman trauayling with childe. And Moab ſhall be made ſo deſolate, that ſhe ſhall no more be a people, becauſe ſhe hath ſet
Ba.24.a vp her ſelfe agaynſt the Lorde. Feare, pytte and ſnare ſhall come vpon thee, O Moab, ſayeth the Lorde. Who ſo eſcapeth the feare, ſhall fall in the pyt: and whoſo getteth out of the pit, ſhal be taken in the ſnare. For I will bring a yere of viſitation vpon Moab, ſayth the Lorde. They that are able to flee, ſhall ſtande vnder the ſhadowe of Heſebon. For there ſhall go a fyre out of Heſebon, and a flame from Sion, and ſhall burne vp that proud people of Moab, and the toppe of thoſe ſeditious children. Woe be vnto thee, O Moab, for thou people of Chamos ſhall perych. Yea, thy ſons and daughters ſhalbe ledde awaye captiue. Yet at the laſte will I bring Moab out of captiuitie agayne, ſayth the Lorde. Thus farre is of the plage of Moab.

The.xlix. Chapter.

AS concerning the Ammonites, thus the Lorde ſayth: Hath A
Eze.21 b Iſrael no children, or is he
Amo.1.a without an heyre? Why hath your kinge then taken Gad in? Wherefore doeth his people dwel in his cities. Behold therefore, the time commeth, ſayth the Lorde, that I will bringe a noyſe of warre into Rabah of the Ammonytes: and it ſhall be layde on a deſolate heape, and her cities brent vp, and the Iſraelytes ſhall be lordes ouer thoſe that had them in poſſeſſion afore, ſayeth the Lorde. Heſebon ſhal mourne, for he ſhalbe rooted out of the grounde, ſayeth the LORDE. The Cities of Rabah ſhall crye out, and gyrde theym ſelues with ſacke clothe: they ſhall mourne, and runne aboute the walles, for their kinge ſhall be ledde awaye priſoner, yea, his Prieſtes and Princes with him. Wherefore B
truſteſt thou in the valley? thy valley hath flowed awaye, O thou fearce daughter, and thinckeſt thou that thou arte ſo ſafe, by reaſon of thy treſure, that no man ſhall come to thee? Beholde, I will bringe a feare vpon thee, ſayeth the LORDE GOD of Hooſtes, from all thoſe that be aboute thee: ſo that ye ſhalbe ſcattered euery manne from another, and no man ſhall gather them together agayne that be fledde. But after that, I will bringe the Ammonytes

Esa.21 b also out of captiuitie agayne. ✱ Upon
Ezc.25 b the Edomites hath the Lord of hostes
spoken on this maner: Is there no
more wisdoome in Theman? Is there
no more good councel among his peo-
C ple? Is their wisdoome then turned
clene to naught? Get you hence, turne
your backes, creepe downe into the
depe, O ye citezens of Dedan. For I
will bringe destruction vppon Esau:
yea, and the daye of his visitation. If
the grape gatherers came vppon thee,
should they not leaue some grapes. If
the night robbers came vpō thee, shold
they not take so much as they thought
wer ynough? But I wil make Esau
bare, and discouer his secretes, so that
he shall not be able to hide them. His
sede shalbe wasted away: yea, his bre-
thren and his neighbours, and he him
selfe shall not be lefte behinde. Thou
shalt leaue thy fatherlesse children be-
hinde thee, and I will kepe them, and
thy widdowes shall take their com-
forte in me. For thus hath the Lorde
Jer.25 b spoken: ✱ Beholde, they that men
Ezec.9.b thought were vnmete to drinke of the
1. pet.4.c cup, haue dronken with the first, and
thinkest thou then to be free? No, no,
thou shalt nether be quite nor fre: but
thou must drinke also. For why? I
haue sworne by my selfe, saith ẏ Lord,
that Bozrah shall become a wilder-
nes, an open shame, a laughing stocke
and cursinge, and all her citie shalbe a
D continuall desert. For I am perfectly
informed of the Lord that he hath sent
a message already vnto the Heathen.
Gather you together and goo forthe
agaynst them, make you ready to the
Abdi.1.a battayle: for lo, ✱ I wil make thee but
small among the heathen, and litle re-
Esa.41 b garded amonge men. ✱ Thy hye sto-
macke and the pride of thy heart haue
disceaued thee, because thou wilt dwel
in the holes of stonie rockes, and haue
the mountaynes in possession. Ne-
nertheles, thoughe thy neste were as
hye as the Egles, yet will I cast thee
downe, saith the Lorde. Moreouer,
Jer.18 b Idumea shalbe a wildernes: ✱ whoso
goeth by it shalbe abashed, and won-
Gen.19c der at all her miserable plages. ✱ Like
as Sodome, Gomorrs, and the cities
that laye thereabout were turned vp-
syde downe, sayth the Lord: so shal no
body dwell in Idumea, and no man
shall haue his habitation there. Be-
holde, like as the Lion, so shall a de-
stroyer come vppe from the pleasaunt
medowes of Jordan vnto the stronge
dwellinge place: and when I haue
made him quiet, I will make him to
flee from her, and all chosen men will
I set in arey agaynst her: Who is like
vnto me? what is he that will striue
with me? what shepheard may stande
in my handes? ✱ Therefore, heare the Psa.37
counceil of the Lorde that he had ta-
taken vpon Idumea, and his purpose
that he hath deuised vppon the cite-
sens of Theman. The leaste of the
E flocke shall teare them in peeces: and
loke what fayre thing they haue, they
shall make it waste, and them selues
also. At the noyse of theyr fall, the
earth shall quake, the crye of theyr
voyce shall be heard vnto the red sea.
Beholde, the enemie shall come and
flee vp hither, like as it were an Egle,
and spreade his winges vpon Bozrah.
Then shall the hertes of the worthies
of Edom be as the heart of a woman
trauayling of child. ✱ Upō Damascus Esa.17
Hemath and Arphad shall come con- Amo.1.a
fusion, for they shall heare euill ty-
dinges, they shal be tossed to and fro,
like the sea that cannot stand stil. Da-
mascus shalbe sore afrayde, and shall
flee, trembling shall come vpon her.
Sorowe and payne shall ouertake
her, as a woman trauayling of childe.
But howe shold so worshipful & glo-
rious a citie be forsaken? Heare there-
fore, her yonge men shall fall in the
stretes, and all her men of warre shall
be taken away in that time, sayeth the
Lorde of hostes. I will kindle a fyre
in the wailes of Damascus, which
shal consume the palace of Benhadad.
✱ As for Cedar and the kingdome of Psa.120
Hazor, whom Nabuchodonosor the
kinge of Babilon smote downe, the
Lorde hath spoken thus vpon them:
Arise, and get you vp vnto Cedar, &
destroy the people towarde the East.

Theis

Their tentes and their flockes shall they take away: Yea, their hanginges and their vessels. Their camels also shall they cary away with thē. They shall crye to them. Feare is on everye syde. Flee, get you soone away, creepe into caues, that ye may dwel there, O ye inhabiters of Hazor, sayth the lord: for Nabuchodonosor the king of Babilon hath holden a councell concerning you, and concluded his deuise against you. Arise & get you vp against yonder rich and careiesse people (saith the Lorde) which haue neyther gates nor doore bars, but dwell alone. Their camels shalbe stollen, and the droues of their cattell driuen away. Moreouer, those will I scatter toward al the windes, and bring them to destructiō: yea, and that through their own famiiyars, sayth the Lord. Hazor also shal be a dwelling for dragons, & an euerlasting wildernes, so that no bodye shall dwell there, and no man shall
G haue there his habitation. These are the wordes that the Lord spake to the
Ez.32.d Dan.8.a prophete Jeremy, concerning Elam in the beginning of the reigne of Zedekiah king of Juda. Thus saith the Lord of hostes: Behold. I will breake the bowe of Elam, and take awaye their strength: and vpon Elam I will bring the foure windes from the four quarters of heuen, and will scatter thē against the same foure windes. And there shalbe no people, but some of Elam shall flee vnto them. For I will cause Elam to be afrayde of their enemyes, and of thē that seke their liues, and will bring vpon them the indignation of my wrath, sayth the Lorde. And I will persecute them with the sweard, so longe till I haue brought them to naught: I will set my throne in Elam. I will destroye bothe the kinge and the princes from thence, sayth the Lord. But in proces of time I will bring Elam out of captiuitie agayne, sayth the Lorde.

The. 1. Chapter.

THe wordes that the Lorde spake I
vnto the prophete Jeremy, concerning Babilon, and the lande of the Caldees: • Preach amonge the Esa.15.a
Gentyles, let your voyce be hearde, Jer.25.b
make a token, crye out, kepe no silence but saye: Babilon is wonne. • Bel is • Esa.46
confounded, and Merodach is ouercome. • Yea, their gods be brought to Dan.4.a
shame, and their images burst in peeces. For out of the North there doth come a people agaynste her, whiche make her land so waste, that no bodye dwell therin, neyther man nor beaste: for they flee and departe from thence.
• In those dayes and at that tyme, 1 Esa.18
sayth the Lord, the children of Israel shall come, they & the children of Juda, weping and making hast, and shal seeke the Lorde their God. They shal aske the way to Syon, thyther shall they turne theyr faces, sayinge: Come and we will cleaue to the Lorde, in a couenaunt that neuer shalbe broken. Jer.23.a
My people hath bene a lost flocke, my Eze.36.k
shepeherdes haue disceaued them, and B
haue made them go astraye vppon the hilles. They haue gone frome the mountaynes to the litle hill, and forgotten their folde. All they that came vpon them, haue deuoured them, and theyr enemyes sayde: We haue made no defaulte agaynste theym, for they haue displeased the Lorde: yea, euen the Lorde, whiche is the bewtye of their righteousnesse, and that defended their fathers. Yet shall ye flee from Babilon, and departe oute of the lande of the Chaldees, and be ye as the rammes that goo before the flocke, • For loo, I will wake vp an Jer.50.a
hooste of people frome the Northren lande, and bringe theym vppon Babilon: these shall laye siege to it, and winne it. Their arowes shall not misse, lyke as a cunninge archer shooteth not wronge. And the Chaldees shall bee spoyled, and all they that spoyle theym, shall bee satisfyed, sayeth the LORDE, • although ye were so cheerefull and Esa.47.a
gladde, to treade downe myne heritage, and fulfilled youre pleasures,

as the calues in the grasse, and triumphed ouer them like the bulles, when he had gotten the victorye. Your mothers shalbe sore confounded, and they that bare you, shall come to shame. ℭ She shalbe the leaste set by amonge the nations, voyde, walked, and dryed vp. No man shalbe able to dwell ther, for the feare of the Lorde, but she shall
Jer.11 b be whole desolate. • All they that go by Babilon, shall stande still, and be abashed, and shall wonder at all her plagues. Go forthe in your araye agaynst Babilon rounde about, all ye that can handle bowes: shoote at her, spare no arowes, for she hath sinned agaynst the Lorde. Crye out vppon her, vppon her, agaynst her rounde about: she shall yeld her selfe, her foundations shall fall, and her walles shal come downe: for it shall be the ven-
Exo.21 b geaunce of the Lord. • Yea, vengeance
Leu.24 d shall be taken of her, and as she hath done, so deale ye with her. Roote out the sower from Babilon, and him that handleth the sickle in Haruest. For feare of the sweard of the enemy, euery man shall get him to his owne • people: and euery man shall flee to his owne lande. Israell is a scattered flocke, the lions haue dispersed them.
4.re.17.c • First the king of the Assirians de-
Esa.10.a uoured them, • laste of all this Nabuchodonosor king of Babilon hath brosed all their boones. Therefore thus sayeth the Lorde of hoostes the God of Israell: Beholde, I will visite the kinge of Babilon and hys
4.re.19 g kingedome, as • I haue visited the
Esa.14.a kinge of the Assirians, and wil bring Israell agayne to his pleasaunt pasture, that he may feede vpon Charmell and Basan, and be satisfyed vppon the mount of Ephraim and Galaad. In those dayes and at the same
Jer.51.c time, sayeth the Lorde, ye the offence of Israell be soughte for, there shall none be founde. If men enquyre for the sinne of Juda, there shalbe none: for I will be mercyfull vnto theim, whom I suffer to remayne ouer. Go down, O thou auenger, into the enemyes lande, and visit them that dwell therin: downe with them, and smite them vpon the backes, sayth the Lord, do accordyng to all that I haue commaunded thee. There is gone aboute the lande a crye of a slaughter, and greate murther, namelye on this maner. Howe happeneth it, that the hammer of the whole worlde is thus broken and brosed in sunder? Howe chanceth it that Babilon is become a wildernesse among the Heathen on this maner? I my selfe haue layed wayt for thee, and thou art taken, vnwares arte thou trapped and snared: for whye? thou haste prouoked the Lord vnto anger. The Lord hath opened his house of ordinance, & brought forth the weapons of his wrath. For the thing that is done in the lande of the Chaldees, it is the Lord of hoostes worke. Come against her, for this is ℭ her ende, breake vp her chestes, thresh her as ye thresshe corne, destroye her, that nothinge shalbe lefte. Slaye all their mightye souldiers, and putte theym to deathe. Wo be vnto theym, for the daye and time of their visitation is at hande. Me thinke I heare already a cry, of them that be fled and escaped out of the lande of Babilon, which shew in Sion the vengeaunce of the Lord our God, the vengeaunce of his temple: yea, a voyce of theym, that crye agaynst Babilon. Call vp all the archers agaynste Babilon, pitche your tentes round aboute her, that none escape. • Recompence her Jer.50 as she hath deserued, and accordinge Apo.18 as she hath doone, so deale with her agayne, for she hath • set vp her selfe 2 thes.2 agaynst the Lorde, agaynste the holye one of Israell. Therefore shall her ponge men fall downe in the streetes, and all her men of warre shalbe roted out in that daye, sayth the Lorde. Beholde, I speake vnto thee, O thou proud, sayth the Lord God of hostes, for thy day shall come, euen the time of thy visitation. And the proud shall stumble and fall, and no man shal help him vp. I will burne vp his Cities with fire, and it shal consume all that is rounde about him. Thus sayth the

Lorde

Lorde of hostes: the children of Israell and Juda suffer violence together. All they that haue them in captiuitie, kepe them faste, and will not let theym goo, but their auenger and redeemer is mightye, whose name is the Lord of hostes, he shal mayntaine their cause, he shall make theyr lande shake, and iudge them that dwell therin, one with another. The swearde shall come vpon the Caldees, sayeth the Lorde, vpon theym that dwell in Babilon, vpon their princes, and vpon their wise men. The sweard vpō their southsayers, as for those they shall become fooles. The sweard vpon their worthyes, so that they shall stand in feare. The sweard vpon their horsemen and charettes, and vpon all the commen people that dwell vnder them, so that they shal all become like women. The swearde vpon theyr treasure, so that it shalbe stollen away. A drought vpon their waters, so that they shalbe dryed vp. For the lande worshippeth ymages, and delyteth in straunge wonderfull thinges. Therfore shall wild beasts, Lamia, and cat of mountaynes, and estriches dwell therin, for there shal neuer man dwell there, neyther shall any man haue his habitation there for euermore. Like as God destroyed Sodome and Gomorre, with the cities that laye there about, sayeth the Lorde: So shall no man dwel there also, neyther shal any man haue there his habitation. • Beholde, there shall come a people from the north with a great bonde of men, and many kinges shall stand vp from the endes of the earthe. They beare bowes and bucklers. cruell are they and vnmercifull. Their voyce roareth like the raging sea, they ryde vpon horses, and come weaponed to fight agaynst thee, O Babilon. Assone as the king of Babilon heareth tell of them, his handes shall waxe feeble. Sorowe and heauynes shall come vpon him, as a woman trauailing with childe. Beholde, • like as the Lion commeth vp from the pleasaunt medowes of Jordan vnto the grene pastures of Ethan, so will I driue them forth, and make them run agaynst her. But whom shall I chose oute: and ordeyne to suche a thinge? • For who is like vnto me, or who will strine with me? or what shepheard maye stande againste me? Therefore, heare the councell that the Lorde hath geuen vpon Babilon, and the deuise that he hath taken vpon the lande of the Chaldees. The least amonge the people shall teare them in peeces, and loke what pleasaunt thing they haue they shall laye it waste. The noyse at the winning of Babilon shall moue the earth, and the crye shalbe heard among the Gentiles.

Ier. 19c
Ier. 50.b
Ier. 18.c
Ier. 39.c
Job. 41d
Ier. 25.b
Ier. 50.d
Esa. 48d
Ier. 25.c
Esa. 21b
Apo. 18a

¶ The. li. Chapter.

THus hath the Lorde sayde: • beholde, I will raise vp a perilous winde agaynst Babilon and her citezens, that beare euill will agaynst me. I will send also into Babilon fanners, to fanne her out, and to destroye her lande: for in the day of her trouble they shalbe about her on euery side. Moreouer, the Lorde hath sayd vnto the bowe men, and to them that clime ouer the walles in brasse plates. Ye shall not spare her younge men, kill downe all her hoste. Thus the slayne shall fal downe in the lande of the Caldees, and the wounded in the streetes. • As for Israell and Juda they shall not be forsaken of theyr god, of the Lord of hostes, for the holy one of Israels sake: no, though they haue filled all their land full of sinne. • Flee awaye from Babilon, euerye man saue his life, that ye be not rooted out with her wickednes, for the time of the Lordes vengeaunce is come: yea, he will reward her agayne. Babilon hath beene in the Lordes hande, • a golden cuppe that maketh all landes dronken. Of her wyne haue all people dronken: therefore, are they out of their wittes. • But sodenly is Babilon fallen, & destroyed. Mourne for her, bringe plasters for her woundes, if she maye peraduenture be healed agayne. We would haue made Babilon whole, say they:

But thee is not recouered. Therefore
will we let her alone, and go euery mā
into his own countrey. For her iudge
ment is come into heauen, and is gone
vp to the cloudes. The Lorde hath
brought forth our righteousnes. And
therfore come on, we wil shew Sion
the worke of ỹ Lord our God. Make
sharpe the arowes, and multiply your
Iud.2.c. shieldes: for the Lorde shall rayse vp
Ier.51c the spirit of the king of the Meedes,
which hath alredy a desyre to destroy
Babilon. This shalbe the vengeance
of the Lorde, and the vengeaunce of
his temple. Set vp tokens vpon the
walles of Babilon, make your watch
strong, set your watchmē in aray: yea,
holde prime watches, and yet for all
that shall the Lorde go forth with the
deuice, which he hath takē vpon them
that dwell in Babilon. O thou that
dwellest by the great waters. O
thou that hast so great treasure and ri-
ches, thine ende is come, and the rec-
keninge of thy winninges. The
Amos.6c Lorde of hostes hath sworne by him
Ier.22a selfe, that he wil ouerwhelme the with
men, like grasshoppers in number,
whiche with a corage shall crye, ala-
Ier.35b rum, alarum agaynst thee. Yea, euen
the Lorde of hoostes, that with his
power made the earth, with his wis-
dome prepared the rounde worlde, and
with his discretion spred out the hea-
uens, assone as he letteth his voyce
Psa.135 be heard, the waters in the ayre waxe
fearce. He drawyth vp the cloudes
from the ende of the earth. He tour-
neth the lightninges to raine, he bry-
geth the windes out of their secrete
places, if they be esteemed by their wis
Esa.44c dome, al men are become fooles. Cō-
Bar.6,a founded be all the casters of ymages:
for the thinge that they make, is but
disceate, and hath no breth. Vayne is
it and an erronious worke, and in the
time of visitation it shall perish. Ne-
uertheles, the portion of Iacob is
none such, but he that made all things
whose name is the Lorde of hostes, he
is the rod of his inheritaunce. Thou
hast beene myne hammer and wea-
pons for warre, for with thee haue I
broken the people in peeces, and with
thee haue I destroyed kingedomes.
Through thee I haue beaten to pou-
der horse and horseman: yea, the cha-
rettes and suche as sat vppon theym.
Through thee I haue broken manne
and woman, olde and yonge, bachelor
and mayden. Through thee, I haue
destroyed the sheepehearde and his
flocke, the husbandman and his cat-
tel, the princes and their rulers. Ther
fore will I reward the Citie of Ba-
bilon and all her citizens, the Chal-
dees, with all the euill whiche they
haue done vnto Sion, yea, that ye your
selues shall see it, sayth the Lord: Be-
hold, I come vpon thee, thou noysome
hill, sayth the Lord: thou that destroi-
est all landes, I will stretche oute my
hande ouer thee, and rolle thee downe
from the stony rockes, and will make
thee a brent hill, so that nether corner
stones nor pinacles, nor foundations
of stones shalbe taken anye more out
of thee, but waste and desolate shalte
thou lye for euermore, sayth the Lord.
Set vp a token in the lande, blowe
the trompettes amonge the Heathen,
prouoke the nations against her, call
the kingdoms of Ararat, Menni, and
Iscanes against her. Set the Prince
against her, bring as great a sorte of
terrible horses agaynst her, as yf they
were grasshoppers. Prepare agaynst
them the people of the Meedes with
their kinges, princes, and all their
chefe rulers: yea, and the whole lande
that is vnder him. The land also shall
shake and be afrayde when the deuice
of the Lorde shall come forth agaynste
Babilon, to make the land of Babilō
so waste, that no man shall dwell any
more therein. The worthies of Ba-
bilon shal leaue the battayle, and kepe
theym selues in stronge holdes, their
strength hath fayled them, they shalbe
like women. Their dwelling places
shalbe brent vp, their barres shalbe
broken. One pursenaunt shall meete
another, yea one poste shall come by a-
nother, to bringe the kinge of Ba-
bilon tydinges, that his citie is taken
on euery syde, the foordes occupyed,
the

the kennes bzente by, and the ſouldi-
D ers ſore afrayde. For thus ſayeth the
Lorde of hoſtes the God of Iſrael:
the daughter of Babilon hath beene
in her time, lyke as a threſhing floore,
but shortely ſhall her harueſt come.
Nabuchodonoſor the king of Baby-
lon hath deuoured and deſtroyed me,
he hath made me an emptie veſſel. He
ſwalowed me vp lyke a dragon, and
filled his belye with my delicates, he
hath caſte me out, he hath taken my
ſubſtaunce away, and the thinge that
was left me hath he caried vnto Ba-
bilon, ſayth the daughter that dwel-
leth in Sion: yea, and my bloud alſo
vnto the Chaldees, ſayth Jeruſalem.
Therefore thus ſayth the Lorde: Be-
holde, I will defende thy cauſe, and
auenge thee: I will drinke vp her
E ſea, and drye vp her water ſpringes.
Eſa.13.c • Babilon ſhall become an heape of
ſtones, a dwelling place for dragons,
a fearefulnes and wondering, becauſe
no manne dwelleth there. They ſhall
roare together lyke Lyons, and as the
yonge Lyons when they be angrye, ſo
ſhall they bend them ſelues. In their
heate I ſhall geue them a dinner, and
Jer.2.b they ſhall be dronken for ioye. • Then
ſhall they ſleepe an euerlaſting ſleepe
and neuer wake, ſayth the Lorde. I
ſhall carrye theym downe to be ſlayne
lyke ſheepe, lyke wethers and goates.
O howe was Sheſach won? O how
was the glorye of the whole land ta-
ken? howe happeneth it, that Baby-
lon is ſo wondred at among the Hea-
then? The ſea is riſen ouer Babilon,
and hath couered her with his greate
wawes. Her Cities are layde waſte,
the lande lyeth vnbuylded and voyde,
it is a lande where no man dwelleth,
and wher no man trauelleth through.
Jer.1.a Moreouer, • I will viſit Bel at Ba-
Ba.14.d bilon, and the thing that he hath ſwa-
lowed vppe, that ſame ſhall I plucke
out of his mouth. The Gentiles alſo
ſhal renne no more vnto him, yea, and
the walles of Babilon ſhall fall. O
Eſa.52.b my people, • come out of Babilon, that
euery man may ſaue his life, from the
fearefull wrath of the Lorde. Be not
faynt hearted, and feare not at euery
rumoure that ſhalbe heard in the land,
for euery yeare bringeth newe tydin-
ges, and in the yeare folowing newe
tydinges, and robbing in the lande,
and Lorde vppon Lorde. And loe, the
tyme commeth, that I will viſite the
ymages of Babylon, and the whole
lande ſhalbe confounded: yea, and her
ſlayne ſhall lye in the middeſt of her.
Heauen and earthe with all that is
therein, ſhall reioyce ouer Babilon,
when the deſtroyers ſhall come vpon
her from the North, ſayth the Lorde.
Jer.50.a • Like as Babilon hath beaten down
F and ſlayne manye out of Iſrael, ſo
ſhall there fall many, and be ſlayne in
all her kingdome. Ye that haue eſca-
ped the ſweard, haſt thou, & ſtand not
ſtil, remember the Lord a farre of, and
thinke vpon Jeruſalem, for we were
aſhamed to heare the blaſphemies:
our faces were couered with ſhame,
becauſe the ſtrange aleantes came in-
to the Sanctuary of the Lord. Wher-
fore beholde (ſayth the Lord) the time
commeth that I will viſite the yma-
ges of Babilon, and throughe the
whole land they ſhall mourne and fal.
Jer.49.b • Thoughe Babilon clymed vp into
heauen, and kepte her power an hye,
yet ſhall I ſende her deſtroyers ſayth
the Lord. A piteous crye ſhalbe heard
from Babilon, and a great miſery frō
the lande of the Chaldees, when the
Lorde deſtroyeth theym, and when
he driueth out the proud ſtomacke and
proude boaſtinge, wherewith they
haue beene as furious as the wawes
of greate water ſtoudes, and made
greate crakes with their woordes.
For the deſtroyers ſhall come vppon
her (euen vppon Babylon) whiche
ſhall take their worthies, and breake
their bowes: for GOD is diſpoſed
to auenge him ſelfe vpon them, and
ſufficientlye, to recompence theym.
Yea (ſayeth the LORDE,) I will
make their princes, their wyſe men,
their chiefe rulers, and all their wor-
thies, dronken: ſoo that they ſhall
ſleepe an euerlaſting ſleepe, and ne-
G uer walke. Thus ſayeth the kinge,

whoſe

whose name is the Lorde of hooſtes. Moreouer, thus ſayeth the Lorde of hooſtes. The thicke wall of Babilon ſhall be broken, and her hye gates ſhall be brent vp. And the thinge that the Gentiles, and the people haue wroughte with greate trauayle and laboure ſhall comme to naughte, and be conſumed in the fyre. This is the charge that Jeremie gaue vnto Saraiah the ſonne of Neriah, the ſonne of Maaſiah, when he went towarde Babilon with Zedekiah the kinge of Juda, in the fourth yere of his reygne. Now this Saraiah was a peaceable prince: Jeremie wrote in a boke all the miſery that ſhould come vpon Babilon, yea, and al theſe Sermons that be written agaynſt Babilon, and gaue Saraiah his charge. When thou commeſt vnto Babilon, ſee that thou reade all theſe wordes, and ſay: O Lorde thou arte determined to roote out this place, ſo that neither people nor catteil ſhal dwel there anye more, but to lye waſte for euer, and when thou haſte reade oute the booke, bynde a ſtone to it, and caſt it in the middeſt of Euphrates, and ſay: Euen thus ſhall Babilon ſincke, and be thruſt downe with the burthen of trouble that I wil bring vpon her, ſo þ ſhe ſhal neuer come vp again. Thus farre are the preachinges of Jeremy.

¶ The .lij. Chapter.

A 4.Re.24 2.par.36 ZEdekiah was • one & twentie yeare olde, when he was made king, and he reygned eleuen yeare in Jeruſalem. His mothers name was Hamutail, Jeremies daughter of Libna. He lyued wickedly before the Lorde, euen as Jehoakim did. For the Lord was angrye at Jeruſalem and Juda, ſo longe till he had caſte them out of his preſence. And Zedekiah fell from the Jer.39.a kinge of Babilon. • But in the ninth 4.Re.25 yeare of his reygne, in the tenth moneth, in the tenth day of the moneth it happened, that Nabuchodonoſor the kinge of Babilon with all his hoſte came before Jeruſalem, and beſieged it, and made them bulwarkes rounde aboute it. And this beſieging of the Citie endured vnto the eleuenth yere B of king Zedekiah. • And in the fourth 4.Re.25 moneth, the ninth daye of the moneth, Jer.38 there was ſo great hunger in the Citie, that there were no more vyttayles for the people of the lande. So all the ſouldiers brake away, and fled out of the citie by night through the way of the porte betweene the two walles by the kinges garden. Nowe the Chaldees had compaſſed the citie round aboute, yet went theſe men their way towarde the wildernes. And ſo the Chaldees folowed vpon them, and toke Zedekiah the kinge in the fielde of Jericho, when his hooſt was run from him: So they caried the kinge awaye priſoner to Reblath, vnto the kinge of Babilon in the lande of Hemath, • where he gaue iudgement vp- Jer.39 on him. The kinge of Babilon alſo C cauſed Zedekias ſonnes to be ſlayne before his face, yea, and put al the princes of Juda to deathe at Reblath. Moreouer, he put out the eyes of Zedekia, & cauſed him to be bound with two cheynes, to be caried vnto Babilon, and let him lye in priſon, till he dyed. Now the tenth day of the fifth moneth in the .xix. yere of Nabuchodonoſor the kinge of Babilon, Nabuſaradan the chiefe captayne and the kinge of Babilons ſeruauntes came vnto Jeruſalem, and brente vppe the houſe of the Lord. He brent vp alſo the kinges palace, all the houſes, and all the gorgeous buyldinges in Jeruſalem. And the whole hoſt of the Chaldees that wer with the chiefe captain brake downe all the walles of Jeruſalem rounde about. As for the poore people and ſuch folke as yet was lefte in the citie, which alſo were fallen to D the kinge of Babilon: yea, and what people as yet remayned, Nabuzaradan the chiefe captayne caried theym awaye priſoners. But the poore people of the countrey did Nabuzaradan the chiefe captayne leaue in the lande, to occupy the vineyardes and fieldes. The Caldees alſo brake þ braſen pilers that wer in the houſe of the Lord, yea

yes, the seat and the brasen lauer that was in the house of the Lorde, and caried all the metall of them vnto Babilon. They toke away also the cauldrons, shouels, flesshehookes, sprinkiers, spones, and all the brasen vessell that was occupyed in the seruice: with the basens, colepane, sprinkiers, pots, candlestickes, spones, and cups: wherof some were of golde, and some
E of siluer. The chiefe captaine toke also the two pilers, the lauer, the .xij. brasen bullockes that stode vnder the
3 Re.7.b seate, which king Salomon made in the house of the Lorde: and all the vessell conteyned so much metall, that it might not be weyed. For euery piler was eyghtene cubites hye: and the rope that went about it, was twelue cubites, and foure fingers thicke and rounde. Nowe vpon the rope were brasen knoppes, and euery knop was
F fiue cubites hye: and vpon the knoppes were whopes, and pomgranates rounde about of cleane brasse. After this maner were bothe the pilers fashioned with the pomgranates, whereof there were an hundred and xcvi. which hanged vpon the whopes round about. The chiefe captayn also toke Sariah the hye priest, and Sophoniah that was chefe next him, and the three keepers of the treasurie. He toke out of the Citie a chamberlayne which was a captayne of the souldiers, and seuen men that were the kinges seruauntes, which were founde in the Citie, and Sopher a captayne, that vsed to muster the men of war, with threescore men of the countrey that wer take in the citie. These Nabuzaradan the chiefe captaine toke, and caried them to the king of Babilon vnto Reblath: and the king of Babilon caused them to be put to death at Reblath in the land of Hemath. And thus Juda was ledde away captiue, out of his owne lande. This is the summe of the people, whom Nabu-
G chodonosor led away captiue. In the seuenth yere of his reigne, he caried away of the Jewes, three thousande and three and twentye. In the .xviij. yere Nabuchodonosor caryed awaye from Jerusalem eyght hundred thirtye and two personnes. In the .xxiij. yere of Nabuchodonosor, Nabuzaradan the chiefe captayne, tooke awaye seuen hundred, foure and fiue Jewes prisoners. The whole summe of all the prisoners, is foure thousande and sixe hundreth. In the .xxxvij. yere after that Jehoakim the king of Juda was caried away in the .xxv. daye of the .xij. moneth, Euilmerodach kinge of Babilon (the same yeare that he reygned) gaue Jehoakim the king of Juda his pardon, and let him oute of prison, & spake louingly to him. And set his trone aboue the trones of the other kinges that were with him in Babilon. He chaunged also the clothes of his prison, yea, and he did eate with him al his life long. And he had a continuall liuing geuen him of the kinge of Babilon, euery daye a certayne thing alowed him all the dayes of his life, vntill he dyed.

The end of the boke of the Prophet Jeremy.

The lamentations of Jeremy.

The first Chapter.

A Las, howe sitteth the Citie so desolate, that sometyme was full of people? Howe is shee become like a widowe, *which was the lady of all nations? Howe is she brought vnder tribute, that ruled all landes. She weepeth sore in the nighte, so that the teares runne downe her cheekes: for among all her louers, there is none that geueth her any comforte: yea her nexte frendes transgresse agaynst her, and are become her enemyes. Juda is taken prisoner, because she was defiled: and for seruinge so manye straunge gods, she dwelleth nowe amonge the Heathen. Shee findeth no reste, all

A

2.reg.4.d
4.re.25.b

Job.6.b.

they that perſecuted her, tooke her in
B ſtrayt places where ſhe coulde not eſ-
cape. The ſtreetes of Sion mourne,
becauſe no man commeth nomore to
the ſolempne feaſtes. All her gates are
deſolate, her prieſtes make lamenta-
tion, her maydens are carefull, and ſhe
her ſelfe is in great heauynes. Her e-
nemyes haue ben rulers ouer her, and
her enemyes haue proſpered: becauſe
the Lorde hath chaſtened her for her
Ier. 52.e great wickednes: * her childzen are
C led away captiue before their enemy.
All the bewtye of the daughter of
Sion is away, her princes are becom
like Hartes, that fynde no paſture.
They are dziuen awaye before theyr
enemy, ſo that they haue no more po-
wer. Nowe doth Jeruſalem remem-
ber the time of her miſerye and diſo-
bedience, yea, the ioye and pleaſure
that ſhe hath had in times paſt, ſeeing
her people is brought down through
the power of their enemy, & there is
no man for to helpe her: her enemyes
ſtande lookinge at her, and laugh her
Saboth dayes to ſcorne. Jeruſalem
hath ſinned euer more and more, there-
fore is ſhe come in decay. All they that
had her in honour deſpiſe her, for they
haue ſene her filthynes. Yea, ſhe ſygh-
eth, and is aſhamed of her ſelfe. Her
ſkirtes are defiled, ſhe remembred not
what ſhold folowe: therfore is her fall
ſo wonderfull, and there is no man to
D comforte her. O Lorde conſider my
trouble, for mine enemye hath the
vpper hand. The enemy hath put his
hand to all the precious thinges that
ſhe had, yea, euen before her eyes came
the Heathen in and out of the Sanc-
Deu. 23.e tuary: whō thou (neuertheles) haſte
forbidden to come within thy congre-
4. Re. 6.c gation. * All her people ſeeke theyr
Cren. 2.c breed with heauynes, and loke what
precious thing euery man hath, that
geueth he for meate, to ſaue his lyfe.
Conſider, O Lord, and ſee howe vile
I am become. Haue ye no regarde. O
all ye that go fore by, behold and ſee, if
there be any ſorowe lyke vnto mine,
wherewith the Lorde hath troubled
me, in the day of his feareſull wrath.
From aboue hath he ſente downe a
fire into my bones, and it burneth the
cruelly: he hath layed a net for my fete
and thrown me wide open: he hath
made me deſolate, ſo that I muſt euer
be mourning. The yoke of my tranſ-
greſſion is come at the laſt, with hys
hand hath he taken it vp, and put it a-
bout my necke. My ſtrength is gone,
the Lord hath delyuered me into thoſe
handes, wherout I can not quite my
ſelf. The Lord hath deſtroyed all the
mighty men, that wer in me. He hath
proclaymed a feaſt, to ſlaughter all my
beſte men. The Lorde hath troden
downe the daughter of Juda, like as
it were in a wyne preſſe. * Therefore Ier. 48.
do I wepe, and mine eyes gulhe out Cren. 3.
of water: for the comforte that ſhould f
quicken me, is farre fro me. My chil-
dzen are dziuen away, for whye? the
enemye hath gotten the ouer hande.
Sion caſteth out her hands, and ther
is no man to comforte her. The Lorde
hath layed the enemyes rounde about
Jacob, and Jeruſalem is become ab-
homination in the middeſt of them.
* The Lord is righteous, for I haue Dani. 9
prouoked his countenaunce vnto an-
ger. O take hede al ye my people, and
conſider my heauyneſſe. My may-
dens and my yong men are lead away
into captiuitie. I called for my louers
(but they beguiled mee) for my prie-
ſtes and counſaylers, but they pe-
riſhed: euen while they ſoughte for
meate, to ſaue their liues. * Conſider G
(O Lorde) howe I am troubled, Cren. 1.
my wombe is diſquieted, my hearte
turneth about in me, and I am full of
heauynes, becauſe I rebelled ſtub-
burnlye. The ſwearde hurteth me
without, and within I am lyke vnto
death. They heare my mourning, but
there is none that will comforte me.
All mine enemyes haue heard of my
trouble, and are glad thereof, becauſe
thou haſte doone it, and thou haſte
brought forth the time whiche thou
calledſt, when they alſo ſhall be like
vnto me. From thee ſhal com al their
aduerſitie, thou ſhalt plucke them a-
way euē as thou haſt plucked me, be-
cauſe

cause of al my wickednes. For my sorowe is very greate, and my heart is heauy.

¶ The. ij. Chapter.

ALas, • how hath the Lorde darkened the daughter of Sion so sore in his wrathe? Is for the honour of Israell, he hath cast it downe from heauen vnto the earth. Howe happeneth it, that he remembred not his owne • foote stole when he was angrye? The Lorde hath cast downe all the habitations of Jacob without any fauoure, all the stronge places of the daughter of Juda hath he broken in his wrath, and throwen them downe to the ground: her kingdome & her princes hath he suspended. In the wrath of his indignation he hath broken all the horne of Israel, he hath withdrawen his right hand frō the enemy: yea, a flame of fyre is kindled in Jacob, and hath consumed vp al round about. He hath bent his bowe lyke an enemie, he hath fastened his righte hande, as an aduersarie: and euery thing that was pleasant to se, he hath smitten it downe. He hath poured out his wrath lyke a fire into the tabernacle of the daughter of Sion. The Lorde is become lyke as it were an enemie, he hath deuoured Israell and all his palaces: yea, all his strong holdes hath he destroyed, and fylled the daughters of Juda with muche sorowe and heauynes. • Her tabernacle (whiche was lyke a garden of pleasure) hath he destroied: her hie solemne feastes hath he put down. The Lorde hath brought it so to passe, that the solemne feastes and Sabothes in Sion, are cleane forgotten. In his heauy displeasure hath he made the king and priestes to be despised. The Lord hath forsaken his owne aulter, and hath abhorred his owne sanctuary, and hath geuen the walles of their tounes into the hands of the enemie. ¶ Their enemies made a noyse in the house of the Lorde, as it had bene in a solemne feast day. The Lord thought to breake downe the walles of the daughter of Syon, he spred out his line, and drewe not in his hand, till he had destroyed them: Therfore mourn the turrettes and the broken walles together. Her gates are sonke downe to the grounde, her barres are broken and smitten in sunder. • Her kinges and princes are caried away to the Gentils. They haue neither lawe nor Prophetes, nor yet anye vision from the Lorde. The Senatoures of the daughter Sion sit vpō the ground in silence: they haue strawed ashes vpon their heades, and girded them selues with sackecloth. The maydens of Jerusalem hange downe theyr heades to the ground. Mine eyes begin to fayle me thorowe weping, • my body is disquieted, my lyuer is powred vppon the earthe, for the greate hurte of my people, seeyng the childrenne and babes didde swowne in the streetes of the citie. Euen when they spake to their mothers: where is meate and drinke? for whyle they soo sayde, they fell downe in the streetes of the Citie, lyke as they hadde beene wounded, and some dyed in their mothers bosome. What shall I saye of thee, O thou daughter Jerusalem, to whome shall I lycken thee? To whome shall I compare thee, O thou daughter of Syon, to comforte thee withall? Thy hurte is lyke a mayne sea, who maye heale thee? • Thy prophetes haue looked out vayne and foolishe thinges for thee, they haue not shewed thee of thy wickednesse, to kepe thee from captiuitie: but haue ouerladen thee, and thorowe falshod scattered thee abrode. All they that gooe by thee, clappe their handes at thee, hyssinge and waggynge theyr heades vppon the daughter of Jerusalem, and saye: Is this the citie that men call so fayre: where in the whole lande reioyseth? All thine enemies gape vppon thee, whisperinge and bytyng theyr teeth, saying: let vs deuour, for the time that we loked for is come, we haue founde and seene it. The Lorde hath fulfilled the thing that he was purposed to do:

and

Lam. 4.b

Lam. 2.b
Psal. 98.a

Jer. 52.b

D

Tren. 1.a

Jere. 5.b
14.b. 23.c
27.b. and
29.b.

E

and perfourmed that that he had deuiſed long ago: he hath deſtroyed, and not ſpared. He hath cauſed thine aduerſarye to triumph ouer thee, and ſet vp the horne of thine enemie. ✠Let
Deu.4.e and.39.a Jer.29.f thyne heart crye vnto the Lorde, O thou citie of the daughter Sion, let thy teares runne downe lyke a ryuer daye and nighte, reſte not, and let not the aple of thyne eye leaue of. Stande vp and make thy prayer in the firſte watch of the nighte, poure out thyne herte lyke water before the Lorde, lyft vp thyne handes, for the lyues of thy yonge children, that dye of hunger in
G the ſtretes. Behold, O Lord, and conſider, why haſte thou gathered me vp ſo cleane? Shall the wemen then eate their owne fruite, euen children of a ſpanne longe? Shall the prieſtes and prophetes be ſlaine thus in the Sanctuarie of the Lorde? Yonge and olde lye behynde the ſtreetes vppon the ground, my maydens and yong men are ſlayne with the ſwearde: whom thou in the daye of thy wrathfull indignation haſt put to death, yea, euen thou haſt put them to death, and not ſpared them. My neyghbours that are round about me, haſte thou called, as it were to a feaſt daye: ſo that in the daye of the Lordes wrath none eſcaped, neyther was anye lefte behinde. Thoſe that I haue broughte and noryſhed, hath myne enemie deſtroyed.

¶ The.iij. Chapter.

A I Am the man, that (throughe the rod of his wrath) haue experience of miſerye. He droue me forthe and led me, yea, into darkenes but not into light. Againſt me only he turneth his hand, and layeth it euer vppon me. My fleſhe and my ſkinne hath he made olde, and my bones hath he bruſed. He hath buyldedround about me, and cloſed me in with gall and trauell. He hath ſet me in darkenes, as they that be deade for euer. He hath ſo hedged me in, that I can not get out, and hath layed heauie lynkes vppon me. Though I cry and call piteouſly, yet heareth he not my prayer. He hath ſtopped vp my waies with foure ſquared ſtones, and made my pathes croked. He layde wayte for me like a Beare, and as a Lyon in a hole. He hath marred my wayes, B
and broken me in peces, he hath layde me waſte altogether. He hath bente his bowe, and made me as it were a marcke to ſhoote at: The arowes of his quiuer hath he ſhot euen into my reines. ✠I am laughed to ſcorne of all Jer.20
my people, they make ſonges vpon me all the daye longe. He hath fylled me with bytternelle, and geuen me C
wormewood to drinke. He hath ſmitten my teeth in peeces with ſtones, and rolled me in the duſt. He hath put my ſoule out of reſt, I forget all good thinges. I thought in my ſelfe, I am vndone, there is no hope for me in the Lorde. O remember yet my myſerye and my trouble, the wormewood and the gall. Yea, thou ſhalte remember them, for my ſoule melteth awaye in me. While I conſider theſe thinges in my hert, I get a hope agayne. Namelye, it is of the Lordes mercies that we are not vtterly conſumed. For truely his pytefull compaſſion hath not ceaſſed. Newe mercies ſhall the Lorde ſhewe vpon thee earely, yea, in the daye ſpringe, (O Lorde) great is thy faythfulneſſe. ✠The Lorde is my pſal.72
portion ſayth my ſoule, therefore will I hope in him. O howe good is the Lorde vnto them, that put their truſt in him, and to the ſoule that ſeeketh after him? The good man with ſtilnes and patience, tarieth for the health of the Lorde. O howe good is it for D
a man, to take the yoke vppon him from his youth vp. He ſytteth alone, he holdeth him ſtill, and diwelleth quietlye by him ſelfe. He layeth his face vpon the earth, yf (percaſe) there happen to be any hope. He offereth his cheeke to the ſmyter, he will be content with reproues. For the Lord Lam.3.b
will not forſake for euer. ✠but though he punyſhe him: yet accordyng to the multitude of his mercies, he receiueth to grace agayne: For he doth not plage, and caſt out the children of men

from

from his heart. To treade all the pry-
soners of the earth vnder his fete. To
mowe the iudgement of man before the
E moost highest. To condemne a man in
his cause. The Lord hath not pleasure
in suche thinges. What is he then that
sayth: there should be some thing done
without the Lordes cõmaundement?
Out of the mouth of the most highest
goeth not euill and good? Wherefore
then murmureth the liuing man? let
him murmure at his owne sinne. ✠ Let
Lam.3.b vs loke well vpon our owne wayes,
Psal.14.a and remember our selues, and turne a-
gayne to the Lord. Let vs lyft vp our
heartes with our hands vnto the lord
that is in heuen. We haue ben dissem-
biers, and haue offended, wilt thou not
be therfore intreated? Thou hast cou-
ered vs in thy wrath, & persecuted vs,
thou haste slayne vs without any fa-
Lam.3.b vour. ✠ Thou hast hidde thy selfe in a
cloude, that our prayer should not go
thorowe. Thou haste made vs outca-
stes, and to be despised amõg the peo-
ple. All our enemies gape vpon vs.
Lam.1.d Feare and pitte is come vpon vs, yea,
decept and destruction. ✠ Whole riuers
of water gushe out of mine eyes, for
the greate hurte of my people. Myne
eyes runne, and can not cease, for there
F Lam.1.a is no rest. O Lorde, when wilt thou
loke downe from heauen, and consi-
der? Mine eyes vexeth my heart, be-
cause of all the daughters of my citie.
Mine enemies hunted me out sharp-
ly, like a birde, yea, and that without
a cause. They haue put downe my life
into a pytte, and they haue cast stones
vpon me. They poured water vpon
my head, then thought I: nowe am I
vndoone. I called vpon thy name, O
Lord out of the depe pyt. Thou haste
heard my voyce, & hast not turned away
thyne eares fro my sighing & crying.
Thou hast enclined thy selfe vnto me,
when I called vppon thee, and haste
sayde: feare not. Thou (O Lord) hast
maintained the cause of my soule, and
G hast redeemed my lyfe. O Lorde, thou
hast seene my blasphemers, take thou
my cause vpon thee. Thou hast well
considered, howe they go about to do
me harme, and that all theyr councels
are against me. Thou hast heard their
despitefull wordes (O Lord) yea, and
all their imaginations agaynst me.
The lips of mine enemies, and theyr
deuises that they take agaynst me, all
the daye longe. Thou seest also their
sytting downe, and theyr rising vp:
they make theie songes of nothinge
but of me. Reward them (O Lord)
according to the workes of their han-
des. Geue them an obstinate hearte,
euen thy curse. Persecute them (O
Lorde) with thyne indignation, and
roote them out from vnder the heuen.

¶ The. iiij. Chapter.

HOwe is the golde become so
dimme? Howe is the goodly
coloure of it so sore chaunged?
and the stones of the sanctuarie thus
scattered in the corner of euery strete?
The childzen of Sion that were al-
waye in honour, and clothed with the
most precious gold: howe are they nowe
lyke the earthen vesselles, whiche be
made with the potters hande? The
dragons geue their ponge ones sucke
with bare brestes: but the daughter
of my people is cruell, and dwelleth
in the wildernes, lyke the Estriches.
The tongues of the sucking childzen
cleaue to the roofe of their mouthes
for verie thirste. The ponge childzen
aske breade, but there is no man that
geueth it them. They that were wont
to fare delicately, perysshe in the stree-
tes: they that afore were brought vp
in purple, make much nowe of donge.
The sinne of the daughter of my peo- B
ple, is become greater then ✠ the wic- Gen.19.a
kednes of Sodome, that sodenly was
destroyed, and not taken with hands.
Her abstayners (or Nazarees) were
whiter then the snowe or milke: their
colour was freshe, red as Coral, their
beautie like the Saphire. But nowe
their faces be very blacke. In somuch
that thou shouldest not knowe them
in the stretes. ✠ Their skin cleaueth to Psal.102.a
their bones. It is withered & become
like a drie stocke. They ✠ be slayn with
the sweard, are happier then suche as
dye of hunger, and perysshe away, fa-

mishing for the fruites of the fielde.
deu. 28.e * The women (whiche of nature are
4.reg.6.f pitifull) haue sodden their owne chil-
dren & their handes, that they might
bee their meate in the miserable de-
struction of the daughter of my peple.
Tren.2.a * The Lord hath perfourmed his he-
uy wrath, he hath poured out the fu-
riousnes of his displeasure. He hath
kyndled a fyre in Sion, whiche hath
consumed the foundation therof. Ney
ther the kinges of the earth, nor all the
inhabiters of the world, would haue
beleued, that the enemy and aduersary
should haue come in at the gates of the
C citie of Jerusalem. Which neuer the
lesse is come to passe for the syn of her
prophetes, & for the wickednes of her
Gen.9.a priestes, that haue shead * innocentes
bloud within her. So that the blind
men went stumbling in the streetes,
and stayned them selues with bloude.
They woulde in no wise touch their
garmentes. But they cried vnto eue-
ry man: Flee the stayning, away, get
you hens, touche it not. Yea, they fled
and remoued frō them, yea, they haue
sayd among the Heathen, they shal no
more dwell in the citie. The counte-
naunce of the Lorde hath banyshed
them, and shall neuer loke more vpon
them. For they theym seules neyther
regarded the Priests, nor pitied their
elders. Wherfore yet our eies faile vs,
whyle we loke for vayne helpe, seing
we be euer wayting vpō a people that
D can do vs no good. They lay so sharpe
wayte for vs, that we can not go safe
vpon the streetes: for our ende is come
our daies are fulfilled, our end is here.
* Our persecuters are swifter then
Jere.4.a Egles of the ayre, they folowed vpon
Abac.1.a vs ouer the mountaynes, and layed
wayte for vs in the wildernes. The
very * breath of our mouth, euen the
Gen.2.b annoynted Lord him selfe was taken
in their net, of whom we say: Vnder
his shadowe we shall be preserued a-
mong the Hethen. And thou (O dau-
ghter Edom) that dwellest in the lād
of Huz, be gladde, and reioyce, for the
cuppe shal come vnto thee also, which
when thou suppest of, thou shalte be
dronken. Thy sinnes be well puni-
shed (O thou daughter Syon) her
shall not suffer thee to be caried away
any more. But thy wickednesse (O
daughter Edom) shall he visite, and
for thy sinnes sake he shall leade thee
into captiuitie.

The .v. Chapter.

The prayer of Jeremy.

C Ill to remembrance (O Lord) A
what we haue suffered, consy-
der, & see our confusion. Our
enheritaunce is turned to the straun-
ger, and our houses to the aleauntes.
We are become carefull and fatherles,
and our mothers ar as the widowes.
We are sayne to drinke our owne wa-
ter for money, and our owne wodde
muste we bye with money. Our nec-
kes are vnder persecution, we are we-
rye, and haue no reste. A fore time we B
yelded our selues to the Egyptians,
nowe to the Assirians, onely that we
might haue bread ynough. * Our fa- Jer.31.
thers (whiche nowe are gone) haue Ezt.16
synned, and we must beare their wic-
kednes. Seruauntes haue the rule of
vs, and no man deliuereth vs oute of
their handes. We must get our liuing
with the perill of our liues, becaus
of the drouth of the wildernes. Our
skin is as it had ben drent in an ouen,
for very sore hunger. The wiues are
rauished in Syon, and the maydens
in the Cities of Juda. The princes
are hanged vp with the hands of the
enemies, they haue not spared the olde
sage men, they haue taken yong mens
liues from them, and the boyes are
hanged vp vppon trees. The elders
syt no more vnder the gates, and the
yong men vse no more playing of mu-
sike. The ioy of our heart is gone, our C
merye quier is turned to mourning.
The garland of our head is fallē. Wo
that euer we sinned so sore. Therefore
our heart is full of heauines, and our
eyes dimme, because of the hill of Si-
on, that is destroyed. In so much
that the foxes runne vppon it. But
thou, O Lorde, that remaynest for
euermore, and thy seate from
out ende: wherefore

forget vs, and forsake vs so long? ✠ Jn.31.c
Lorde turne thou vs vnto thee, and so shall we be turned. Renew our days, as in old times: for thou haste banished vs now long ynough, and haste bene sore displeased at vs.

☞ The ende of the Lamentations of Jeremie.

☞ The Boke of the Prophete Ezechiell

☞ The first Chapter.

IT chaced in the .xxx. yeare, the fifth daye of the fourth month that I was amonge the prisoners by the river of Cobar, wher the heauens opened and I sawe a vision of God. Nowe the fifth day of the moneth made out the fifth yere of king Jehoakims captiuitie. At the same time came the worde of the Lord vnto Ezechiel the son of Buzi the priest, in the lande of the Chaldees by the water of Cobar, ✠ where the hande of the Lorde came Ez.10.a
vpon him. And I looked, and behold, a stormy winde came out of the north with a great cloude full of fyre, whiche with his glister lightened all rounde aboute. And in the middest of the fire, it was all cleere like the face of an angell, and as it were the likenesse of the four beasts, and this was their likenes. They were fashioned like a man, sauinge, that euerye one had foure faces, and foure winges. Their legges were straight, but their feete were like bullockes feete, and they glistered, as it hadde beene fayre fonged mettall. Vnder theyr winges vppon all the foure corners, they hadde mennes handes. Their faces and their winges were toward the foure corners, yet were the winges so that one ouer touched an other. When they went, they turned theim not about, but echeone went streight forward. Furthermore, this was the C
similitude of their faces. ✠ Vpon the Eze.10.b
right side of these foure, their faces were like the face of a manne, and the face of a Lion. But vpon the left syde they hadde the face of an Oxe, and the face of an Egle. Their faces also and their winges were spred out aboue, so that twoo winges of one touched euer twoo winges of an other, and with the other they couered their body. Euery one when it went, it went streight forwarde. Where as the spirite ledde theym, thither they went, ✠ and tourned not aboute in their go- Eze.10.c
inge. The fashion and countenaunce D
of the beastes, was like hotte coales of fyre, euen as thoughe burninge cressettes had beene amonge the beastes: (this was the vision) and the fyre gaue a glister, and out of the fyre there wente lightninge. When the beastes went forward and backward, one would haue thoughte it hadde lightened. Nowe when I hadde well considered the beastes, I sawe a worke of wheeles vppon the earth with foure faces also nighe vnto the beastes. The fashion and woorke of the wheeles was like the Sea. The foure wheeles were ioyned and made (to looke vpon) as it had beene one wheele in another. When one went forwarde, they wente all foure, and tourned them not aboute in their goinges. They were large, great, and horrible to looke vppon. Theyr backes were full of eyes rounde aboute theym all foure. When the beastes wente, the wheeles wente also with theym. And when the beastes lifte E
them selues vppe from the earth, the wheeles were lifte vp also. Whither soeuer the spirite went, thither went they also, and the wheeles were lyfte vp, and folowed them: for the spirite of life was in the wheeles. When the beastes wente foorthe, stoode still, or lifte them selues from the earth, then the wheeles also went, stode still, and were lift vppe, for the breathe of life

was in the wheles. Above, ouer the heades of the beastes there was a firmament, whiche was fashioned as it had bene of the moste pure Christall and that was spread out aboue vppon their heades: vnder the same firmament wer their winges layde abrode one towarde another, and two winges couered the bodye of euery beast. F And when they went forth, I hearde the noyse of their winges like the noyse of great waters, as it had bene the voyce of the great GOD, and a rushinge together, as it were of an hooste of men. And when they stoode still, they let downe their winges. Nowe when they stoode still, and had letten downe theyr winges, it thondred in the firmamente that was aboue their heades. Aboue the firmamente that was ouer their heades, there was the fashion of a seate, as it Eze. 8. d. had bene made of Saphir. Vpon the G seate there sat one like a manne. • I beheilde him, and he was like an aungell, as it had bene all of fyre within from his loines vpward. And beneth when I looked vpon him vnder the loynes, me thought he was like a shining fyre, that geueth light on euery side. Yea, the shine and glister that lightned rounde aboute, was like a raynebowe, which in a raynie daye appereth in the cloudes. Euen so was the similitude, wherein the glorye of the Lorde appered. When I sawe it, I fel vpon my face, and herkened vnto the voyce of him that spake.

¶ The. ij. Chapter.

A

AND then sayde he vnto me: Stande vp vpon thy fete (O Eze. 3. d thou son of man) and I will talke with thee. • And as hee was commoning with me, the spirit came into me and set me vp vpon my feete: so that I marked the thinge that hee sayde vnto me. And he sayde: Beholde thou sonne of man, I will sende thee to the children of Israel, to those runnagates, and obstinate people, for they haue taken parte agaynst me, and are runne away from me, • both they and Exo. 22. their forefathers vnto this daye. Yea, I will sende thee vnto a people that haue rough visages and stiffe stomackes, vnto whome thou shalte saye on this maner: This the Lord God him selfe hath spoken, that whether they be obedient or no (for it is a frowarde housholde) they may knowe yet that there hath beene a prophete amonge them. • Therfore thou sonne of man) Jer. 1. feare them not, neyther be afrayde of C their wordes, for prouokers and thornes ar with thee. Yea, thou dost dwell amonge scorpions, but feare not their wordes, be not abashed at their lokes for it is a froward housholde. Speake thou speake my woordes vnto them, whether they be obedient or not, for they are obstinate. Therfore thou son of man, obey thou all thinges that I saye vnto thee, and be not thou stiffenecked, lyke as they are a stiffenecked D housholde. Open thy mouth, and eate that I geue thee. So as I was looking vp, behold, there was sente vnto me an hande, wherein was closed • a Apo. 5. d booke, and the hande opened it before mee, and it was writte within and without full of carefull mournynges, alas, and wo.

¶ The. iij. Chapter.

AFter this, sayde he vnto me: I Thou sonne of man, eat that, whatsoeuer it be: yea, • eat y Jer. 15. booke, and go thy way, and speake vnto the children of Israell. So I opened my mouthe, and hee gaue mee the booke for to eate, and sayde vnto me: Thou sonne of man, thy bealye shall eat, and thy bowels shalbe filled with the booke that I geue thee. Then did I eate the booke, and it was in my Pla. 19. mouth sweeter thē hony. And he sayd Apo. 10. vnto me, thou son of manne, • get thee • Jer. 1. soone vnto the house of Israell, and B shewe them the wordes, that I commaūded the, for I send thee not to the people that hath a straunge bablinge speeche, or hard speeche, but vnto the house of Israell, Not to manye nations,

Ezra. 8

which haue diuers speeches and hard languages, whose woordes thou vnderstandest not. Jer. 3.a • Neuertheles, yf I sent thee to those people, they woulde folowe thee. But the house of Israell will not folowe thee, for they will not folow me: yea, al the house of Israell haue stiffe foreheades and harde herts. Ezec. 3.b • Behold therfore, I wil make thy face preuayle agaynst their faces, and harden thy forehead agaynst their foreheades, so that thy forehead shalbe Esa. 50.b harder then an • Idamante or flynte stone, that thou mayest feare them the lesse, and be lesse afrayde of them, for they are a froward household. C He sayde moreouer vnto me: thou son of man, take diligent heede with thyne eares, to the woords that I speake vnto thee, fasten them in thine hearte, and go to the prisoners of thy people, speake vnto them, and say on this maner: Thus the Lorde God hath spoken, whether ye heare or heare not. With that the spirite toke me vp. And I hearde the noyse of a greate rushinge and remouing of the moost blessed glorye of the Lorde out of his place. I hearde also the noyse of the wynges of the beastes, that rushed one agaynst another, yea, and the ratlyng of the wheles that were by them, which rushing Ezec. 8.a and noyse was very greate. D • Nowe when the spirite tooke me vp, and carryed me away, I went with an heauye and a sorowefull mynde, but the hand of the Lorde comforted me right soone. And so in the beginning of the moneth Abib, Anno. 1378 I came to the prisoners • that dwelte by the water of Cobar, and remayned in that place, where they were. And so continued I among them seuen dayes, beeyng very sory. And when the seuen dayes were expired, the Lord sayd vnto me: Thou sonne of manne, I haue made thee a watchman vnto the house of Israell: therefore take good hede to the woords of my mouth, and geue them warning at my commaundemente. E If I saye vnto thee, concerninge the vngodye man, (that without doubte) he muste dye, and thou geuest him not warninge, nor speakest vnto him, that he may turne from his euill way, and so to liue: Then shall the same vngodye man die in his owne vnrighteousnes, but his bloud wil I require of thine hand. Neuertheles, yf thou geue warninge vnto the wicked, and he yet forsake not his vngodynesse: then shal he dye in his owne wickednesse, but thou hast discharged thy soule. F Nowe yf a righteous manne goo from • hys Eze. 18.a righteousnes, and do the thinge that is euill: I will laye a stumblynge blocke before him, and he shal dye because thou haste not geuen him warninge: yea, dye shall he in his owne sinne, so that the vertue, which he did before shall not be thought vpon: but his bloude will I require of thyne hande. Neuertheless, yf thou exhortest the righteous that he synne not, and so the righteous doo not synne: then shall he liue, because he hath receaued thy warninge, and thou haste discharged thy soule. And there came the hande of the Lorde vpon me, and he sayd vnto me: Stand vp, and go into the fielde, that I maye there talke with thee. So when I had risen vp, and gone forth into the field: Behold, the glory of the Lord stode there, • like Ezec. 1.a as I sawe it afore, by the water of Cobar. • Then fel I downe vpon my Ezec. 2.a face, & the spirite came into me, which G set me vp vpon my feete, and sayd thus vnto me: Go thy way, and shutte thy selfe in thine house. Beholde (O thou sonne of man) there shall chaynes be brought for the, to bind thee withal, so that thou shalt not escape out of them. And I will make thy tong cleue so to the rose of thy mouth, that thou shalt be dõme, and not be as a chyder with them, for it is an obstinate housholde. But when I speake vnto thee, then open thy mouth, and say: Thus sayth the Lord god: who so heareth, let him heare: who so will not, let him leaue, for it is an obstinate housholde.

¶ The. iiij. Chapter.

A THou sonne of man: take a litle stone, and laye it before thee, and describe vppon it the citie

of Ierusalem, howe it is besyeged, howe bulwarkes and stronge dyches are grauen on euery side of it: describe also tentes, and an host of men rounde about it, with engines of war. Moreouer, take an yron panne, and set it betwixt thee and the Citie, in steede of an yron wall. Then sette thy face towarde it, besyege it, and laye ordinaunce agaynst it, to win it. This shalbe a token vnto the house of Israel. But thou shalt slepe vpon thy lefte syde, and laye the sinne of the house of Israell vpon thee. Certaine daies appoynted, thou shalt sleepe vppon that syde, and beare theyr sinnes. • Neuertheless, I wil appoynt thee a time (to putte of their sinnes) and the number of the daies. Three hundred & ninetye daies must thou beare the wickednes of the house of Israel. Whē thou hast fulfilled these daies, lie downe againe and sleepe vpon thy righte syde fortie daies, and bear the sinnes of the house of Iuda. • A daye for a yere, a daye (I saye) for a yere, will I euer laye vpon thee. Therefore set nowe thy face agaynst that besieged Ierusalem, and discouer thine arme, that thou mayest prophecie agaynst it. Behold, I will lay chaynes vpon thee, that thou shalt not turne thee from one syde to another, till thou haste ended the dayes of this besieging. Wherefore, take vnto thee wheate, barlye, beanes, groswell seede, Milium and fitches, and putte them together in a vessell, and make thee loaues of bread therof, according to the number of the dayes that thou muste lye vppon thy syde, that thou mayest haue bread to eate, for .cccxc. hundred and ninetie daies. And the meate that thou eatest, shall haue a certayne weight appointed: namely, twentye sicles euery daye. This appoynted meate shalte thou eate dayly from the beginning to the ende. Thou shalte drinke also a certayne measure of water: Namely the sixte part of an Hyn shalt thou drinke dayly from the beginning vnto the ende. Barlye cakes shalte thou eate, yet shalt thou fyrst bake them at a fyre made with mans donge, that they may see it. And with that sayde the Lord. Euen thus shall the children of Israel eate their defyled bread in the middest of the Gentyles, amonge whom I will scatter them. Then sayde I: O Lorde God, Behold my soule was yet neuer stayned, for fro my youth vppe vnto this houre, I did neuer eate of a dead carkase, or of that whiche was slayne of wilde beastes, nether came there euer any vncleane flesh in my mouth. Wher vnto he answered me, and saide: Well then, I will graunte thee to take cowes donge for the donge of a manne, and to bake the bread withall before them. And he saide vnto me: Behold thou son of man, • I will minishe all the prouision of bread in Ierusalem, so that they shall wey their bread, and eate it with scarsitie. But as for water, they shall haue a verye little measure therof to drinke. And when they haue no more bread nor water, one shal be destroyed with another, and famish away, for their wickednes.

Dani. 9 a

Nu. 24 e

The .v. Chapter.

Thou sonne of man, take thee then a sharpe knyfe, namely, a rasour. Take that, and shaue the heare of thy head and beard: Then take the scales and the weyghte, and deuide the heare a sunder. And after thou haste accomplished the dayes of the siege, burne the thirde parte therof in the fyre, in the middest of the citie, and cut the other third part in peeces, with a knyfe. • As for the third part that remayneth, caste it in the winde, and I will drawe out the sweard after them. Yet afterwarde, take a little of the same, and bind it in thy cote lap. Then take a cortelie of it, & cast it in the middest of the fyre, and burne it in the fyre. Out of the same fyre shall there go a flame, vpon the whol house of Israell. Moreouer thus sayth the Lord God: This same is Ierusalem, I set her in the middest of the heathen and nations that are rounde about her, but shee hath despised my iudgementes more then the Gentyles them

Ezec. 5

Ier. 7

selues

selues, and broken my commaundementes more then the nations, that lye rounde about her: For they haue caste out mine ordinaunces, and not walked in my lawes. Therfore thus sayeth the Lorde God. • For so muche Lm.18d as ye haue beene more augmented in number of people then the Heathen, that dwel rounde about you, and ye haue not walked in my lawes, neyther haue yee kept mine ordinaunces, and ye haue not liued so righteously as the Heathen that are rounde about C you: Therefore thus sayeth the Lorde God, I will also come vppon thee, I my selfe, I say, for in the midst of thee will I sit in iudgement, in the sighte of the heathen, and wil handle thee of such a fashion as I neuer did before, and as I neuer wil do from that time forthe, and that because of all thine abhominations. For the fathers. Lm.:8.c. • shalbe sayne to eate their owne sonnes, Ge.16 f and the soonnes theyr owne fathers. Such a courte will I keepe in thee, and the whole remnaunt of thee will I scatter into all the windes. Wherefore, as truely as I liue (sayth the Lord God) seeing thou hast defyled my sanctuarye, with all maner of abhominations, and with all thy shamefull offences: For this cause will I also destroye thee. Myne eye shall not oversee thee, neyther will Ie.:5 a I spare thee. • One third part within thee, shall dye of the Pestilence, and of hunger. Another thirde parte shalbe slaine downe rounde about thee with the sweard: The other thirde D parte that remaineth, will I scatter abrode towarde all the windes, and drawe oute the sweard after them. Thus I wil perfourme my indignation, and set my wrath agaynst them and ease my selfe. So that when I haue fulfilled mine anger agaynste them, they shall knowe that I am the Lorde, whiche with a feruent gelousye haue spoken it. Moreouer I will make thee waste and abhorred, before all the heathen that dwell about thee, and in the sight of all them that go by ther: so that when I punishe thee in my wrath, in mine anger, and with the plague of my whole displeasure: thou shalt bee a derye abhomination, shame, a gasing and wondring storke, among the Hethen, that ly about thee. Euen I the Lord haue spoken it, and it shall come to passe, when I shote among them the perilious darts of hunger, which shalbe but death. Yea, therfore shall I shote them, because I wil destroye you: • I will encrease hunger, and minishe all the prouision of bread among you. Plages and misery will I send you, yea and wilde beasts also to destroye you. Pestilence and blud sheding shal come vpon you, and the sweard will I bring vpon you. Euen I the Lorde haue sayde it. Ezec.14.

The. vi. Chapter.

AND the woorde of the Lorde came vnto me, sayinge: Thou sonne of man, tourne thy face B to the • mountaynes of Israell, that Ezec.36. thou mayest prophecy vnto them, and saye: Heare the word of the Lord God O ye mountaynes of Israell: Thus hath the Lord God spoken to the mountayns, hilles, valleys, and dales. Behold, I, I my selfe I say, will bringe a sweard ouer you, and destroye your Aultares, and breake downe youre hye places: I will caste downe youre images. Your slayne men will I laye before your gods, and the dead carkases of the childzen of Israell will I caste before their Idoles, youre bones will I destroye rounde aboute your aultares, and dwelling places. B The Cities shalbe desolate, the hill chappelles layde waste, youre aultars destroyed and broken, youre Goddes caste downe and taken awaye, youre temples layde euen with the ground, youre owne woorkes cleane rooted oute. Youre slayne menne shall lye amonge you, that ye maye learne to knowe, howe that I am the Lorde. Those that be amonge you, and haue escaped the sweard, will I leaue amonge the Gentiles, for I will scatter you amonge the Nations. And they that escape of you, shal thinke vpon me amonge the Heathen,

where they shalbe in captiuitie. As for that whooryshe and vnfaithefull heart of theirs, wherwith they runne awaye from mee, I will breake it: yea, and put out those eyes of theirs, that committe fornication with theyr ydols. Then shall they be ashamed and displeased with their selues, for the wickednesses and abhominations, which they haue done: and shall lerne to knowe, that I am the Lorde, howe that it is not in vayn, that I the Lord spake, to bring suche misery vppon them. The Lord sayd moreouer vnto mee: Smite thine handes together, and stampe with thy feete, & say: Woe worthe all the abhominations and wickednesses of the house of Israel, for because of them, they shall perishe with the swearde, with hunger, and with pestilence: who so is farre off, shall dye of the pestilence, hee that is nye at hande, shall perishe with the swearde, and the other that remayne and that are besieged, shal dye of hunger. Thus will I satisfy my wrothfull displeasure vppon them. And so shall ye learne to knowe, that I am the Lord, when your slaine men lye amonge your ydols, and about your altars, vppon all hye hilles and toppes of mountaynes among al grene trees, among al thicke okes, euen in the places, where they did sacrifice vnto all their ydols. I will stretch mine hand oute vppon theym, and will make the lande waste. So that it shall lye desolate and voyde, from the wildernesse of Deblothah forth, throughe all their habitations: to learne theym for to knowe that I am the Lorde.

The.vj. Chapter.

THe worde of the Lorde came vnto me on this maner. Thee I call, O thou sonne of manne. Thus sayth the Lorde God vnto the land of Israell: The end commeth vpon the land of Israell: yea verily the ende commeth vpon all the foure corners of the lande. But nowe shall the ende come vpon thee, for I will sende my wrath vpon thee, and will punish thee according to thy wayes, and reward thee after all thine abhominatiõs. • Mine eye shall not oversee thee, Ezr.7.b neither will I spare thee, but reward thee, according to thy ways, & declare thine abhominations. Then shall yee knowe that I am the Lorde. Thus sayeth the Lorde God. Beholde, one misery and plage shall come after an other: the ene is here, the ende I saye is come, it watcheth for thee: beholde, it is come alreadye, the destruction is earlye come agaynst thee, that dwellest in the lande. The time is at hand, B the day of sedition is harde by, and the crye shall not be as the soundinge agayne of the mountaynes. Therefore I will shortly poure out my sore displesure ouer thee, and fulfil my wrath vpon thee, I will iudge thee after thy ways, & recompence thee al thy abhominations. • Mine eye shal not ouer- Ezr.7.d C see thee, neyther wil I spare thee, but reward thee after thy wayes, and thine abhominations shall bee punished in the middes of thee, to learne you for to know, howe that I am the Lorde that smiteth. Beholde, the daye is here, the day is come, the houre is runne out, the rodde florisheth, pryde waxeth greene, malicious violence is growen vp, and the vngodlye waxen to a staffe. None of them shal remaine ouer, none of their riches, not one of their seede, and no lamentation shalbe made for them. The time commeth, 1 Cor.7 the day draweth nye: • who so byeth, let him not reioyce, he that selleth, let him not be sorye: for whyle • Trouble Jer.15.d shall come in the middest of them all: 1 Tess.5 so that the seller shal not come againe D to the thing he solde, although their lyfe be yet with the liuing. For whē the prophecie was preached vnto all the people, none returned from their sin, and no man tooke strength to him agaynste his wickednes, to saue his owne lyfe. The trompettes shall ye blowe, and make you all readye, but no man shal go to the battel, for I am wroth with all the whole multitude. The swearde shalbe without, pestilence & hunger within: so that who so is

is in the fielde, shalbe slayne with the sweard, and he that is in the city • shal perishe with hunger and pestilence. And suche as escape and flee from amonge theym, shalbe vpon the hilles, like as the doues in the fielde: euerye one shalbe afrayd because of his owne wickednes. All handes shall be lette downe, and all knees shalbe weake as the water, they shall girde them selues with sackcloth, feare shal fall vpon them. Their faces shalbe confoun-
Esa.15.d ded, • and their heades balde: their siluer shall they cast forth in the streetes,
Hoh.1.d and their golde shalbe despised. • Yea
Ezec.7.b their siluer and golde may not deliuer them, in the day of the fearefull wrath of the lord. They shal not satisfy their hungry soules, neither fill their emp-
Ose.8.a. tie bellies therwith: For it is become their owne decay through their wickednes, and their bewtyfull costly ornament that God had ordeyned to be their great glorye, in it they haue set vp abhominations vnto their idols. For this cause will I make theym and it to be abhorred. Moreouer, I will geue it into the handes of the straungers to be spoyled: and to the wicked, for to be robbed, and they shal destroye it. My face will I turne frō them, my treasurye shalbe defyled, for the theues shal go into it, and suspend it. Make a chein, for the land is whol
G defyled with vnrighteous iudgement of innocent blood, and the citie is full of violent oppression. Wherefore, I will bringe the most cruell tiraunte from amonge the Heathen, to take their houses in possession. I will make the pompe of the proud to ceasse and their sanctuary shall be defyled. When this trouble commeth, they shall seeke peace, but they shall haue none. One mischiefe and sorowe shall folowe another, and one rumour shall
Ja.38.c come after another. • Then shall they seeke visions in vayne at their Prophetes. The lawe shall be gone from the preistes, and wisedome from the elders. The kinge shall mourne, the Princes shalbe clothed with heuines and the handes of the people in the land shall tremble for feare. I will do vnto theym after their owne wayes, according to their owne iudgementes will I iudge them, to learne them for to knowe that I am the Lord.

¶ The. viij. Chapter.

IT happened, that in the sixt yeare the fifth day of the sixt moneth, I sat in my house, and the Lordes of the councel of Juda with me, and the hande of the Lord God fell euen there vpon me. And as I looked vppe, • I sawe as it were a likenes of fyre from his loines downeward, and from his loines vpward, it shined maruelous cleere and like an angell to loke vpon. • This similitude stretched oute an hande, and toke me by the heary lockes of my head, and the spirite lift me vp betwixte heauen and earthe, and brought me in a vision to Jerusalem into the entrye of the inner porte that lyeth towarde the North, there stode an ymage, with whom he that hath all thinges in his power, was verye wroth. And beholde, the glory of the God of Israel was in the same place: euen • as I hadde sene it afore in the fielde. And he sayde vnto mee: Thou sonne of man, O lifte vp thine eyes, and looke towarde the North. Then lifte I vppe myne eyes towarde the North, and beholde: beside the port northward, there was an aultar made vnto the ymage of prouocation in the very entring in. And he sayde further more vnto me: Thou son of man seest thou what these do? Seest thou the great abhominatiōs that ỳ house of Israell committeth in this place? to driue me from my sanctuary? But turne thee about, and thou shalt se yet greater abhominations. And with that brought he me to the court gate, and when I loked, behold, there was an hole in the wall. Then sayd he vnto mee: Thou sonne of manne, digge through the wall. And when I digged through the wall, beholde, there was a dore. And he saide vnto me: Go thy way in, & looke what wicked abhominations they do here. So I wēt

in, and sawe: and behold, there wer all maner ymages of wormes & beastes, all Idoles and abhominations of the house of Israell paynted euerye one round about the wall. Eyther stode also before the ymages. • lxx. Lordes of Exo. 18d the counsell of the house of Israell: and in the midst of them stode Jaazniah the sonne of Saphan. And euery one of thē had a censoure in his hand, and oute of the cense, there wente a smoke, as it had bene a cloude. Then sayd he vnto me: Thou sonne of man, hast thou seene what the Senatoures of the house of Israel do secretly, euery one in his chamber? • For they say: Job. 22b Esa. 22. c Tushe, the Lorde seeth vs not, the Lord regardeth not the world. And he sayd vnto me: Turne thee yet againe, and thou shalt see yet greater abhominations that they do. And with that he brought me to the dore of the porte of the Lords house, toward the north. And behold, there sat women mourning for Tamus. Then sayd he vnto me: haste thou sene this, thou sonne of man? Turne thee about, & thou shalt see yet greater abhominations then these are. And so he brought me into the inward court of the Lords house: and beholde at the porte of the Lords house, betwixt the fore entrye and the aultar, there were fiue and twentye men, that turned their backes vpon the temple of the Lord, and their faces towarde the easte, and these worshipped the sunne. And he sayde vnto me: hast thou seene this, thou son of man? Thinketh the house of Juda, that it is but a tryfle, to do these abhominations here? Should they fill the land full of wickednes, and vndertake to prouoke me vnto anger? Yea, and purposely to cast vp their noses vpō me. Therefore will I also do some thing in my wrathfull displeasure, so that myne eye shall not ouersee them, neyther will I spare them. • Yea, and Prou. 1 c Jer. 11 b Mich. 3 a though they cry in mine eares with a loud voyce, yet wil I not heare them.

HE cried also with a loud voyce A in mine eares, sayinge: Come, heare ye rulers of the Citie, euery man with his weaponed hand to the slaughter. Then came there sixe men out of the strete of the vpper port towarde the North, and euery man a weapon in his hand to the slaughter. There was one amongest them, that had on him a linnen raymente, and a B writers pynkhorn by his syde. These went in, and stoode besyde the brasen aultar, for the glorye of the Lord was gone away from the • Cherub which Exo. 9a was vpon him, and was come downe to the threlholde of the house, and hee called the man that had the linnen rayment vpon him, and the writers pynkhorne by his side, and the Lorde sayde vnto him: Go thy waye through the Citie of Jerusalem, and set a marke vppon the foreheades of theym that mourn and are sory for al the abhominations, that be done therein. And to the other, he saide that I might heare. Judi. 21 • Go ye after him through the Citie, C slay, euerse none, spare none, kill and destroy both men and yong maydens, childrē, and wiues. But as for those that haue the marke vppon them, see that ye touche them not, • and begin at Jer. 25 my Sanctuary. Then they began at 1 Pet. 4 the elders, which were in the temple, for he had sayde vnto them. When ye haue defyled the temple, and filled the court with the slayne, then go youre waye forth. So they wente oute, and slewe downe through the citie. Now whē they had done the slaughter, & I yet escaped, I fel down vpon my face, and cryed, saying: O Lord God, wilt D thou then destroy al the residue of Israel, in thy sore displeasure, that thou hast poured vpon Jerusalem? Then sayd he vnto me: The wickednesse of the house of Israel and Juda is very great, so that the land is full of blood, and the citie full of vnfaythfulnesse: for they saye: • Tushe, the Lorde re- Job. 22 gardeth not the earth, he seeth vs not. Esa. 29 Therefore will I vpon them, • mine • Ez. 7 eye shall not ouersee theym, neyther will I spare them, but will recompens

pence their wickednesse vppon their heades, And behold, the man that had the linnen rayment vppon him, and the writers ynkehorne by his syde, tolde al the maner howe it happened, and sayde: Lorde as thou hast commaunded me, so haue I done.

¶ The .x. Chapter.

A AND as I loked, beholde, in the firmamente that was aboute the Cherubines there appeared the similitude of a stole of Saphir vppon them: Ezec.9.8 * Then sayde he that sat therin, to him that had the linnen rayment vppon him: Creepe in betwene the wheeles that are vnder the Cherubines, and take thyne handefull of hoate coles oute from betwene the Cherubines, and caste them ouer the citie. And he crept in that I mighte see. Now the Cherubines stode vpon the righte syde of the house, when the men went in, and the cloude filled the 2.par.7.8 inner courte. * But the glory of the Lord remoued from the Cherubines, and came vppon the threshold of the house: so that the temple was full of cloudes, and the court was full of the shine of the Lordes glorye. Yea, and the sound of the Cherubines winges was heard into the fore court, lyke as it had bene the voyce of the almightie God, when he speaketh. Nowe when he had bydden the man that was clothed in linnen, to go and take the hote coles from the middest of the wheles which were vnder the Cherubines: he went and stode beside the wheles. Then the one Cherub reached foorth his hand from vnder the Cherubines, vnto the fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him that hadde on the linnen raymente in his hande: whiche tooke B it, and went out. And vnder the winges of the Cherubines, there appeared the likenes of a mans hand: I sawe also foure wheeles beside the Cherubins, so that by euery Cherub there stode a whele. And the wheeles were (to loke vpon) after the fashion of the precious stone of Tharsis: yea (vnto the sighte) they were all foure of one fashion, as yf one whele hadde bene in another. When they went C forth, they went al foure together, not turning about in their goynge. But where the fyrste went, thyther went they after also, so that they turned not aboute in their goynge. Their whole bodies, their backes, their hands, and winges, yea, and the wheeles also, wer all full of eyes round about them all foure. And I heard him call the wheeles. * Euery one of them hadde Ezec.1.1 foure faces, so that the one face was the face of a Cherub, the seconde of a man, the third of a lyon, the fourth of an Eagle, and they were lyfted vp aboue. This is the beaste, that I sawe at the water of Cobar. Nowe when the Cherubines went, the wheeles went with them, and when the Cherubins shoke their winges to lyfte them selues vpward, the wheeles remayned not behinde, but were with them also. Shortly, when they stode, these stode also. And when they were lyft vp, the wheeles were lyft vp also with them, for the spyrete of lyfe was D in the wheeles. * Then the glorye of Ezc.11.b the Lorde was lyft vp from the threshold of the temple, and remayned vpon the Cherubines: And the Cherubines flackered with their winges, and lyfte them selues vppe from the earth: so that I sawe when they went, and the wheles with them. And they stode at the easte syde of the porte that is in the house of the Lorde. So the glorye of the Lorde was vppon them. This is the beast that I sawe vnder the God of Israell, by the water of Cobar. And I perceaued, that it was the Cherubins. Euery one had foure faces, and euery one foure wynges, and vnder their winges, as it were mens handes. Nowe the fygure of their faces was, euen as I had seene them by the water of Cobar, and so was the countenaunce of theim. Euery one in his goyng went streight forwarde.

A ¶ The.xi.Chapter.

MOreouer, the spyrete of the Lorde lyfte me vp, & brought me vnto the East port of the Lordes house. And behold there were xxv.men vnder the dore, among whō I sawe Jaazniah the sonne of Azur, and Pheltiah the sonne of Bananiah the rulers of the people. Then sayd the Lorde vnto me: Thou sonne of man, these men ymagine mischiefe, and a wicked councel take they in this citie, saying: tush, there is no destruction at hande, let vs buylde houses: this Jerusalem is the cauldron, and we be the fleshe. Therfore shalt thou prophecie vnto them, yea, prophecye shalte thou vnto theym, O sonne of man. And with that fell the spyrete of the Lorde vppon me, and sayde vnto me: Speake, thus sayth the Lord. On this maner haue ye spoken (O ye
B house of Israell) and I knowe the ymaginations of your hearts. Many one haue ye murthered in this Citie, and filled the stretes full of the slayne. Therfore thus sayth the Lorde God: the slayne men that ye haue layde on the grounde in this citie, are the fleshe, and this citie is the cauldron:
Eze.14.a *But I will bring you out of it, *ye
*mat.26 haue feared the swearde, and I will bringe a swearde ouer you, sayth the Lorde God. I will drive you out of this citie, and deliuer you into your ennemyes hande, and will condemne you. Ye shalbe slayne in all the costes of Israell, I will be auenged of you, to learne you for to knowe, that I am the Lord. This citie shall not be your cauldron, neyther shall ye be the fleshe therin: but in the costes of Israel will I punish you, that ye may knowe, that I am the Lorde: in whose commaundements ye haue not walked, nor kept
Leu.28.a his lawes, *but haue done after the
De.11.d customes of the Heathen, that lye rounde aboute you. Nowe when I preached, Pheltiah the sonne of Ba-
C nanias dyed. Then fell I downe vppon my face, and cryed with a loude voyce, saying: O Lord god, wilt thou then vtterly destroy all the remnaunt of Israell? And so the worde of the lord cam vnto me on this maner, thou sonne of man, thy brethren, thy kinfolke, and the whole house of Juda, which dwell in Jerusalem, say: with drawe ye farre from the Lorde, for the land is geuen vs in possession. Therfore tell them, thus sayeth the Lorde God: I will send you farre of among the Gentyles, and scatter you among the nations, and I will halowe you but a lytle, in the landes where ye shal come. Tell them also, thus sayeth the Lord God: I will gather you agayne out of the nations, and bringe you from the countries where ye be scattred, and wil geue you the land of Israell agayne. And they shall come hyther. And they shall take awaye all their Idoles and all their abhominations from thence. *And I will geue D
Jer.31.d you one heart, and I wil plant a new
Eze.36 spyret within your bowels. That stonie hert will I take out of your body, and geue you a fleshely hearte, that ye may walke in my commaundements, and keepe myne ordinaunces, and doo them, that ye maye be my people, and I your God. But loke whose hearts are disposed to folowe their abhominations and wicked liuinges: those mens dedes will I bring vpon their owne heades, sayeth the Lorde God. After this dyd the Cherubines lyfte vp their wynges, & the wheles went with them, and the glory of the Lord was vppon theym: *So the glorye of
Eze.10.b the Lorde went vp from the middest of the citie, and stode vpon the mount of the citie towarde the East. *But
Eze.3.b the winde toke me vp, and in a vision (whiche came by the spirite of God) it brought me agayne into Caldea among the prisoners. Then the vision that I had seene vanyshed awaye fro me. So I spake vnto the prisoners, al the wordes of the Lord, which he had shewed me.

¶ The.xij.Chapter.

THe woorde of the Lorde came vnto me, saying: Thou sonne of manne, thou dwellest in the mid-

the middell of a frowarde housholde,
Esay.6.b • whiche haue eyes to see, and yet see
mat.14.b not: eares haue they to heare, and yet
mar.4.a. they heare not, for they are an obsti-
Luc.8.b nate housholde. Therefore (O thou
Ie.28.d sonne of man) make thy geare redy to
Ro.11.b flee, and go forthe by fayre daye light,
that they may see. Yea, euen in theyr
sighte shalt thou go from thy place to
another place, yf peraduenture they
will consider, that they bee a disobe-
dient housholde: Thy geare that thou
hast made ready to flyt withall, shalte
thou beare out by fayre day lyght that
they may see, and thou thy selfe shalte
go forth also at euen in their sight, as
a man doeth when he flitteth. Digge
through the wall, that they may see, E
beare through it the same thing, that
F thou tokest vp in their sight: In their
sight shalt thou beare vpon thy shoul-
ders, and carye it forth in the darke.
Hyde thy face that thou see not the
earth, for I haue made thee a shew to-
ken vnto the house of Israell. Now
as the Lorde commaunded me, so I
did: the geare that I had made readye
brought I oute by daye. At euen I
brake downe an hole throughe the
wall, with my hand: and whē it was
darke, I toke the gere vpon my shoul
ders, and bare them out in their sight.
G And in the morning, came the worde
of the Lorde vnto me, sayinge: Thou
sonne of man, if Israell that froward
housholde aske thee, and saye: what
doest thou there? Then tell theym.
Thus sayth the Lorde God: Thys
punishment toucheth the chiefe ru-
lers at Ierusalem, and all the house
of Israell, that dwell amonge them.
Tell them: I am your shewe token,
lyke as I haue done, so shall it hap-
pen vnto you: Flee shall ye also, and
Ie.21.b go into captiuitie. • The chiefest that
H is amonge you, shall lade his shoul-
ders in the darke, and get him awaye.
He shall breake downe the wall, to
carye stuffe therthrough: He shall co-
uer his face, that he se not the ground
Ez.12.a with his eyes. • My line will I
spread out vpon him, and catch him in
my net, and carye him to Babilon, in
the land of the Caldes, which he shall
not see, and yet shall he dye there. As
for all his helpers, and all his hostes,
that be about him, I will scatter them
toward all the windes, and draw out
a sweard after them. • So when I Eze.15.b
haue scattered them amonge the Hea- and.22.b
then and strawed them in the landes,
they shall know, that I am the Lord.
But I will leaue a little number of
them from the sweard, hunger, and
pestilence, to tell all their abhomina-
tions among the heathen, where they
come, that they may know, howe that
I am the Lord. Moreouer, the worde I
of the Lorde came vnto me, sayinge:
Thou sonne of man with a fearefull
trembling shalt thou eate thy breade, K
with carefulnesse and sorowe shalte
thou drinke thy water. And vnto the
people of the land, speake thou on this
maner: Thus sayth the Lord God, to
them that dwell in Ierusalem, and in
the land of Israell: Ye shall eate your
bread with sorowe, and drinke youre
water with heauynes: Yea, the lande
with the fulnes thereof shalbe layde
waste, for the wickednes of them that
dwell therein. And the Cities that
nowe be well occupyed, shalbe voyde,
and the lande desolate, that ye maye
knowe, howe that I am the Lorde.
Yet came the worde of the Lord vnto
me agayne, saying: Thou sonne of
man, what maner of by worde is that
which ye vse in the lande of Israell,
saying: Tush, • seeing that the dayes 2 Pet.3 b
are so slacke in comming, all the visi-
ons are of none effect: Tell them ther-
fore, thus sayeth the Lorde God: I
will make that by worde to ceasse, so
that it shall no more be commonly v-
sed in Israell. But saye this vnto L
them, the dayes are at hand, that euery
thing which hath bene prophecyed,
shalbe fulfilled. There shall no visi-
on be in vayne, neyther any prophecie
fayle among the children of Israell:
For it is I the Lorde, that speake it:
and whatsoeuer I the LORDE
speake, it shalbe performed. And not
be slacke in comminge. Yea, euen in
your dayes (O ye froward housholde)
I will

will I devise some thing, and bringe it to passe, sayeth the Lorde GOD. And the worde of the Lorde came vnto me, saying: Beholde, thou sonne of man: The house of Israell sayth on this maner: Euyll, as for the vision that he hath seene, it will be manye a daye or it come to passe: It is farre off yet, the thinge that he prophecieth. Therefore saye vnto theym. Thus sayth the Lorde God: All my wordes shall no more be slacke: Loke what I speake, that same shall come to passe, sayth the Lorde.

¶ The.xiij. Chapter.

THe worde of the Lorde came vnto me, sayinge: Thou sonne of man: Speke, prophecy against those prophetes, that preache in Israel, and say thou vnto them that prophecy out of their owne herts. Heare the worde of the Lorde, thus sayth the Lorde God: * Wo be vnto those foolishe prophetes, that folowe their owne spirite, and speake where they see nothing. O Israell, thy prophetes are lyke the foxes vppon the drye fielde: For they stand not in the gappes, neither make they an hedge for the house of Israell, that men might abyde the battell in the day of the Lorde. Vayne thinges they see, and tell lyes, to * maintaine their preachings withal. The Lorde (saye they) hath spoken it, when in verye deede the Lorde hath not sente them. Vayne visions haue ye seene, and spoken false prophecies, when ye saye: the Lorde hath spoken it, whereas I neuer sayde it. Therefore, thus sayth the Lorde God: Because your wordes be vayne, and ye seeke out lyes: Beholde, I will vppon you, sayeth the Lorde. Mine handes shall come vpon the prophetes that looke oute vayne thinges, and preach lyes: they shall not be in the counceil of my people, nor written in the boke of the house of Israell, neyther shall they come in the lande of Israel, that ye may knowe, how that I am the Lorde God. And that for

Ezec.34a

Jer.22.c

because they haue disceyued my people, * and told them of peace, where no peace was, One setteth vp a wal, and they daube it with loose claye. Therfore tell theym whiche daube it with vntempered morter, that it shall fall. * For there shall come a great shower of rayne, great hayle stones shall fall vppon it, and a sore storme of winde shall breake it, so shall the wall come downe. Shal it not then be said vnto you: where is nowe the morter, that ye daubed it withall? Therefore thus saith the Lord God: I wil breake out in my wrathfull displeasure, with a stormy winde, so that in mine anger there shall come a mighty shower of rayne, and hayle stones in my wrath to destroye withall. As for the wall that ye haue daubed with vntempred morter, I will breake it down, make it euen with the grounde, so that at the foundation thereof shall remoue, and it shall fall: yea, and ye youre selues shall perishe in the middes thereof, to learne you for to know, that I am the Lorde. Thus will I perfourme my wrath vpon this wal, and vpon them that haue daubed it with vntempered morter, and then will I say vnto you: The wall is gone, and the daubers are away. These are the prophetes of Israell, which prophecye vnto the citie of Jerusalem, and looke out visions of peace for them, wher as no peace is, sayth the Lord God. Wherfore (O thou sonne of man) set thy face against the daughters of thy people, which prophecy out of their owne heartes, and speake thou, prophecye against theym, and saye: Thus sayeth the Lorde God: Wo be vnto you that sowe pilowes vnder all arme holes, and bolsters vnder the heades bothe of younge and olde, to catche soules withall. For when ye haue gotten the soules of my people in youre captiuitie, ye promise theim life, and dishonoure me to my people, for an handefull of barley, and for a peece of bread: when ye kill the soules of them that dye not, and promise life to them, that liue not. Thus ye dissemble with my

Jer. 8.b

Mat.7.c

Eze.13.c

Eze.13.c

my people that beleueth your lyes. wherfore thus sayth the Lorde God: Beholde, I will also vpon the pillowes wherwith ye catch the soules in flying: them will I take from your armes, and let the soules go, that yee catche in flying. Your bouilsters also will I teare in peeces, and deliuer my people oute of your handes, so that they shall come nomore in your handes to be spoyled, and ye shall knowe, that I am the Lord. Seing that with your lies ye discomfort the hert of the righteous, whom I haue not discomforted. Agayne, for so muche as ye Ezc.4.b
ctrage the hande of the wicked, so that he maye not tourne from his wicked waye and liue: therefore shall ye spye out no more vanitie, nor prophecye your owne gestinges: for I will deliuer my people out of your hande, that ye may knowe, howe that I am the Lorde.

The.xiiij. Chapter.

1 Ezr.20.a THere resorted vnto mee certayne of the elders of Israell, and satte downe by me. Then came the worde of the Lord vnto me, saying: Thou sonne of manne, these menne beare their vncleannesse in their heartes, and go purposely vpon the stumblynge blocke of theyr owne wickednes: should I then answere at their requeste? Therefore speake vnto them, and saye, thus sayth the Lorde God: Euerye man of the house of Israell that beareth his vncleane Idols in his heart, purposinge to stumble in his owne wickednesse, and commeth to a prophete, to enquire any thinge at me by him, vnto that man will I the Lorde my selfe geue aunswere, according to the multitude of the ydols: that the house of Israell may be snared in their owne heartes, because they be cleane gone fro me, for
B their abhominations sakes. Wherfore Ezr.20.c
tell the house of Israel: thus sayth the Lorde God. Be conuerted, forsake your ydols, and tourne your wiues from your sylthines, and turne your faces from all your abhominations. For euery manne (whether he be of the house of Israel, or a stranger, that sogeorneth in Israell) whiche departeth fro me, and carieth Idoles in his heart, purposing to go still stumblyng in his owne wickednesse, and commeth to a prophet, for to aske counceil at me thrugh him: vnto that manne will I the Lorde gene aunswere, by myne owne selfe. I will set my face agaynst that man, and will make him C
to be an example for other, yea, and a common byword: and will roote him out of my people, that he may knowe howe that I am the Lorde, and yf 3.re.22.d
that Prophete be disceaued, when he Iob.23.c
telleth him a worde, then I the Lord my selfe haue disceaued that prophete, and will stretch forth mine hande vpon him, and roote him out of my people of Israell: and they bothe shalbe punished for their wickednes. Accordinge to the sinne of him that asketh, shall the sinne of the prophete be: that the house of Israel be led no more fro me thrughe erroure, and be no more defyled in their wickednes: but that they maye be my people, and I theyr God, sayth the Lorde God. And the D
worde of the Lord came vnto me, saying: Thou sonne of man, when the lande synneth agaynst me, and goeth forth in wickednes, I will stretche out mine hande vpon it, and destroy Ezec.3.d
all the prouision of their breade, and sende dearth vpon theym, to destroye manne and beaste in the lande. And Ier.15.a
though Noe, Daniell, and Iob, these three men were among them, yet shall they in theyr righteousnesse deliuer but their owne soules, sayth the Lord God. If I bring noysome beastes into the lande to waste it vp, and it be so desolat that no man may go therin for beastes: if these three men also were in the land, as truely as I liue (saith the Lord God) they shal saue neither sonnes nor daughters, but be only deliuered themselues: and as for the land, it shalbe waste. Or yf I bring a sweard E
into the lande, and charge it to go thorough the land, so that I slaye downe man & beast in it, and if these three men

were therein: As truely as I liue (sayth the Lorde God) they shal deliuer neither sonnes nor daughters, but onely be saued them selues. If I send a pestilence into the lande, and powre oute my sore indignation vppon it in bloude, so that I roote out of it both man and beast: And if Noe, Daniell, and Job were therein: as truly as I liue (sayth the Lorde God) they shall deliuer neither sonnes nor daughters, but saue theyr owne soules in their righteousnesse. Moreouer, thus sayth the Lord God: Muche more when I Jer.27 b sende my • foure troublous plagues vpon Ierusalem: the sweard, hunger perilious beastes, and pestilence, to destroy man and beaste out of it. Behold, there shalbe a remnaunt saued therein, whiche shall bring forth their sonnes and daughters. Behold, they shall come forth vnto you, and ye shall see their waye, and what they take in hand, and ye shalbe comforted, as touchinge all the plagues that I haue brought vpon Ierusalem. They shal comforte you, when ye see their waye and workes: and ye shal knowe how that it is not without a cause that I haue done so agaynst Ierusalem, as I did, sayth the Lorde God.

¶ The.xv. Chapter.

And the worde of the Lorde came vnto me, saying: Thou sonne of manne, what commeth of the vyne among all other trees, and of the wilde vine trees amonge all other tymber of the groue? Do men take wodde of it to make any worke with all? Or may there a nayle be made of it, to hang any thing vpon. Behold, it is caste in the fyre to be brente, the fyre consumeth bothe the endes of it, the middest is brente to asshes. Is it G mete then for any worke? No. Seing then that it was meete for no worke, beyng whole, muche lesse maye there any thing be made of it, when the fyre hath consumed and brent it. And therfore thus sayth the Lorde God: Like as I cast the vine into the fyre for to be brente, as other trees of the wodde: Euen so will I doo with them that dwell in Ierusalem, and set my face against them, they shal go out from the fyre, and yet the fyre shal consume the. • Then shal ye knowe, that I am the Eze.12 Lorde, when I sette my face agaynst and, 22 them, and make the land wast, because they haue so sore offended, sayeth the Lorde God.

¶ The.xvi. Chapter.

Agayne, the worde of the Lorde I spake vnto me, saying: Thou sonne of man, shewe the Citie of Ierusalem, theyr abhominations, and say: Thus sayth the Lorde God vnto Ierusalem: Thy progenie and kinred came out of the land of Canaã, • thy father was an Ammonite, thy mother a Cethite, thus was the maner of thy byrthe. In the day of thy byrth whē thou wast borne, the string of thy nauell was not cutte of, thou wast not bathed in water to make the cleane. Thou waste neither rubbed with salte, nor swadeled in cloutes. No man regarded thee so muche as to do any of these thinges for thee, or to shew thee such fauour: but thou wast vtterly cast out vpon the field, yea despised wast thou in ỹ day of thy birth. Then came I by thee, and sawe thee troden downe in thine owne bloude, and sayde vnto thee: Liue, although thou be defiled in thine owne bloude: yea, euen I (I tell thee) sayde vnto thee: liue, although thou be defiled in thyne owne bloude. • So I planted Esay.5 thee, as the blossome of the fielde: thou Jer.11 art growen vp, and waxen great, thou haste gotten a marueylous pleasaunt beautie, thy breastes are come vppe, thy heare is goodly growen, where as thou waste naked and bare afore.

Nowe when I went by thee, and lo- I ked vpon thee: Behold, tyme was come, yea, euen the time to wowe thee. Then spread I my clothes ouer thee, to couer thy dishonestie: yea, I made an othe vnto thee, • and maryed my Jer.3 selfe with thee (sayth the Lord God) Ose.2 and so thou becammest mine owne. Then washed I thee with water, &

purged thy bloode from thee. I annointed thee with oyle: I gaue thee chaunge of raymentes: I made thee shoes of Taxus leather: I gyrded thee about with white sylke: I clothed thee wyth kercheses, I decked thee with costly apparell, I put rynges vpon thy fingers: a chayne about thy necke, spanges vpon thy forehead, eererynges vpon thyn eares, and set a beautyfull crowne vpon thyne heade. Thus was thou decked with syluer and gold, and thy raiment was of fine whyte silke, of nedle worke, and of diuers colours. Thou dydst eat nothing but symnels, hony, and oyle: meruailous goodly was thou and beautiful: yea, euen a very Queene waste thou. In somuch, that thy beautie was spoken of amonge the Heathen: for thou wast excellent in my beautie, whiche I put vpon thee, saith the Lord God. But thou hast put confidence in thyn owne beautie, and played the harlot, when thou hadst gotten thee a name. Thou haste commytted whoredome with all that went by thee, and haste fulfylled their desyres: yea thou hast taken thy garmentes of dyuers colours, and deckt thyne aulters therwith, wherupon thou myghtest fulfyll thyne whoredom, • and of such a fashyon, as neuer was done, nor shall be. • The goodlye ornamentes and Iewels, whiche I gaue thee of myne owne gold and syluer, hast thou taken and made thee mens images therof, & committed whoredome withal. Thy garmentes of dyuers coloures haste thou taken, and deckt them therwith: myne oyle and incense haste thou sette before them. My meat which I gaue thee, as symnels, oyle, and hony: (to fede thee withall) that haste thou set before them, for a swete sauour. And this came also to passe, saith the Lord God. • Thou hast taken thyn owne sonnes and daughters, whome thou hadest begotten vnto me: and these hast thou offred vp vnto them, to be their meat. Is this but a smal whoredome of thyne (thynkest thou) that thou hast slayne my children, and geuen them ouer, to be brent vnto them? And yet in all thy abhominations & whoredome, thou haste not remembred the dayes of thy youthe, howe naked and bare thou wast at that time, & troden downe in thyne owne bloode. After all these thy wyckednesses (woe woe vnto thee, saith the Lord) (thou hast buylded thy stewes and bordell houses in euery place.) Thou hast buylt hye places, yea, at the head of euery strete hast thou buylded thee an aulter. • Thou hast made thy beautie to be abhorred, thou hast layd oute thy legges to euery one that came by, and multiplied thyne whoredom. • Thou hast committed fornication wyth the Egyptians thy neyghboures, whiche hadde muche flesshe: and thus hast thou encreased thyne whoredome, to anger me. Behold, I dyd stretche out myne hande ouer thee, and dydde • mynyshe thy store of foode, and deliuered thee ouer into the wylles of the Philistines thyn enemies, whiche are ashamed of thy abhominable way. • Thou hast played the whoore also with the Assyrians, because thou waste insatiable: Yea, thou hast (I say) with theym played the harlote, and yet haddest thou not ynough. Thus hast thou furthermore commytted thy fornication from the lande of Canaan vnto the Chaldees, and yet thy luste not satisfied. Howe obstinate is thyne hert (saith the lord God) seyng thou doost all these worckes of an errant whoore: buyldinge thy stewes at the head of euery strete, and thy bordell houses in all places? Thou hast not bē as an other whore, that holdeth scorne of a small reward, but a wyfe that breaketh wedlocke, and taketh other in steede of her husbande. Gyftes are geuen to all other whoores, but thou geuest rewardes vnto al thy louers: and offrest thē gifts, to com vnto thee out of al places, & to cōmyt fornication with thee. It is come to passe ẅ thee in thy whordom contrary to ẏ vse of other women yea, there hath no such fornication bē committed after thee, seyng that thou

Ier.1.3 m.5.b Eze.46 a Ose.2 b m.13.a Exo.7 d m.20.d Ier.18.c m.16.a m.17.b m.32.c m.7.d m.20.b Ier.10 f

D Eze.23 d

Ezec.4.b 5.d.14.c

Eze.25 a

proffereſt gyftes vnto other, and no re
ward is geuen thee: this is a contrary
thyng. Therfore, heare the worde of
the Lord, O thou harlot: Thus ſaith
the Lord God: For ſamuche as thou
haſt ſette foorth thy youth to whore-
dome, and diſcouered thy ſhame, thor-
ow thy whoredome with all thy lo-
uers, and with al the Idols of thy ab
hommations in the blood of thy chil-
4.re.16.a dren, • whom thou haſt geuen theim:
and. 17.c Behold therfore, I will gather toge-
ther all thy louers, vnto whom thou
haſt made thy ſelfe common: yea, and
all them whom thou fauoureſt, & eue-
ry one that thou hateſt: I wil (I ſay)
gather them together rounde about thee
Eſa.47.a and • wyll diſcouer thy ſhame before
Mau.3.a them, that they may ſee all thy fylthi-
*Eze.23 nes. * Moreouer, I will iudge thee
as a breaker of wedlocke and a mur-
therer, & recompence thee thyn owne
& blood in wrathe and ielouſy. I wyll
geue thee ouer into their power, that
breake downe thy ſtues, and deſtroye
thy bordell houſes: they ſhall ſtrippe
thee out of thy clothes, all thy fayre &
beautyfull Iewels ſhall they take
from thee, and ſo let the ſyt naked and
Le.20.d bare: • yea they ſhal bring the cõmon
people vpon the, which ſhal ſtone thee
and ſlay the downe with their ſwer-
4.re.35.b des. • They ſhall burne vp thy hou-
ſes, and punyſhe thee in the ſyghte of
many women. Thus wyll I make
thy whoredome to ceaſſe, ſo that thou
ſhalte geue oute no more rewardes.
Should I make my wrath to be ſtil,
take my ielouſy from the, be contente,
and no more to be diſpleaſed? ſeynge
thou remembreſt not the dayes of thy
youth, but haſt prouoked me to wrath
in all theſe thynges? Beholde ther-
fore I wyll bryng thyne owne ways
vpon thyn head, ſayth the Lord God:
howbeit I neuer did vnto thee accor-
dyng to thy wyckednesse and all thy
abhominations. Behold, al they that
vſe common prouerbes, ſhall vſe this
prouerbe alſo agaynſt thee, ſuche a mo-
ther, ſuche a daughter. Thou arte e-
uen thy mothers owne daughter, that
hathe caſte of her huſbandes and her
chyldren: • Yea, thou art the ſyſter of Ezr.16
thy ſyſters, whiche forſake their huſ-
bandes and their chyldren. Your mo-
ther is a Cethite, and youre father an
Ammorite. Thyne eldeſt ſiſter is Sa-
maria, ſhee and her daughters that
dwell vpon thy ielte hande. But thy
youngeſt ſyſter that dwelleth on thy
ryghte hande, is Sodoma, and her f
daughters. Yet haſte thou not walk-
ed after theyr wayes, nor doone af-
ter their abhominations, but thou lo
deſt a lyttell and very ſmall tyme, and
in all thy wayes thou haſt been more
corrupt thenne they. As truely as I
lyue, ſayth the Lorde God: Sodoma
thy ſyſter with her daughters, hathe
not doone ſo euyl as thou & thy daugh
ters. Behold, • the ſynnes of thy ſy- Ge.13.
ſter Sodoma were theſe: Pryde, ful- and.18.
neſſe of meate, abundance, and Idel- & 19.
neſſe, theſe thynges hadde ſhe and her
daughters. Beſides that they reached
not theyr hand to the poore and nedy,
but were proude, and dyd abhomina-
ble thyngs before me: therfore I toke
them awaye, as pleaſed me. Neyther
hath Samaria done half of thy ſinnes
• yea thou haſt exceded theim in wyc- Jer.3.
kednes: In ſo muche that in compa-
riſon of all the abhominations which
thou haſte done, thou haſte made thy
ſyſters good women. Therfore thou
(whiche diddeſt condemne thy ſiſter)
beare thyn owne ſhame, for thyn own
offences, that thou haſt cõmitted, more
abhominable then they did, which in-
dede ar more righteous then thou art.
Be thou (I ſay) aſhamed, and beare
thy ſhamefull rebuke, ſeyng that thou
haſt proued thy ſyſters, in comparyſon
of ther, ryghteous. As for theyr cap- G
tiuitie, namely the captiuitie of So-
doma, and her daughters: the capti-
uitie of Samaria and her daughters
I wyll bryng them agayn: ſo wyll I
alſo bryng agayn thy captiuitie amõg
them: that thou maiſt take thyn own
confuſion vpon thee, and be aſhamed
of all that thou haſt done, and to com-
forte them. Thus thy ſyſters (name-
ly) Sodoma and her daughters: Sa-
maria, and her daughters, ſayth the

selfe, & thy daughters shalbe brought
againe to your old estate. When thou
wast in thy pride, and before thy wic-
kednes came to light: thou wouldest
not heare speake of thy sister Sodo-
ma: vntyl the time that the Syrians
with al their townes, and the Phi-
listines with al that lye round about
them, brought thee to shame and con-
fusion: that thou myghtest bear thine
owne filthines and abhominations,
saythe the LORDE. For thus
sayeth the Lord God: I shoulde (by
right) deale with thee as thou haste
done. Thou hast despised the oth, and
broken the couenaunte. Neuertheles,
I will remember the couenant
that I made with the in thy youth,
in so muche that it shalbe an euerla-
sting couenaunt: so that thou also re-
membre thy wayes, and bee ashamed
of them: then shalt thou receaue of me
thy elder and younger sisters, whome
I wil make thy daughters, and that
Ier.31.c beside thy couenant. And so will I
Heb.8.b. renue my couenaunt with thee, that
thou mayest knowe that I am the
Lord: that thou mayest thinke vppon
it, be ashamed, and excuse thyne owne
confusion nomore: when I haue for-
geuen thee, all that thou haste doone
saith the Lord God.

¶ The .xvii. Chapter.

1 THe word of the Lord came vn-
to me, saying: Thou sonne of
man: put foorth a darke speak-
Ier.24.c ing and a parable, vnto the house of
Israel and say: Thus saith the Lorde
Ier.48 GOD: There came a great Gagle
with great winges, yea, with a migh
tye longe bodye, and full of fethers of
diuers coloures, vpon the mounte of
Libanus, & toke the hiest branche frō
a Cedar tree, and brake of the top of
hys twyg, and caried it into the lande
of Canaan, and set it in a citie of mar-
chaūdise. He toke also of the sede of the
land, and planted it in a fruitful ground
by the riuer vnto great waters, and
set it as a willow tree. And it
did & grewe, and was a greate tyne
tree, but low vpon the ground, whose
branches turned vnto him, and the
roote of it were fastened vnder it,
thus there camme of it a tyne, and it
brought forth blossomes, and spreade
out braunches. But there was ano-
ther Eagle, a great one, which hadde B
great wynges and many fethers, and
beholde, the rootes of thys tyne had
an hunger after hym, and spread oute
hys braunches towarde him, that hee
myght water her with the ozchyard
that he had planted. Neuertheiesse it
was planted vpon a good ground be-
syde great waters: so that (by reason)
it should haue brought oute branches
and fruit, and haue ben a goodly vine.
Speake thou therfore, thus saith the
Lorde God: Shal this vine prosper? C
shal not his rootes be plucke out, his
frute be broken of, his grene branches
wyther and fade away? yea without
either stronge arme or manye people,
that it be plucked vp by the rotes. Be
holde, it was planted: shal it prospere
therfore? Shal it not be dryed vp and
withered, yea euen in the shoting out
of his blossomes, as sone as the East
wind bloweth? Moreouer, the word
of the Lorde camme vnto me, saying: D
Speake to that frowarde housholde:
knowe ye not, what these thynges do
signifie? Tel them: Behold, the king
of Babylon came to Jerusalē & toke 4 Re.24c
the king & his princes, and led the to
Babylon. He toke of the kinges sede,
and made a couenaunt with him, and
toke an othe of him: The princes of
lande toke he with him also, that the
land might be holden in subiection, &
not to rebel, but kepe the couenāt, and
fulfil it. But he fel from him, & sēt his
Embassadours into Egipt, that hee
might haue horses and much people.
Should that prosper? Should he be
kept safe, that doth such thinges. Or
should he escape, that breaketh his co-
uenant? As truely as I liue saith the E
Lorde God: He shal die at Babylon,
in the place where the kynge dwel-
leth that made hym king: whose oth
he hath despised, and whose couenant
he hath broken. Neither shal Pharao
with his great host, and mightie of
people, auayle hym in the warre

when they cast vp diches, and set vp bulwarkes to destroy muche people: For seyng he hath despised the othe, and broken the couenaunt (where as he yet gaue his hande therupon) and done all these thynges, he shall not escape. Therfore thus sayth the Lorde God: As truely as I lyue, I wyll bringe myne othe that he hath despysed, and my couenant that he hath broken, vpon his owne heade. • I wyll
Eze. 12 b and. 32. a cast my net about hym, and catch hym in my arme. To Babylon will I carry hym, there will I punyshe him, because of the great offece that he made me. As for those that flee frome hym out of the hoolte, they shall be slayne with the sweard. The residue shalbe scattered toward all the wyndes: and
G ye shall knowe, that I the Lorde haue spoken it. Thus sayth the Lorde god: I wyll also take a braunche from an hye Cedre tree, and wyll set it, & take the vppermost twyg, that yet is but tender, and plant it vpon an hye hyll: Namely, vpon the hye hyll of Syon wyll I plant it: that it maye bringe foorth twygges, and geue fruite, and be a great Cedre tree, so that all maner of foules maye buylde in it, and make theyr nestes vnder the shadowe of his branches. And all the trees of the field shall knowe, that I the Lorde haue brought downe the hye tree, and set the low tree vp: that I haue dried vp the greene tree, and made the dye tree to flouryshe: Euen I the Lorde that spake it, haue also broughte it to passe.

¶ The. xviii. Chapter.

THe worde of the Lorde came vnto me, on thys manner: what meane ye by this common prouerbe, that ye vse in the lande of Israel, saying: • The fathers haue eaten sowre grapes, and the childrens teeth are set on edge. As truely as I lyue, sayth the Lorde God, ye shall vse thys
B bywoord no more in Israel. Beholde,
Ps. 23. a • all soules are myne. Lyke as the father is myne, so is the sonne myne also. The soule that synneth, shall dye.
Le. 17. a • If a man be godly, and do the thing that is equall and right, he eateth not vpon the hilles: he lifteth not his eies vp to the foule Idols of Israell: he defileth not his neighbors wife: he medleth wyth no menstruous woman: he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: • he parteth his meate wyth the hungrye: he clotheth the naked: • he lendeth nothyng vpon vsury, he taketh nothyng ouer, he withdraweth his hand frome doyng wrongе: he dealeth faithfully betwixte man and man: and walketh in my commandementes, and kepeth my lawes, and performeth them faithfully: • This is a righteous man, he shal surely liue sayth the lord God. If he now get a sonne that is a murtherer a sheder of bloode: if he do one of these thynges, though he doo not all)
Exo. 2 eateth vpon the hylles: he defileth his neighbours wife, he greueth the poore and nedy, he robbeth and spoyleth: he geueth not the detter hys pledge again, he lyfteth vp his eyes vnto Idols, and medleth with abhominable thynges: he lendeth vpon vsurye, and taketh more ouer. Shall this manne lyue? he shall not lyue, seyng he hath done all these abhominations, he shal
C dye, his bloud shalbe vpon him. Now if this man get a sonne also, that seeth all his fathers synnes, which he hath done, and feareth, neyther doeth lyke lyke: Namely, he eateth not vpon the mountains, he lifteth not his eies vp to the Idols of Israel, he defileth not his neighbors wife, he hurteth no man he kepeth no mans pledge: he neyther spoileth nor robbeth any man: he dealeth his meate wyth the hungrye: he clotheth the naked, he oppresseth not the poore: he receiueth no vsury, nor any thyng ouer: he kepeth my lawes and walketh in my commandements. This manne shall not dye in his fathers synne, but shall lyue without faile. As for his father, because he oppressed and spoyled his brother, and did wickedly among his people: lo, he is deade in hys owne synne. And
yet saye ye: Wherfore then should not

this sonne beare hys fathers synne? Therfore, because the sonne hath don equitie and ryghte, hath kepte all my commaundementes, and done theym: therfore shall hee lyue in dede. The same soule that sinneth, shall dye.

Deu.24.c 20. The soonne shall not beare the fa-
Ezec.18.d thers offence, neyther shall the father beare the sonnes offence. The ryghteousnes of the ryghteous shall bee vpon him, and the wyckednes of the wycked shalbe vppon him selfe also.

Ier.18. But yf the vngodlye wil tourne a-
Ezec.33.c way from all hys sinnes that he hath done, and kepe al my commaundemẽtes, and do the thing that is equal and right: doutles he shal liue, and not dy. As for all hys sinnes that hee dyd before, they shal not be thought vppon: but in his ryghteousnes that he hath done, he shall lyue. For haue I anye
2Pe.3.b pleasure in the death of a sinner, saith the Lorde God, but rather that he conuert and lyue? Agayn: if the righteous turne away from hys ryghteousnes, and do iniquitie, accordyng to all the abhominations that the wycked man doeth: shall he lyue? All the ryghteousnes that he hath done, shall not bee thoughte vppon: but in the faulte that he hath offended wythall, and in the synne that he hath done, he shal die. And yet ye saye: Tushe, the
Ezec.33.d waye of the Lord is not indifferente. Heare therefore yee house of Israell: Is not my waye ryghte? Or are not
Ezec.33.a your wayes rather wycked? When a righteous man turneth away from hys ryghteousnes, and medleth with vngodlines, he must die therin, ye, for the vnryghteousnes that he hath don
Eze.33.b must he dye. Againe: When the wicked man turneth away from his wickednes that he hath done, and doeth the thing which is equal and ryghte:
G he shal saue his soule alyue. For in so much that he remembreth hym selfe, and turneth him from al hys vngodlynes that he hath vsed, hee shall lyue and not dye. And yet sayth the house of Israell, Tushe, the waye of the Lord is not equall. Are my ways vn-
ryghte? O ye house of Israel: Are not
youre wayes rather vnequall. As for
me, I wil iudge euery man accordyng to hys wayes, O ye house of Israel, sayth the Lord God. Wherefore, bee
Esa.55.b conuerted, and turne you cleane from
Mat.3.a all youre wyckednes, so shal there no sinne do you harme. Cast away from you all your vngodlines, that ye haue
Eze.11.b done: make you newe heartes and a newe spyryte. Wherfore wyll ye dye, O ye house of Israell? seinge I haue no pleasure in the death of him that dyeth, sayth the Lorde God. Tourne you then, and ye shall lyue.

The xix. Chapter. A

BAt thou sonne of man mourne thou for the princes of Israel, and saye. Wherfore lay thy mother the lioneſſe among the lyons, and norysshed her yonge ones amonge the lyons whelpes? One of her whelpes she brought vppe, and it became a lyon, it learned to spoyle, and to deuoure folke. The heathen hearde of hym, and tooke him in their nettes, and brought hym in chaynes vnto the lande of Egipt. Nowe when the B
damme saw that al her hope and confort was awaye, shee tooke another of her whelpes, and made a Lyon of hym: which went among the Lyons, and became a fearce Lyon: learned to spoyle and to deuour folke, he destroied their palaces, and made their cities waste. In so muche that the whole land and euery thyng therin, was vterly desolate, through the very voice of his roaring. Then came the heathē together on euery side out of al countreys againste him, laied their nettes for hym, and toke him in their pytte.
4Re.25.a • So they bound hym wyth chaynes
Ier.39.a and brought him to the kyng of Babilon: whiche put him in pryson, that hys voyce should nomore be heard vpon the mountaynes of Israell. As for thy mother, thee is lyke a vyne in thy bloud, planted by the water syde: her fruites and braunches are growē out of many waters, her stalkes wer so strong, that men mighte haue made staues therof for officers: she grew so hye in her stalkes: so when men saw

that she exceaded the heygth & multitude of her braunches, she was rooted out in displeasure, and cast downe to the grounde. The East wynde dryed vp her fruite, her stronge stalkes were broken of, wythered and brente in the fyre. But nowe she is planted in the wildernes, in a dry and thyrsty grouñd And there is a fyre gone oute of her stalkes, whiche hath brente vppe the braunches and her fruite, so that shee hath no mo stronge stalkes, to be staues for officers. This is a piteous and miserable thing.

¶ The .xx. Chapter.

A Ezē.24.a

IN the vii. yeare the tenth daye of the fifth month • it happened, that certayne of the elders of Israell came vnto me, for to aske councell at the Lorde, and sat them downe by me. Then came the woorde of the Lorde vnto me on this maner: Thou sonne of man: speake vnto the elders of Israell, and say vnto theym. Thus sayth the Lorde God: are ye come hyther to aske any thing at me? As truly as I lyue (saith the Lorde) I wyll geue you no aunswer. Wilt thou not reproue them (thou sonne of manne) wilt thou not reproue them? Shewe them the abhominations of their forefathers, and tel them: Thus saith the

B Exo.3.b. Lorde God: • In the daye when I chose Israel, and lyft vp mine hande vppon the seede of the house of Jacob and shewed my selfe vnto them in the lande of Egypt: Yea, when I lyft vp myne hand ouer them, and sayd: I am the Lorde your God, euen in the daye that I lyft vp myne hande ouer them to bringe theym oute of the lande of Egypt, into a land that I had prouided for theym, whiche flowe th wyth mylke and honye, and is a pleasaunte

Deu.7.a lande amonge all other. Then sayde I vnto them: • Cast awaye euery mā the abhominations that hee hath before him, and defyle not youre selues wyth the Idols of Egypte, for I am the Lorde your God. But they rebelled agaynst me, and would not folow me: to cast away euery man the abhominations of hys eyes, and to forsake the ydols of Egypte. Then I made mee to poure myne indygnation ouer them, and to satisfie my wrath vppon theym: yea euen in the middest of the lande of Egypte. But I would not do it, for my names sake: that it should not be vnhalowed before the heathen, among whom they dwelt, and among whom I shewed my selfe vnto them, that I would bryng theim out of the lande of Egypt. Nowe when I had caryed them out of the land of Egipt and brought them into the wildernes I gaue them my commaundementes, Deu.4 and shewed them my lawes, • which Gala.3 whoso keepeth shall lyue in theym: I Leu.18 gaue them also my holy dayes, to be a Exo.31 token betwyxt me and them, and ther by to knowe, that I am the Lorde, which halowe thē. And yet the house of Israell rebelled agaynste me in the wildernes, they would not walke in my commaundements, they haue cast awaye my lawes (whiche whoso keepeth shal lyue in them) and my Sabboth dayes haue they greatelye vnhalowed. • Then I made mee to poure Nu.14 Exo.1 out myne indignation vpon thē, and Psa.97b C to consume them in the wyldernesse. Yet I would not do it, for my names sake: least it should be dyshonored before the heathen, from the whyche I had caryed them awaye. But I swore vnto theym in the wildernes, that I would not bryng them into the land which I gaue them: a lande that flowe th wyth mylke and hony, and is a pleasure of all landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbothes, for their hert was gone after their idols. Neuertheless, myne eye spared them so that I wold not vtterly slay them, and consume them in the wyldernes. Moreouer I sayd vnto theyr sons in the wildernes • walke not in the sta- Exo.15 tutes of youre forefathers, keepe not their ordinances, & defile not your selues with their ydols, for I am ỹ lord your god, But walk in my statutes, keepe

kepe my lawes and dos them, halow
Exo.16.c my Sabbothes: for they are a token
31.c betwixt me & you, that ye may knowe
how that I am the Lorde your God.
Exo.15.a Notwithstanding their sons rebel=
Num.18. led against me also: they walked not
Gal.3.b in my statutes, they kepte not my la=
Le.10.a wes to fulfil thē (which he that doth,
shall liue in theym:) neither halowed
they my Saboth dais. Then I made
me again to poure out my indignatiō
ouer them, and to satisfye my wrathe
D vpon them in the wilderneſſe. Neuer
theleſſe, I withdrewe my hande for
my names sake, leſt it shoulde be vn=
halowed among the Heathen, before
whom I had brought them foorth. I
lift vp my hand ouer theim also in the
wilderneſſe, that I wold scatter them
among the Heathen, and strawe them
among the nations, because they had
not kept my lawes, but cast alyde my
cōmaundementes, vnhalowed my sab
bothes, and lifte vp their eies to theyr
fathers Idols. Wherefore I gaue thē
also cōmandements not good, & lawes
whereby they shoulde not
Num.13. lyue, and I vnhalowed them in their
owne gifts, (when I appointed for
my selfe all their first borne) to make
them desolate: that they might know,
E how that I am the lord. Therfor (O
thou sonne of manne, tell the house of
Israell, thus saith the Lord God: Be
side al this, your fathers haue yet blas
phemed me more, and greately offēded
against me. For after I had brought
them into the land, that I promised to
geue them, when they saw euery hye
hill and all the thick trees: they made
there their offeringes, & prouoked me
with their oblations, makinge swete
sauors there, & poured out theyr drink
offrings. Then I asked theim: What
is that hil aultar that ye go to it? And
therfore is it called the hie place vnto
this daye. Wherefore, speake vnto the
house of Israel: Thus saith the lorde
God: Ye are euen as vnclean as your
forefathers, and cōmit whordom also
with their abhominatiōs. In al your
Ezech.19 idols, wher vnto ye bring al your ob=
lations, and to whose honor ye burn
poure children, ye defile your selues, Deu. 12.d
euen vnto this day: how dare ye then 31.b
come, and aske any question at me, O Eze.19.c
ye houlsholde of Israel? As truely as 4.re.11.c
I liue saith the Lord God) ye get no 21. a
answere of me: and as for the thynge 2.pa.18.a
that ye goe aboute, it shall not come to F
passe, where as ye say: We will be as
the Hethen, and do as other people in
the land: wodde & stone wil we wor=
shyp. As truely as I liue, saieth the
Lorde God, I my selfe will rule you
with a mighty hand, with a stretched
out arme, and with indignation pou=
red out ouer you: and wyll bryng you
out of the nations and landes, wherin
ye are scattered, and gather you toge=
ther with a myghtye hande, wyth a
stretched out arme, and wyth indig=
nation poured out vpon you: and wil
bryng you into the wilderneſſe of the
people, and there I will reason with
you face to face. Lyke as I punished
your forefathers in the wyldernes of
Egypt, so will I punishe you alsoo,
sayth the Lorde God. I wyll bryngе
you vnder my iurisdiction, and vnder
the bond of the couenant. The forsa=
kers also and the transgressours will
I take from amonge you, and bryngе
them out of the lande of youre habita=
tion: As for the lande of Israel, they
shall not comme in it: that you maye
know how that I am the LORD.
Goe to nowe then (sayeth the Lorde Esai.2.c
GOD) ye house of Israell: Euer= 30.d
ry one of you folow your Idols, and Eze,14.a
serue them seing ye refuse to obey me.
And my holy name shall ye noo more
vnhalow with your offrings and Id=
ols. For vpon my holy hill cuē vpon
the hie hill of Israell, saieth the Lord
god, shall all the house of Israell, and
all that is in the lande, worshyp me:
and in the same place wyl I fauour Deu. 15.a
them, and there wyll I require your 14.b
heaue offerynges, and the fyrstlynge
of your oblations, with all your holy
thynges. I will accept your swete sa=
uour, when I bring you from the na=
tions, and gather you together out of
the lands, wherein ye be scatted, that
I maye bee halowed in you before

the Heathen, and that ye may knowe, that I am the Lorde, whiche haue brought you into the land of Israell: yea, into the same land, that I swore to geue vnto your forefathers. There shall ye call to remembraunce youre owne wayes, and all your ymaginations, wherin ye haue bene defyled: and ye shall iudge your selues worthy to be destroyed, for all your wyckednes, that ye haue done. And ye shal knowe, that I am the Lorde: when I entreate you after my name, not after your wicked wayes, no, according to your corrupt workes: O ye house of Israell, sayth the Lorde. Moreouer, the worde of the Lord came vnto me, saying: Thou sonne of man, sette thy face toward the south, and speake to the south wynd, and saye to the wood toward the south: Heare the word of the Lord, thus sayth the Lorde God: Behold, I will kyndle a fire in thee, that shall consume the greene trees with the drye. No man shalbe able to quenche his flame, but all that loketh from the South to the Northe, shall be brente therein: and all flesh shall see, that I the Lorde haue kyndled it, so that no man may quench it. Then sayde I: O Lorde, they wyll saye of me: Tushe, they are but fables, that he telleth.

Jer. 18 a

Jer. 10 b

¶ The .xxi. Chapter.

THe worde of the Lorde came to me saying: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuarye, and prophesye agaynst the land of Israel, say to the land of Israell, Thus saith the Lorde: Behold, I will vpon the, and will drawe my sweard out of the sheath, and rote oute of thee both the ryghteous and the wicked. Seynge then that I will rote out of thee both the righteous & wicked, therfore shall my sword go out of his sheath against all flesh from the north to the south: that all flesh maye knowe how that I the Lord haue drawen my sweard oute of the sheathe: and it shall not be put in agayne. Mourne therfore (O thou sonne of man) that thy loynes cracke withal, ye mourne bytterly for them in their presence. And yf they saye, wherfore mourneſt thou? Then tell them: for the tydynges that commeth, at the which all herts shal melt, all handes shalbe letten down, all stomackes shal faynt, and all knees shall waxe feble. Beholde, it commeth and shalbe fulfilled, sayth the Lord God. Agayne, the worde of the Lord came vnto me, saying: Thou sonne of man, prophesy, and speake. Thus sayth the Lorde God: speake. The sweard, the sweard is sharpened, and well scoured. Sharpened is it for the slaughter, and scoured that it may be bright. Shall we then make mirth? Agaynst the tribe of my sonne it is gone forth destroying all trees. He hath put his sweard to the dyghtyng, that good holde may be taken of it. This sword is sharpened and dyght, that it maye be geuen vnto the hande of the manslayer. Crye (O thou sonne of man, and howle, for this sword shall smyte my people, and all the rulers in Israell:) my people shalbe feared thorowe this sweard. Smyte therfore thou vpon the thyghe, for it is gone forthe to make a tryall. And what a tryall shall thys bee, when euen my scepter shalbe reproued? it shal not be sayth the Lord God. Prophesye thou sonne of man, and smyte thine handes together, make the sword two edged, yea, make it thre edged, that manslayers sweard, that sweard of the greate slaughter, which shall smyte them, euen in their preuy chambres: to make them abashed and faynt at the hertes, and in all gates to make some of them fall. I haue geuen ỹ fearefull sweard, O how bright and sharpe is it, howe well dight and mete for the slaughter? Get the some place alone, eyther vpō the right hand or on the left, whither so euer thy face turneth: I wyll smite my hands together also, and satisfye my wrathfull indignacion: Euen I the Lorde haue sayde it. The word of the Lord came yet vnto me agayn, saying: Thou son of man, make

C

Esa. 10

D

the two stretes, that the sweard of the
G kynge of Babylon may come. Of the
these stretes shal go out of one kings
land. And chose the a place, at the head
of the strete, chose out a corner. Make
the a strete, that the sword may com
toward Rabath of the Ammonites,
and to the strong citie of Ierusalem.
For the kyng of Babylon shall stand
in the turning of the way, at the head
Ia.19c of the two stretes: • to aske councel at
Ez.13.a the sothsaiers, casting the lottes with
his arowes, to aske councel at the I-
dole, and to loke in the liuer. But the
sothsayinge shall poynt to the ryghte
syde vpon Ierusalem, that he may set
men of war, to smyte it with a great
Ia.10a noyse, to crye out Alarum, to set battel
rammes agaynst the gates, to graue
vp diches, and to make bulwarkes.
Nevertheles, as for the sothsayinge,
they shal holde it but for vanitye. And
esteme them as those to whom they
haue often sworn. Notwithstanding
he shal remember their wickednes, so
that by ryght they must be taken and
wone. Therfore sayth the Lord God.
F For so much as ye your selues shewe
youre offence, and haue opened youre
wickednes, so that in all your workes
men may see your sinnes: therfore are
ye come to remembraunce, and ye shal
be taken by violence. O thou shame-
full wicked guyde of Israell, whose
day is come: euen the tyme that wyc-
kednes shall haue an end. Thus saith
the Lord God: Take away the gar-
land, and put of the crowne, and so is
it awaye: the humble is exalted, and
the proude brought lowe. Punyshe,
punyshe, yea, punyshe them wyll I,
and destroy them: and that shal not be
fulfylled vntill he come, to whom the
iudgement belongeth, and to whome
I haue geuen it. And thou (O sonne
of man) prophesye, and speake: Thus
sayth the Lorde God to the chyldren
Ez.49d of • Ammon, and to their blasphemy,
Ez.21a speake thou: The sweard, the sweard
Ma.1 is drawen forth alredy to the slaugh-
ter, and scoured to consume, that it
glistreth (because thou hast loked the
vnto vanities, and prophecied lyes)
that it may come vpon thy necke, like
as vpon the other vngodly, which be
slayne: whose daye came, when their
wickednes was full. Shoulde I put
it vp agayne? Naye I will punyshe
thee, in the land where thou wast nor-
yshed and borne, and pour my indig-
nacion vpon the, and will blowe vp-
pon thee in the fire of my wrath, and
delyuer the vnto cruell people, which
are learned to destroye. Thou shalte
fede the fyre, and thy bloode shall be
shed in the lande, that thou mayest be
put oute of remembraunce. Euen I
the Lord haue spoken it.

¶ The .xxii. Chapter.

MOreouer, the worde of the
Lord cam vnto me, and said:
thou sone of man, wilt thou
not reproue this blood thurstye Cy-
tye? Shewe them their abhominati-
ons, and tell them: Thus sayeth the
Lord God: O thou citye that shed-
dest blood in the myddest of thee, that
thy tyme maye come also: and makest
thee Idoles to defyle thee with all.
Thou hast made thy selfe guilty, in the
blood that thou haste shede, and defi-
led the in the Idols, which thou hast
made. Thou hast caused thy dayes to
drawe nye, and made the tyme of thy
yeres to come. Therfore wyl I make
B thee to be confounded among the Hea-
then, & to be despised in all the landes,
whether they be nye or farre frome
thee: they shall laughe thee to scorne,
thou that haste gotten thee so soule a
name, and art full of mischefe. Be-
holde, the rulers of Israell haue
brought euery man his power, to shed
bloode in the. • In the haue they despi- Deu.27c
sed father & mother, in thee haue they
oppressed ỹ stranger, in the haue they
vexed the widowe and the fatherles.
Thou hast despysed my Sanctuary,
and vnhalowed my Sabboth. Mur-
therers are there in thee, that shede
bloode, and eate vpon the hylles, and Leu.18.a
in thee they vse abhominations. • In
thee haue they discouered their fa-
thers shame, in thee haue they vexed

swemen in their sickness. Euery man hath dealt shamefully with his neigh bours wyfe, and abhominably defyled his daughter in lawe. In the hath euery man forced his owne sister, euen
Deu.27c his fathers daughter: yea, • gyftes
Exo.22c haue bene receaued in thee, to shedde blood. • Thou hast taken vsurye and encreasse, thou hast oppressed thy neyboures by extorcion, and forgotten me, sayth the Lord God. Beholde, I
D haue smitten my handes vpon thy couetousnesse, that thou haste vsed, and vpon the blood which hath bene shed in thee. Is thy hert able to endure it, or may thy hands defend them selues, in the tyme that I shall bringe vpon thee? Euen I the Lorde that spake it,
Eze.12e will bringe it also to passe. • I wyll scatter thee amonge the Heathen, and strowe thee aboute in the landes, and will cause thy filthynes to ceasse oute of thee: yea, and thou shalte be thyne owne enherytaunce and not myne, in the syghte of the Heathen, that thou mayest knowe that I am the Lorde.
And the word of the Lord came vnto
Esay.1c me, saying: Thou sonne of man, • the house of Israell is turned to drosse. All they that should be brasse, tynne, yron and leade are in the fyre become drosse. Therfore, thus sayth the Lord God: For so muche as ye all are turned into drosse, beholde, I wyll bring you together vnto Jerusalem, lyke as syluer, brasse, yron, tynne and leade are put together in the fornace, and the fire blowen therevnder to melte
E them. Euen so will I gather you, put you in together, and melte you in my wrath and indignation. I will bring you together, and kyndle the fyre of my cruell displeasure vnder you, that ye may be melted therin. Lyke as the syluer is melted in the fyre, so shall ye also be melted therein: that ye maye knowe, howe that I the Lorde haue powred my wrath vpon you. And the word of the Lorde came vnto me, saynge: Thou sonne of manne, tell her,
F Thou art an vncleane lande, whiche is not rayned vpon in the daye of the
Mich.3c cruell wrath: • thy prophetes that are in the, are sworne together to deuour soules, lyke as a roaryng lyon, that lyueth by hys praye. They receaue ryches and good, and make many widowes in thee. Thy preestes breake my lawe, and defyle my Sanctuary. • They put no difference betwene the
Leu.10a holy and vnholy, neither discern they betwene the cleane and vncleane: they turne theyr eyes fro my Sabbothes, and I am vnhalowed amonge them. Thy rulers in the are lyke rauyshing wolues, to shede blood, and to destroy soules, for their owne couetous lucre.
• As for thy prophetes, they dawbe
Mich.2c with vntempered claye, they see vanityes, and propheste lyes vnto them,
Hop.2c
Eze.13b sayinge: the Lord God sayth so, where as the Lorde hath not spoken. The people in the lande vseth wycked extorcion and robberye. They bere the poore and nedye, and • oppresse the
Exo.20a strauuger agaynste ryghte. And I
G soughte in the lande for a man, that wold make vp the hedge, and set him selfe in the gap before me in the landes behalfe, that it shoulde not be corrupted: but I could fynd none. Therfore I wyll poure out my cruell displeasure vpon them, and burne thē in the fyre of my wrath: theyr owne wayes will I recompence vpon their heades sayth the Lorde God.

¶ The .xxiii. Chapter.

THe word of the Lord came vn-
I to me, sayinge: Thou sonne of man, there were two wemen, that had one mother: these (whē they were yong) began to play the harlets
Eze.20a • in Egipt. There were their breastes brosed, and the pappes of their mayden heod dyd the Egiptians destroy. The eldest of them was called Oholah and her yongest syster Oholibah. These two wer my wyues, and bare sonnes and daughters. Theyr names were Samaria, and that was Oholah: and Jerusalem, that was Oholibah. As for Oholah, she began to go a whoryng, when I had taken her to me. • She was set on fire vpon her
4.Re.15b louers the Assirians, as her neyghbours whiche hadde to doo with her,

that

euen the princes and lordes that wer deckt in costly aray, sayre yong men, lusty ryders of horses. Thus thorow her whordome, she cleued vnto all the ponge men of Assiria. Yea, shee was mad vpon them, and defyled her selfe with all their Idols. Neither ceassed she from the fornication, that she vsed with the Egiptians, for in her youth they lay with her, they brosed the brestes of her maydenhead, and pourged their whordome vpon her. Wherfore,
1.Re.18 • I deliuered her into the hãds of her louers, euen the Assirians, whõ she so loued. These discouered her shame, toke her sons & daughters, and slewe her with the swerd. An euil name gat she of all people, & they punished her.
Jer.1.b • Her sister Oholibah sawe this, and destroyed her selfe with inordinate loue more then she, and exceded her sister in whordome, • she loued the Assirias (which also lay with her) namely, the princes and greate lordes, that wer clothed with all maner of gorgious apparel, all lusty horsmen & faire younge persons. Then I sawe that
C they both were defiled alike. But she increased still in whordome, for whẽ she sawe men painted vpon the wall, the ymages of the Chaldees set forth with fresh colours, & fayre girdles about them, and goodly bonettes vpon their heades, lokyng all lyke princes (after the maner of the Babilonians and Chaldees in their owne lande, wher they be borne (immediately, as sone as she sawe thẽ, she brent in loue vpon them, and sente messengers for them into the lande of the Chaldees. Now when the Babilonians cam to her, they lay with her, and defiled her with their whordom, and so was she polluted with theym. And when her
2.17.a lust was abated from theym, • her
2.17.b whordome and shame was discouered and sene: then my hert forsoke her lyke as my herte was gone from her sister also. Neuertheles, she vsed her whordome euer the longer the more, and remembred the daies of her youth wherin she had played the harlot in
Ezec.16.b the lande of Egypt: • she brent in lust vpon them, whose flesh was lyke the flesshe of Asses, and their sede lyke the sede of horses. Thus thou hast renued the fylthynes of thy youthe, when thy louers brosed thy paps, and marred thy brestes in Egypt. Therfore,
D (O Oholibah) thus sayth the Lord God: I wyll rayse vppe thy louers (with whom thou haste satisfyed thy luste agaynst thee, and gather theym togither round about thee: namely the Babilonians, & all the Chaldees, rulers, mightye men and tirantes, with all the Assirians: all younge and fayre louers: princes and lordes, knightes, and gentilmen, whiche be all good horsmen. These shall come vpon thee with horses, charettes, and a greate multitude of people: whiche shall be harnessed aboute thee on euerye syde, with brest plates, shyldes and helmettes, I wyll punishe thee before them, yea, they theym selues shall punyshe thee, accordyng to their owne iudgemente. I will put my gelousye vpon thee, so ỳ they shall deale cruelly with thee. They shall cutte of thy nose and thine eares, and the remnaunte shall fall thorowe the sweard. They shall cary awaye thy sons and daughters, and the residue shalbe brẽt in the fire. They shal strippe thee out of thy clothes, and carye thy costlye Jewelles awaye with theym. Thus wyll I make an end of thy filthynes & whordome, whiche thou haste brought out of the lande of Egypte: so that thou shalte turne thyne eyes nomore after them, and cast thy mind nomore vpon
E Egipt. For thus sayth the Lorde: behold, I will deliuer the into the handes of them, whome thou hatest: yea, euen into the handes of theym with whome thou haste fulfylled thy luste which shall deale cruelye with thee. All thy labourr shall they take with them, and leaue thee naked and bare, & thus the shame of thy fylthy whordome shall come to lyghte. All these things shall happen vnto the, because of thy whordome whiche thou haste vsed among ỳ Gentiles, with whose Idoles thou haste defyled thy selfe.

Thou.

Thou hast walked in the way of thy
syster, therefore wyl I geue thee her
cuppe in thy handes. Thus sayth the
Lord God: Thou shalt drynke of thy
systers cuppe, how depe and farre so
euer it be to the bottome. Thou shalt
be laughed to scorne, and had as gret-
ie in derision, as it is possible. Thou
shalt be ful of dronkennes and sorow
for the cuppe of thy syster. Samaria
is a cup of destruction and wastinge,
the same shalt thou drynke, and suppe
it oute euen to the dregges, yea, thou
shalt eate vp the broken pyeces of it,
and so teare thyne owne brestes. For
euen I haue spoken it sayth the Lord
F God. Therefore thus saith the Lord
God: For so much as thou haste for-
gotten me, and caste me a side behynd
thee, so beare nowe thyne owne fyl-
thynes and whoredome. The Lorde
sayde moreouer vnto me: Thou sonne
of man wilte thou not reprene Oho-
lah and Oholibah, shewe them theyr
abhominatiõs, namely that they haue
broken their wedlocke, and stayned
their handes with bloudde: yea, euen
4 Re. 21 c with their ydoles haue they commit-
Eze. 16 c ted aduoutrye, and offred them by the
fyre their owne childzen (to be deuou
red) whom they had borne vnto mee.
Yea, and thys haue they doone vnto
me also: they haue defyled my Sanc-
tuary in that same daye, and haue vn-
halowed my Sabboth. For whē they
had slaine their childzen for their I-
dols, they came the same day into my
sanctuarye to defyle it. Loe this haue
they done in my house: Beside al this
thou hast sent thy messangers for mē,
out of farre countrees: and whē they
came, thou hadste bathed and paynted,
thyne eyes with coloures, trymmed,
and set forth thy self of the best fashiō,
thou sattest vpon a goodly bed, and a
table spred before the, wherupō thou
Exo. 23. hast set myne incense and mine oile.
G Then was there greate cheare with
her to obtayn peace, and though with
those men many men came, yet were
there also brought men of Saba from
the wyldernes: whiche gaue theym
bracelets vpon their handes, and sette
glorious crownes vpon their heads,
and I sayde vnto her: that seinge she
was strikē inage in her whordoms:
now shal her fornications come to an
ende with her. And they wente into
her as vnto a cōmen harlot. Euen so
wente they (I saye) to Oholah, and
Oholibah those fylthy wemen. O al
ye that loue vertue and ryghteousnes
iudge them, punyth them, as aduou- Len. 20
trers and murtherers oughte to bee Eze. 16
iudged and punyshed. For they are
breakers of wedlocke, and the bloude
is in their handes. Wherefore thus
sayth the Lorde God: I wyl bryng a
great multitude of people vpon them
and make them be scattered and spoy-
led: these shall stone theym, and gore
theym with their swoordes. They
shal slay their sonnes and daughters,
and burne vp their houses with fyre.
Thus wil I destroye al such fylthy-
nes oute of the land: that all wemen
maye learne, not to do after your vn-
clennes. And so they shall laye their
filthines vpon your owne selues, and
ye shalbe punished for the sinnes that
ye haue committed with your ydols:
and ye shal know that I am the Lord
God.

¶ The. xxiiii. Chapter.

3 IN the nynthe yeare, in the tenth
moneth, the tenth daye of the mo-
neth came the word of the Lorde
vnto me, saying: O thou son of man,
write vp the name of this day, yea, e-
uen the houre of this presente daye:
when the king of Babilon sette him
selfe agaynst Jerusalem. Shew that
obstinate housholde a parable and Eze. 17
speake vnto theym. Thus saieth the
LORDE God: Set thee a pot, set Eze. 11
it on and poure water into it: putte al
the pieces together in it all the good
pieces, the loine and the shoulder, and
fil it with the best bones. Take one
of the best sheepe, and an heape of bo-
nes with al: let it boyle wel, and lette
the bones seeth wel therin. With that
B said the Lorde God on this manner, Esai. 30
Woe be vnto the bloudye citye of the Hab. 2
pot, wherupon the rustines hangeth,
and

and is not yet scoured awaye. Take out the peces that are in it, one after another: there nede not lots to be cast therfore, for the blood is yet in it. Upon a playne dyre stone hath she poured it, and not vpon the grounde, that it might be couered with duste. And therfore haue I letten her powre her blood vpon a playne dry stonye rocke, because it shold not be hid, and that I might bring my wrothfull indignacion and vengeaunce vpon her. Wher
C fore thus sayth the Lord God: O wo be vnto that bloodethyrstye citye, for whom, euen I my selfe will make a greate fyre and set muche woode, and kindell the fyre, and seethe the flesshe, and spyce the potte, so that the berye bones shalbe brent: Moreouer, I will set the pot emptye vpon the coles, so that his metal shal be brent and molten also for heate, and the filthynes of it shalbe molten in it, and the drosse of it shalbe consumed. Thou tokest gret
D payne thus to defile thy selfe. And it will not be purged frō the exceadyng drosse in it: but thorow fyre shall the drosse of it be purified. In thy filthynes, euen in thy myscheuous dedes, thou doest continue, and because thy filthynes is abhominable, for I haue clensed thee, but thou art not clensed: Thou shalt not be pourged frō thyne vnclennesse, tyll I haue powred my wrathfull indignacion vpon thee. E=
E uen I the Lord haue so deuised. Yea, it is come therto already, that I wyll do it, I will not go backe, I wyll not spare, I will not be intreated: but accordyng to thy wayes and ymaginations shall thou be punyshed, sayth the Lorde God. And the worde of the Lord came vnto me saying: Thou son of man behold, I will take away the pleasure of thyne eies with a plague: yet shalte thou neyther mourne, nor wepe: nor water thy chekes: therfore thou mayest mourne by thy self alone but ble no deadly lamentacion. Holde on thy bonet, and put on thy shoes vp
F pon thy fete, couer not thy face, & eate no mourners bread. So I spake vnto the people betymes in the morning and at euen my wyfe dyed: then vpon the next morowe, I did as I was cōmaunded. And the people sayde vnto me, Wilte thou not tell vs what thys signifyeth towarde vs, for this thou doest for our sake? I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lord God: beholde, I wyll suspend my sanctuary, euen the glory of your power, the pleasure of youre eyes, and the thing that ye loue, youre sonnes and daughters whom ye haue lefte, shall fall thorowe the swearde. Like as I haue don, so shal ye do also: Ye shal not hide your faces, ye shal eate no mourners breade: your bonnets shall ye haue vpon your heades,
G and shoes vpon your fete. Ye shal nether mourne nor wepe, but in youre synnes ye shalbe sorowfull, and one repēt with an other. Thus Ezechiell is your shewe token. For lyke as ye haue done, so (when this commeth) ye shall do also: that ye maye learne to know that I am the Lord God. But beholde O thou sonne of man: In the daye when I take from theym theyr power, their ioye and honour, the lust of their eyes, the burthen of their lyues: namely, their sonnes and daughters, shall not this be knowen? Then shall there one escape, and come vnto the, for to shewe the. In that day shal thy mouth be opened to him, whiche is escaped, that thou mayest speake, and be nomore domme. Yea, and thou shalt be their shewe token that they may know how that I am the Lord.

¶ The.xxv. Chapter.

THe worde of the Lord came vnto me, sayinge: Thou sonne of man, set thy face agaynste the Ammonites, prophecye vpon them, and saye vnto the Ammonites: Heare the worde of the Lorde God. Thus sayth the Lorde God: For so much as thou spekest ouer my sactuary: A, ha, I trowe it be nowe suspended, and ouer the land of Israell: I trow it be nowe desolate, yea, and ouer the house of Juda, I trowe they be nowe led away presoners: Beholde I will de-

Eze.21d Ier.49.a

liuer

liuer the to the people of the east, that they may haue the in possession, these shall set their castelles and houses in the. They shal eate thy fruit, & drinke vp thy mylke. As for Rabath, I wil make of it a stall for camelles, and of Ammon a sheepfold: and ye shal know that I am the Lorde. For thus sayth the Lorde God: In so muche as thou hast clapped with thyne handes, and stamped with thy fete, yee, reioyced in thine herte ouer the lande of Israell
B with despyte: behold, I will stretche out myne hand ouer the also, and deliuer thee, to be spoyled of the Heathen, and rote the out from among the people, and cause the to be destroyed oute of al lands: yea, I will make the to be layde wast, that thou mayest knowe, that I am the Lord. Thus sayth the
Ezec.25a Lorde God: For so muche as • Moab
Sop.2.b and Seir do saye: As for the house of Juda: it is but lyke as al other Gentiles be: Therfore beholde, I will open the syde of Moab, and take away their strength, their cityes and these coastes of their lande, whiche are the
C pleasures of that countrey. As namely, Bethi, Simoth, Baalmeon and Cariathaim, these will I open vnto them of the easte, that they maye fall vpon the Ammonites, & wyll geue it them in possession, so that the Ammonites shall nomore be had in remembraunce among the Heathen. Euen thys will I punishe Moab also, that they may knowe, how that I am the
Ezec.24a LORD. Moreouer thus sayth the
Jer.49a lorde God: Because that • Edom hath auenged and eased him selfe vpon the house of Juda, and hath done greate offence, and auenged hym selfe vppon them, therfore, thus sayth the Lorde: I will reach out myne hand vpon Edō, and take away man and beast out of it. From Theman vnto Dedan wyll
Maca.5a I make it desolat: they shall be slaine with the sweard. • Thorow my people of Israel wil I auenge me agayn vpon Edom, they shall handle him, accordyng to my wrath and indignatiō, so that they shall knowe my vengeaunce, sayeth the Lorde God. Thus sayth the Lorde God: For so much as the • Philystynes haue done thys, namely, taken vengeaunce with despytefull stomackes, and of an old eupi wyll set them selues to destroy: Therfore, thus sayth the Lorde God: Behold, I will stretche out myne hande ouer the Philistines, and destroy the destroyer, and cause all the remnaunt of the sea coste, to perysh. A great vengeaunce will I take vpon them, and punyshe them cruelly: that they may knowe, howe that I am the Lorde, which haue auenged me of them.

D Ezec.14a Jer.47a

¶ The.xxvi. Chapter.

A

IT happened, that in the eleuenth yere, the firste daye of the moneth the worde of the Lorde came vnto me saying: Thou sonne of man, • be- Ezec.25a Jer.27b Ezec.27b cause that Tyre hath spoke vpon Jerusalem: A ha, now I trow the portes of the people be broken, and shee turned vnto me, for nowe that shee is destroyed, I shall be fylled. Yea, therfore sayth the Lorde God: Behold O Tyre, I wil vpon thee, I will bring a great multitude of people agaynste the, like as when the sea ariseth with hys waues: These shall breake the walles of Tyre, and caste downe her towres: I wyll scrape the grounde from her, and make her a bare stone: yea, as the drying place, where the fyshers hang vp their nettes by the sea side. Euen I haue spoken it, saith the Lorde GOD. The Gentyles shall spoyle her: her daughters vppon the fielde shall perysh with the sweard, that they maye knowe howe that I am the Lorde. For thus sayeth the B Lorde God: Beholde, I wyll bryng hyther Nabuchodonosor (whiche is the kyng of Babylon, and a kynge of kynges) from the northe vpon Tyre: with horses, charettes, horsemen, and with a greate multitude of people. Thy daughters that are in the lande, shall he slaye with the sweorde: but agaynste thee, he shall make bulworkes, and graue vp dyches about thee, and lyfte vp hys shyeld agaynst thee. His slynges and batell rammes shall he prepare for thy walles, and with hys

his weapõs breke dowñ thy towres. The duste of hys horses shall couer thee: they shalbe so manye, thy walles shall shake at the noise of the horsemẽ charets, and wheles, when he cometh to thy portes, as men do into an open
E citie. With the hookes of his horsefete shall he treade downe all thy stretes. He shall slea the people with ẏ sworde and breake downe the pyllers of the strength. They shal washe away thy ryches, and spoyle thy marchandise. Thy walles shall they breake downe and destroye thy houses of pleasure.
Jer.7.h Thy stones, thy tymber, and foundations shall they caste in the water.
* Thus will I bryng the melody of thy songes, and the voyce of thy mynstrelsy to an ende, so that they shall no more be hearde. I will make a bare stone of thee: yea, a dryinge place for nettes, and thou shalt neuer be buylded agayn. For euen I the Lord haue spoken it, saith the Lord God. Thus hath the Lord God spokẽ concerning Tyre. The Iles shalbe moued at the noyse of thy fall, and at the cry of the slayne that shalbe murthered in thee.
All kynges of the sea shall com down from theyr states regall, they shal lay
D away theyr robes, and putte of theyr costly clothyng. Yea, with trembling shall they be clothed, they shall syt vpon the ground, they shalbe afrayd at thy sodein fal, and be abashed at thee.
Ier.1.a They shall mourne for thee, and saye
Ver.18.e vnto thee: * O thou noble Citie, that haste bene so greatly occupied of olde, thou that hast ben the strongest vpon the sea, with thyn inhabiters, of whõ all men stode in feare. How arte thou nowe so vtterly destroyed? Nowe at the tyme of thy fall, the inhabiters of the Iles, yea & the Iles them selues shall stande in feare at thy hand. For thus sayth the Lord God: Whenne I make thee a desolate Citie, as other Cities bee, that no man dwell in: and when I bring the depe vpon the, that great waters may couer the: then will I cast thee down vnto them, that descende vnto the pyt, vnto a people that hath ben long deade, and set them in a lande that is benethe, lyke the old wil dernesse, with them which go downe to theyr graues, soo that no man shall dwell more in thee. And I wylle make thee to be no more in honour, in the land of the lyuyng. I will make an ende of thee, and thou shalt be gone. Though thou be sought for, yet shalt thou not be found for euermore, saith the Lorde God.

The .xxvii. Chapter.

THe worde of the LORDE
A came vnto me, saying: O thou sonne of man, make a lamentable complaynte vpon * Tyre, and saye vpon Tyre, thou whiche art a port of the sea, that occupieth with muche people, and many Iles: Thus speaketh the Lorde GOD: O Tyre, thou haste sayde: what, I am a noble Citie, thy borders are in the myddest of the sea, and thy builders haue made thee meruailous goodlye. All thy tables haue they made of Cypres trees of the mounte Sanyr. From Libanus haue they taken Cedre trees, to make thee Maistes: and the Okes of Basan to make thee rowers. The boordes haue they made of yuory, and al costly wodde out of the yle of Cethim. Thy sayle was of dyuers colours, small nedell woorke out of the lande of Egypte, to hang vppon thy maste: and the hangynges of pealowe silke, purple out of the yles of Elisah
B They of Sydon and Arnad were thy maryners, & the wisest in Tyre were thy shyppemaysters. The eldest and wyselest at Gebal, were they, that mended and stopped thy shippes. All shippes of the sea wyth theyr shyppmenne occupyed theyr marchayndise in thee. The Perses, Lydians, and Phutens were in thyne hoste, and helped thee to fight, these hanged vp their shields & helmets with the, these set forth thy beautie. They of Arnad were wyth thyn hoste rounde about thy walles, and the Pigmenians were thy watchmẽ vpon thy toures, these hanged vp their quiuers rounde about thy walles, and made the meruelious goodly.
C Tharsis occupied wt thee in al maner

of wares, in siluer, yron, tinne, & lead, and made thy market greate: Iauan, Tubal, and Meschech were thy marchantes, which brought the men, and oriamentes of metal for thy occupying. They of the house of Thogarma broughte vnto thee at the tyme of thy marte, horse, horsemenne, and mules.

Ezr.25.c They of Dedan were thy marchantes: and manye Iles that occupyed wyth thee, broughte the wethers, Elephant bones and Peacockes for a present. The Syrians occupied wyth thee because of thy dyuers woorkes, and encreased thy marchandise, with Smaragdes, wyth scarlet, wyth nedle worke, wyth whyte lynnen cloth, wyth silke & with cristall. Iuda & the

D lande of Israel occupyed wyth thee, and broughte vnto thy marketes, wheat of Minith and panneg, balme hony oyle and triacle. Damascus also vsed marchaundyse wyth thee, in the beste wyne of Helbon, and wyth wool: because thy occuppynge was so greate, and thy wares so many: Dan, Iauan, and Mensal haue brought vnto thy marketes, yron readye made, wyth Cassia, and Calamus, accordyng to thyne occupying. Dedan occupyed wyth thee in fayre tapestrye woorke and cushines. Arabia and all the princes of Cedar haue occupyed wyth thee, in shepe, wethers and goates. The marchauntes of Sheba, and Rema haue occupyed also wyth thee, in all costly spices, in all precious stones and golde, whych they broughte vnto thy marketes. Haram, Chene, and Eden, the marchauntes of Saba Assiria and Chelmad, were all doers wyth thee, and occupied with the. In costly rayment of yelowe silke and of nedle woorke (very precious, and ther fore pacte and bounde together wyth roapes.) Yea, and in Cedar wood, at the tyme of thy marketes, The shipE pes of Tharsis were the chiefe of thy occupying: Thus thou art full and in great worshyp, euen in the middest of the sea. Thy robbers shal bringe the into great waters, the east wind shall ouer beare thee into the middst of the sea: so that thy wares, thy marchaundyse, thy riches, thy mariners, thy shyppmaisters, thy builders of thy broke places, thy occupiers (that brought thee thinges necessarye) the menne of F warre that are in thee: yea, and all thy comens shal perysh in the myddest of the sea: in the day of thy fall. The suburbs shal shake at the loud cry of the shyppmen. All whyrrie menne, and all mariners vpon the sea, shall leape out of their boates, and set them selues vpon the lande. They shal lift vp their voyce because of thee, and make a lamentable crye. They shal cast dust vpon their heades, and lye downe in the ashes. They shal shaue theym selues, and put sackecloth vpon them for thy sake. They shall mourne for thee wyth heartful sorowe, and heuye lamentation, yea, they also shall weepe for thee. Alas, what citie hath so bene G destroyed in the sea, as Tyre is? whē thy wares and marchaundyse came from the seas: Thou gauest al people ynough. The kinges of the earth hast thou made rych, throughe the multytude of thy wares and occuppynge. But thou art nowe caste downe into the depe of the sea, al thy resort of people is perysshed wyth thee. All they that dwell in the yles are abasshed at thee, and all their kynges are afraide, yea, their faces haue changed colour. The marchantes of the nations won der at thee: In that thou art so cleane broughte to naught, and commest no more vp.

¶ The .xxviii. Chapter.

THe worde of the Lord came vnto me saying: thou sonne of man A tel the princes of Tire: Thus Eze.28.a
saith the Lord God, because thou hast Esa.10.
a proud heart and hast sayde: I am a God, I haue my seate in the myddest of the sea lyke a God: where as thou art but a manne and not God, and yet standest in thyne owne conceate, that thou arte God. Beholde, thou thynkest thy self wyser then Daniel, that Dan.1.
there is no secretes hydde from thee. wyth thy wisedome and thy vnder-

standyng

standyng thou hast gotten thee great welthynes, and gathered treasure of syluer and gold. With thy great wisdome and occupying, hast thou increased thy power, & because of thy greate
B rychesse, thy heart is proude. Therefore, thus sayth the Lorde God: For so muche as thou haste lyft vp thyne heart as though thou were God: behold, I wyl bring enemies vpon thee euen the tyrants of the Hethen: these shall drawe out their sweardes vpon thy beautie and wysedome, and shall defyle thy glory. They shall cast thee downe to the pytte, so that thou shalt dye in the myddest of the sea, as they that be slayne. Let see, yf thou wylte say then (before theim that slay thee) I am God: where as thou arte but a man and not God, in the handes of them that slaye the. Dye shalt thou, euen as the vncircumcised in the handes of the enemies, for I my self haue
C spoken it, saith the Lord God. Moreouer, the word of the Lord came vnto me, sayinge: Thou sonne of man, make a lamētable complaint ouer the kyng of Tyre, and telle hym: Thus sayth the Lorde God: thou art a seale of a lykenesse, full of wysedome and excellent beautie. Thou haste bene in the pleasant gardeyn of God: thou art deckt with all maner of precious stones, with Rubie, Topas, Chrystall, Jacinct, Onix, Jaspis, Saphir, Smaragde, Carbuncle, and golde. Thy beautie and the holes that be in thee, were set foorth in the day of thy creation. Thou art a fayre Cherub, exalted by the anoynting, stretched wide out for to couer. I haue sette thee in this dignitie vpon the holy mount of God, there haste thou ben, and walked amonge the fayre glysteryng stones. From the tyme of thy creation thou hast ben right excellent, tyl wickednes was found in thee. • Because of thy great marchandise, thy heart is full of wickednes, and thou hast offended. Therfore wil I cast the from the mount of God (O thou couering Cherub) and destroy the among the glysteryng stoones. Thy hearte was proude in thy fayre beautie, and thorowe thy beautie thou haste destroied thy wysedom. I will cast the downe of the ground, and that in the syghte of Kynges. Thou haste defyled thy Sanctuarie, with the great wyckednes of thy vnrighteous occupieng. I
E will bryng a fyre from the myddest of thee to consume thee: and wyll make thee to ashes in the syght of all them that looke vppon thee. All they that haue been acquaynted with thee amonge the Heathen, shall bee abashed at thee, seeynge thou arte so cleane brought to naughte, and commest no more vp. And the word of the Lorde came vnto me, sayinge: Thou sonne of man, set thy face agaynste Sydon.
• Prophecy vpon it, and speke: Thus sayth the Lord God: Behold, O Sydon, I will vpon thee, and get me honour in thee, that it may bee knowen, how that I am the Lorde: when I punyshe her, and gette me honoure in her. For I will sende pestilence and bloodshedyng into her stretes, so that those which be slain with the swerd, shall lye rounde about in the myddest of her, and they shall knowe that I am the Lorde. She shall no more be a prickynge thorne, and an hurtynge bryer vnto the house of Israel, nor vnto them that lye round about her, and hate her, and they shall know that I
F am the Lorde God. Thus sayth the Lord God: when I gather the housholde of Israell together agayn frome the nations amonge whome they bee scattered, then shall I be sanctifyed in them, in the syghte of the Gentiles, and they shall dwell in the lande, that I gaue to my seruaunt Jacob. They shall dwell safely therin, buylde houses, and plant vineyardes, yea safely
• shall they dwell therein: when I haue punyshed all those, that despise them round about: and then shall they know, that I am the Lord their god.

Joel. 3. a
Zach. 9. a
Deu. 28.

The .xxix. Chapter.

IN the tenth yere, vpon ỹ twelfth day of the tenth moneth, the word of the Lord came vnto me, sayinge:

Esai.19. and.20.a Jer.46.a Eze. 30. 31.&32. O thou sonne of man (set nowe thy face agaynst Pharao the kyng of Egypt: Prophecye againste him, and against ỹ whole lād of Egypt. Speke & tell him, thus saith ỹ Lord God: behold, O Pharao, thou kyng of Egypt I will vpon thee thou great dragon, that liest in ỹ waters: thou that sayst: the water is myne, I haue made it my selfe. I will put an hooke in thy chawes, and hange all the fishe in thy waters vppon thy skales: After that I will draw thee out of thy waters, B yea, & all the fyshe of thy waters that hang vpon thy skales. I wil cast thee out vpon the dry lande with the fyshe of thy waters, so that thou shalte lye vpon the field. Thou shalt not be gathered nor taken vp: but shalt be meat for the beastes of the field, and for the foules of the ayre: that all they which dwell in Egypt, may knowe, that I am the Lord: because thou hast bene a 4.re.18. Esai.30. 31.&36. staffe of reed to the house of Israel. whē they toke hold of the with their hand, thou brokest and prickedst them on euery side: and if they leaned vpon the, thou brakest & hurtedst the rayns of their backes. Therfore, thus saithe the Lord God: Behold I will bryng a sweard vpon thee, and roote oute of thee both man and beast: Yea, the land of Egypt shalbe desolate and waste, and they shall knowe, that I am the Lord. Because he said: The water is myne, I my selfe haue made it. Be- C hold therfore, I wil vpon the, and vpon thy waters: I wil make the land of Egypt waste and desolate, and in a bashement, for the tower of Syenes vnto the borders of the Mozians lād: so that in fortye yeares there shall no foote of man walke there, neither fote of cattell go there, neither shall it bee inhabited. I wyll make the lande of Egypte to bee desolate, among other wast countreys, and her cities to lye voyde forty yeares, among other void cities. And I will scatter the Egyptians among the heathen and nations and strawe them in the landes about. Agayn, thus sayth the Lord GOD: Jer.46.c. whē the .xl. yeres ar expyred, I wil gather the Egyptiās togither againe out of the natiōs, among whom they were scattered, and wyll bryng the prisoners of Egypte agayne into the lande of Pathures their owne native cuntrey, that they may be there a lowly small kyngdome: yea, they shall be the smallest among other kyngdomes least they exalt themselues aboue the Heathen: for I wyll so mynysh them that they shall no more rule the Heathen. They shall no more be an hope vnto the house of Israell, neyther prouoke theym any more to wickednes, to cause them turne backe, and to D folowe theym, and they shall knowe that I am the Lorde God. In the xxvii. yeare, the fyrst day of the fyfte moneth, came the wordes of the Lorde vnto me, sayinge: Thou son of man, Nabuchodonosor the kyng of Babylon hath made his hoste with greate trauayle and laboure to comme before Tyre: that euerye heade may bee balde, and euerye shoulder bare. Yet hath Tyre geuen neither him, nor his hoste any reward for the greate trauayle that he hath taken there. Therfore thus saieth the Lorde God: Behold, I wyll geue the land of Egypt vnto Nabuchodonosor the kynge of Babylon, that he may take awaye all her substaunce, robbe her robberies, and spoile her spoiles, to pay his hoste theyr wages wythall. I wille geue hym the lande of Egypte for hys labour that he toke for me before Tyre. At the same tyme wylle I cause the horne of the house of Israell to grow forth, and open thy mouth againe among theym: that they maye knowe, howe that I am the Lorde.

The .xxx. Chapter.

THe woorde of the Lorde came moreouer vnto mee, sayinge: Thou sonne of man, prophecye and speake: Thus sayeth the Lorde GOD: Mourne, woe worth this daye: For the daye is here, the daye of the LORD is come, the darke day of the Heathen, the hower is at hand the sweard commeth vpon Egypte,

when the wounded men fall downe in Egypt, when her people are taken away, and when her foundacions are destroyed, the Mozians lande shall be afraied, yea, the Mozians land, Libia, and Lidia, all their commen people, and Chub, and all that be confederat vnto them, shall fall with them thorowe the swearde. Thus sayeth the Lozd: The maintainers of the land of Egypt shall fall, the pryde of her power shall come downe euen vnto the tower of Sienes shall they be slayne down with the swerd, saith the lozd God: among other desolate countreis they shalbe made desolate, and among other wast citycs they shalbe wasted. And they shall knowe, that I am the Lozde, when I kyndle a fire in Egypt, and when al her helpers are destroyed. At that time shall their messengers go forth from me in shippes, to make the careles Mozians afrayd, and sozowe shall come vpon them accozding to the day of Egipt, foz doutles it shal come. Thus sayth the Lozd God: I wyll make an end of the people of Egypte thozowe the hande of Nabuchodonoso2 the kyng of Babilon, he and hys people with him: yea and the cruell tyzauntes of the Heathen shall be bzoughte to destroye the lande. They shall dzawe oute theyz sweardes vpon Egypte, and fyll the land full of slayne men. I will dzy vp their floudes of water, and sell the lond into the handes of wicked people. The land and all that is therein, will I destroy thozow the enemyes. Euen I the LORD haue sayde it. thus sayth the Lozde God. I wyll destroy the ydoles, and bzyng the Images of Noph to an end. Ether shal nomoze be a pzynce of Egypt, and a fearfulnesse will I sende into the Egiptians lande. As foz Pathures, I will make it desolate, & kyndle a fire in Zoan the city. No, I will punysh and poure my wzathfull indignation vpon Sin, which is the strength of Egypt. All the substaunce of Alexandria will I destroy, & kyndle a fire in Egypt. Sin shalbe in greate heauynes, Alexandzia shalbe roted out, and Noph shall haue dayly sozowe. The best men of Helyopolis and Bubasto shalbe slayne with the swearde, and caryed away captiue. At Taphnis the day shalbe darke, when I bzeake ther the septer of the lande of Egypt, and when the pompe of her power shall haue an ende. A cloude shal couer her, and her daughters shall be led awaye into captiuitie. Thus will I punish Egypt, that they maye knowe howe that I am the Lozde. It happened in the eleuenth yeare, vppon the seuenth day of the first moneth, that the lozdes wozd came vnto me, saying: Behold, thou sonne of man, I wyll bzeake the arme of Pharao kyng of Egypt: and lo, it shall not be bounde vp to be healed, neyther shall any playster be laied vpon it, foz to ease it, oz to make it so strong as to hold a sweard. Therfoze thus sayth the Lozde God: Beholde, I will vpon Pharao the kyng of Egypt, and bzuse his stronge arme (yet is it but a bzoken one) and will smite the swearde oute of hys handes. As foz the Egyptians, I wyll scatter them among the Heathen, and strawe them in the landes about. Agayne I wyll strength the arme of the kyng of Babylon, and geue hym a swearde in hys hande, but I wyll bzeake Pharaos arme, so that he shall holde it befoze hym pyteously, lyke a wounded man. Yea, I wyll stablyshe the kyng of Babylons arme, and the armes of Pharao shall fall downe: that it may be knowen, that I am the Lozd whiche gaue the kynge of Babylon my sweard in his hand, that he may dzawe it oute vpon the lande of Egypte, and that when I scater the Egiptians among the Gentiles, and strawe them in the landes about, they may knowe, that I am the Lozd.

¶ The .xxxi. Chapter.

MOzeouer, it happened in the xi. yere, the firste daye of the third moneth, that the wozd

of the Lorde came vnto me sayinge: thou sonne of man, speake vnto Pharao the kyng of Egypt, and to all his people. Whom arte thou lyke in thy greatnes? Behold, Assur was lyke a Cedar tree vpon the mount of Libanus with fayre braunches: so thicke, that he gaue shadowes and shotte out very hye. His toppe reached vnto the clouds. The waters made him gret, and the depe set him vp an hye. Rounde aboute the rotes of hym ranne there floudes of water, he sente out his lytle ryuers vnto all the trees of the
B field. Therfore was he hyer then all the trees of the fielde, and thorow the multitude of waters that he sent frō him, he obtayned many longe braunches. All fowles of the ayre made their nestes in hys braunches: vnder hys bowes gendred all the beastes of the field, and vnder his shadowe dwelt all people. Fayre and bewtifull was he in hys greatnes, and in the length of his braūches, for his rote stode beside great waters, no Cedar tree myght hyde him. In the pleasaunt garden of God, there was no fyre tree like his braunches, the playne trees were not
C lyke the bowes of him. All the trees in the garden of God might not be cōpared vnto him in his bewty, so fayre and goodly had I made him with the multitude of hys braunches. In so muche that all the trees in the pleasaunt gardē of God had enuy at him.
D Therfor thus saith the lorde God: for so much as he hath lift vp him self to hye, and stretched his top to the cloudes, and seyng his herte is proude in his hyghnes, I will delyuer him into the handes of the mightiest among the Hethen, which shal rote him out. Accordyng to his wickednes wyll I cast hym awaye, the enemye shall destroy him, and the myghty men of the Heathen shall so scater him, that hys braunches shall lye vppon all mountaynes and in all valleys: his bowes shalbe broken downe to the grounde thorowout the lande. Then all the
E people of the lande, shall go from hys shadowe, and forsake him, when he is fallen, all the foules of the ayre shall syt vpon him, and all wylde beastes of the fielde shall go about among his braunches: so that from hence forthe, no tree in the water shall attayne to his hyghnes, nor reach his toppe vnto the cloudes, neyther shall any tree of the water stand so hye, as he hathe done. For vnto death shall they all be delyuered vnder the earthe, and go downe to the graue lyke other men.
Moreouer, thus sayth the Lord God:
F In the day when he goeth downe to the graue, I wil cause a lamentation to be made, I will couer the depe vppon him, I will staunch his floudes, and the great waters shalbe restrayned. I shall cause Libanus to be sorowfull for his sake, and all the trees of the fyelde shalbe smytten. I wyll make the Heathen shake at the sound of his fall, when I caste him downe to hell with them that descende into Eze.31.
the pyt. All the trees of Eden, with Ezt.32.
all the chosen and best trees of Libanus, yea, and all they that are planted vpon the waters, shall mourne with him also in the lower habitations: for they shal go downe to hell with him, vnto theym that be slayne with the sweard, which dwelt afore vnder the shadowe of his arme among the Heathen. To whom shalt thou be lykened, that art so glorious and great, among the trees of Eden? Yet art thou
G cast downe vnder the earth (amonge the trees of Eden) where thou must lye among vncircumcised, with them that be slaine with the sweard. Euen thus is it with Pharao and all hys people, sayth the Lord God.

The xxxii. Chapter.

IN the eleuenth yere, the first day
A of the tweluth moneth, the worde of the Lorde came vnto me sayinge: thou sonne of man, take vp a lamentacion vpon Pharao the kyng of E- Eze.19.
gypt and saye vnto him, thou arte reputed as a lyon of the Heathen, and as a whalefysh in the sea: thou castest thy waters about the, thou troublest the waters with thy fete and stampest in theyr floudes. Thus sayth the
Lorde

Ezc.22.f Loyde God: • I wyll spreade my net
m.17.a ouer thee, namely, a greate multitude
of people: these shall dryue thee into
my yarne, for I wil cast thee vpon the
land, and let thee lye vpon the fielde,
that all the foules of the ayre may syt
vpon thee. I will geue all the beasts
B of the field inough of thee. Thy fleshe
will I caste vppon the hilles, and fyll
the valeys with thy highnesse. I wil
water the lande with the abundaunce
of thy blood, euen to the mountayns,
and the ruers shalbe full of thy blud.
when thou art put out, I wyl couer
the heuen, & make hys starres dimme
Esa.13b • I wylle spreade a cloude ouer the
Sunne, and the Moone shal not geue
her lyght. All the lyghtes of Heauen
wyll I put out ouer thee, and bringe
darknes vpon thy land, sayth the lord
God. I wylle trouble the heartes of
many people, when I bryng thy de-
struction among the Heathen & coun-
treys, whome thou knowest not. Yea
I will make many people with their
kings so afraid thorow the, that their
heare shall stande vp, when I shake
my sweard at theyr faces. Sodeynly
shall they be astonied, euery manne in
C hymselfe, at the daye of thy falle. For
thus sayth the Lorde God: The king
of Babylons sweard shall come vpon
thee, with the swordes of the woor-
thies wyl I smyte down thy people.
All they that bee myghtie amonge the
Gentiles shall wast the proud pompe
of Egypte, and bryngе downe all her
people. All the cattell also of Egypte
wyll I destroye, that they shall come
no more vpon the waters: so that nei-
ther mans foote nor beasts clawe, shall
stirre them any more. Then wyll I
make theyre waters deepe, and cause
theyr floods to runne lyke oyle, saith
the Lord God. When I make the lād
of Egypte desolate, and whenne the
countrey with all that is therin, shall
be layde waste, and when I smyte all
theym whyche dwelle in it, that they
may know that I am the lord. This
is the mournynge that the daughters
of the Heathen shall make: Yea, a so-
row & lamentation shal they take vp,
vpon Egypt, & all her people, sayth ✠
Lord God. In the.xii. yeare ✠.x. day D
of the moneth cam ✠ word of the lord
vnto me, saying: Thou sonne of man:
Take vp a lamentation vpon the peo
ple of Egypt, and caste them downe,
yea, them I say, and the myghty peo-
ple of the Heathen also, euen wyth
them • that dwell benethe, and wyth Esa.14 e
theym that go downe into the graue. Eze.31 c
Downe (how fayre soeuer thou bee)
and lay the with the vncircumcised.
Among those that be slayne with the
sweарde, shal they lye. To the sword
is shee alreadye delyuered, therefore
pucke down to the grounde, her, and
all her multitude. The myghtye
woorthies shall speake to hym out of
the hyll, and to his healpers, that bee
gone downe and lye vncircumcised, &
with theym that bee slayne with the
sweard. Assur is there also with hys
company, & their graues round about
which were slain and fel all with the
sweard, whose graues lye beside him
in the lowe pitte. His commens are
buried round about his graue altoge-
ther, wounded and slayne wyth the
sword, which men afore time brought
feare into the lande of the lyuyng. • Ier.49e
There is Elam also with all his peo Dan.8.a
ple, and theyr graues rounde about:
whiche all beynge wounded & slayne
with the sweard, are gone down vn-
circumcised vnder the earth, whiche
neuertheless sometyme brought feare
into the land of the liuing: for ✠ whi-
che they beare their shame, wyth the
other that be gone down to the graue
Theyr burial is gruen them, and all
their people, amonge theym that bee
slain. Their graues are rounde about
all them, which be vncircumcised, and
with them that be slaine thorowe the
sweard: for seyng that in tymes paste,
they made the land of the lyuynge a-
frayd, they must now bear theyr own
shame with theym that go downe to
the pytte, and lye among them that be
slayne. There is Meseth also, and
Tubal, and theyr people, and their
graues rounde about. These all are
among the vncircumcised, and they

that be slayne wyth the swearde, because afore tyme they made the lande of the lyuynge afrayde. Shoulde not they then lye also amonge the woorthies, and vncircumcysed Gyauntes: which wyth their weapons are gone downe to hell, whose swerdes are layed vnder their heades, whose wickednes is vpon theyr bones: because that as woorthies, they haue brought feare into the land of the lyuinge. Yea amonge the vncircumcysed shalt thou be destroyed, and slepe wyth thē, that
G perished through the sweard. There is
Jer.49b the land of + Edom wyth theyr kynges, and prynces also, whyche wyth their strength are layed by them that were slayne wyth the sweard: yea, amonge the vncircumcysed, and theym whyche are gone downe into the pit. Moreouer, ther be al the princes of ꝑ north, with al the Sidonians which are gone downe to bee slayne. wyth their feare and strength they are come to confusion, and lye there vncircumcysed among those that be slaine with the swearde: and beare their owne shame, wyth them that be gon downe to the pit. Nowe when Pharao seeth thys, he shalbe comforted ouer al hys people, that be slayne with the swerd both Pharao & all his hoste, sayth the lord God. For I haue geuē my feare in the lād of the liuing. But Pharao and al hys people shal lye amonge the vncircumcised, and among them that be slayne wyth the sweard, sayeth the Lord God.

¶ The .xxxiii. Chapter.

AGayne, the word of the Lord
I came vnto me, saying: Thou sonne of man: Speake to the childzen of thy people and tell theym: When I send a swearde vpon a land, yf the people of the lande take a man of their countrye, and sette him to bee
D their + watchmanne, the same manne (when he seeth the swerd come vpon the land) shal blowe the trompet and warne the people. If a manne nowe heare the noyse of the trompette and wyl not be warned, and the swearde come, and take him away: hys bloude shalbe vppon hys owne heade, for he heard the sounde of the trompet, and would not take heede, therefore hys bloud be vpon him. But yf he wil receaue warning, he shal saue hys lyfe. B
Agayne yf the watche manne see the sweard come, and blowe it not wyth the trompet, so that the people is not warned, if the sweard come then, and take any man from amonge them, the same shalbe taken away in hys owne synne, but his bloud wyll I requyre Exe.3.i
of the watchmans hande. And nowe (O thou sonne of man) I haue made thee a watchmanne vnto the house of Israel, that where as thou hearest any thyng out of my mouth, thou maiest warne theym on my behalfe. Yf I saye vnto the wicked, thou wicked, thou shalt surely die, and thou geuest hym not warning that he mai beware of his vngodlye waye: then shall the wycked dye in hys owne synne, but hys bloud wil I requyre of thy hand. Neuertheles: yf thou warne the wycked of hys waye, to tourne from it, where as he yet wyll not be turned from it, then shal he dye because of his synne, but thou haste deliuered thy soule. Therfore (O thou son of man) C
speake vnto the house of Israel. Yea, say thus: Our offences and sinnes lie vpon vs, and we be corrupt in theym, howe shoulde we then be restored vnto lyfe? Tell them: + As truelye as I Eze.18i
lyue sayeth the Lord God, I haue no pleasure in the death of the wycked, but muche rather, that the wycked turne from hys way and liue. Turne you, tourne you from your vngodlye wayes, O yee of the house of Israel. Oh wherefore wyll yee dye? Thou sonne of manne, tell the chylderne of thy people: + The ryghteousnesse of Eze.18i
the righteous shal not saue hym whē soeuer he turneth away vnfaythfully Again, ꝑ wickednes of ꝑ wicked shal not hurt him, whēsoeuer he cōuerteth frō his vngodlines, & the righteousnes of the righteous shal not saue hys lyfe, whan soeuer he synneth. If I say vnto the righteous, that he shall surely liue, and so he trust to his owne ryghte-

righteousnes, and do synne, then shall his righteousnes be no more thought
D vpon, but in the wickednes ỳ he hath
Eze.33.b done, he shal die. • Again, if I say vn-
Jer.18.a to the wicked: thou shalt surely die, &
so he turn from his sinnes, and do the
thing that is lawfull and right: In so
muche ỳ the same wicked man geueth
ỳ pledge againe, restoreth that he had
taken away by robbery, walketh in ỳ
cõmaundementes of life, and doth no
wrong. Then shall he surely liue, and
not die. Yea, the sinnes ỳ he hath don,
shal neuer be thought vpon. For in so
much as he doth now the thyng that
is lawful & right, he shal liue. And yet
the childrẽ of thy people say: Tush, ỳ
way of the lord is not right: but they
lie, wher as their own way is rather
vnright. When the righteous turneth
from his righteousnes, and dothe the
thing that is wicked, he shal die ther-
fore. But if the wicked turne frõ his
wyckednes, doynge the thyng that is
lawfull & right, he shall lyue therfore.
Ezec.18.f Yet ye saye: • The way of ỳ Lorde is
Ma.2.a not equal: O ye house of Israell, • I
will iudge euery one of you after his
e wais. In the .xii. yere, the .v. day of ỳ
tenth month of our captiuitie, it hap-
ned, ỳ one which was fled out of Je-
rusalẽ, cam vnto me, & saide: The citie
is destroied. Now ỳ hand of the Lord
had bẽ vpon me the euening afore this
man (which was escaped) came vnto
me, & had opened my mouth, vntil the
morning ỳ he cam vnto me: yea, he ope
ned my mouthe, so ỳ I was no more
dombe. Thẽ came ỳ word of the Lord
vnto me, & said: Thou son of mã these
that dwel in ỳ wasted land of Israel,
say: Abrahã was but one man, and he
had the land in possession: now ar we
many, and the land is geuẽ vs to pos-
f sesse also. And therfore tel thẽ. Thus
Ezec.17.d saith the Lorde God: • In the bloud
Lev.3.a haue ye eaten, your eyes haue ye lifte
vp to Idoles, • and haue shed bloud:
shall ye then haue the land in possessi-
on? Ye leane vpon your swordes, ye
worke abhominations, euery one de-
fileth hys neighbors wyfe: and shall
ye then possesse the lande? Saye thou
these wordes vnto them. Thus sayth
the Lorde God. As truely as I liue,
all ye that dwell in this wyldernesse
shalbe slain with the sweard: what so
euer is vppon the fielde, I wyll geue
vnto the beastes to be deuoured: those
that be in strong holdes and dennes,
shall dye of the pestilence. For I wil
make the lande so desolate and waste,
and the pompe of her strengthe shall
come to an ende. The mountaines of
Israel shalbe so wast that no mã shall G
trauaile thereby. • Then shall they Eze.5.a
learne to know, that I am the Lord,
when I make the land waste and de-
solate, because of all theyr abhomina-
tions, that they haue wrought. And
thou sonne of man, the children of thy
people that talke of thee, by the wal-
les and in the doores of theyr houses,
saying one to an other: Come, let vs
heare, what word is gone forth from
the Lord. These shal come vnto thee
after the maner of a great people: yea,
as who sayth, they were my people,
they syt downe before thee, and here
thy wordes, but they doo not there-
after: • for in theyr mouthes they Esa.31.e
make a feast of them, and theyr hert Mat.15.
goeth after their owne couetous lu-
cre. And as a ballet that hath a swete
tune, and is pleasaunte to synge, so
shalt thou be vnto them: thy wordes
shall they heare, but they wylle not
doo therafter. When thys commeth
to passe: (for lo, it commeth in dede)
thenne shall they knowe, that there
hath ben a prophet among theim.

¶ The .xxxiiii. Chapter.

I

AND the woorde of the Lorde came vnto me, saying: Thou soonne of man, prophecye a-
gaynste the shepheardes of Israell,
Prophecie and speake vnto theym.
Thus sayeth the LORDE God: Eze.13.a
• woe bee vnto the shepeheardes of
Israel, that fede them selues. Shold
not the shepeherdes fede the flockes?
Ye haue eaten vp the fatte, yee haue
clothed you wyth the wol: The best
fed haue ye slayne, but the flock haue

ye not norysshed. The weake haue ye
Luke.4b not holden vp, • the sicke haue ye not
healed, the broken haue ye not bounde
together, the oute castes haue ye not
brought agayne, the loste haue ye not
1Pet.5a sought, but • churlishlye and cruellye
haue ye ruled theym. Thus are they
scatred here and ther without a shep-
herd, yea, al the beastes of the field de-
B uoure them, and they go astraye. My
sheepe go wandringe vpon all moun-
taynes and vpon euery hye hyll: Yea,
they be scatred abrode in all y^e^ feldes, &
ther is no man that careth for them, or
seketh after theym. Therefore, O ye
shepeherdes, heare the woorde of the
Lord. Thus sayth the Lord God: As
truelye as I lyue, for so muche as my
shepe are robbed, and deuoured of all
the wylde beastes of the field, hauing
no shepherd: and seyng that my shep-
herdes take no regarde of my sheepe,
but fede them selues only, and not my
C shepe. Therfore, heare the woord of the
Lord (O ye shepherdes) Thus sayth
the Lorde God: Beholde, I my selfe
will vpon the shepherdes: and require
my shepe from their hands, and make
them ceasse from kepyng of my shepe:
yea, the shepherdes shall fede theym
selues nomore. For I will deliuer my
shepe out of their mouthes, so that
D they shal not deuoure them after this:
Joh.10a For thus sayth the Lord God: • Be-
Heb.13d holde, I will loke to my sheepe my
1Pet.2c selfe, and seke them. Lyke as the shep-
herd among the flock seketh after the
shepe that are scatered abrode, euen so
will I seke after my shepe, and gather
them together out of all places, wher
they haue bene scatered in the cloudy
and darke day. I will bryng them out
from al people, and gather them toge-
ther out of all landes. I will bryuge
them into their owne lande, and fede
them vpon the mountaynes of Is-
raell, by the riuers and in all the pla-
ces of the countrey. I will fede them
in right good pastures and vppon the
hye mountaynes of Israel shall their
foldes be. Ther shal they lie in a good
fold, and in a fat pasture shal they fede
euen vpon the mountaines of Israel.

I will fede my sheepe my selfe, and
bryngе theym to their reste, sayth the
Lord God. • Such as be lost, will I Luke.4
seke: such as go astray will I bringe Joh.10
agayne, suche as be wounded, will I
bynde vp, suche as be weake, will I
make strong, such as be fat and strog,
those will I roote out, and fede them
with the thing that is lawful. And as
for you (O my shepe) sayth the Lord E
God, • I will put a difference among Mat.25
the shepe, among the wethers, and the
geates. Was it not ynough for you, to
eate vp the good pasture, but ye muste
treade downe the residue of your pa-
sture with your fete also? Was it not
ynough for you to drynke cleare wa-
ter, but ye muste trouble the residue
also with your fete? Thus my shepe
must be fayne to eate the thinge, that
ye haue troden down with your fete,
and to drink it, that ye with your fete
haue defiled. Therfore thus sayth the
Lord God vnto them: Behold I will
seuer the fat shepe from the leane: for
so muche as ye haue shot the weake
shepe vpon the sydes and shoulders,
and runne vppon theym with youre
hornes, so longe tyll ye haue vtterlye
scattred them abrode. I wil helpe my
sheepe, so that they shall nomore be
spoyled: yea, I wil discerne one shepe
from another. I will rayse vp vnto
them one only shepherd, euen my ser-
uant • Dauid, he shall • fede them, and Jer.30b
he shall be their shepherd. I the Lord • Jez.37
will be their God, and my seruaunte
• Dauid shalbe their prince. Euen I Mich.5
the Lorde haue spoken it. Moreouer, F
I wyll make a couenaunte of peace
with them, and dryue all euill beastes
out of the land: so that they may dwel
safelye in the wildernes, and slepe in
the woods. Good fortune and prospe-
rytye will I geue the, and vnto all that Gen.12d
be round about my hyll. • I prospe-
rous shower and rayne will I sende
them in due season, that the trees in
the wod may bryng forth their frutes
and the grounde her increase. They
shalbe safe in their land, & shall know
that I am the Lord, which haue bro-
ken their yocke and delyuered theym
out

out of the handes of thole, that helde them in subiection. They shall nomore be spoyled of the Heathen, nor devoured with the beastes of the land but safely shal they dwel, and no man shall fraye them. I will set vp an excellente plante for theym, so that they shal suffer nomore hunger in the land, neyther beare the reproche of the Heathen any more. Thus shall they vnderstand, that I the Lorde their God am with them, and that they (euen the house of Israell) are my people sayth the Lord God. Ye men are my flocke, Psa.95.f ye are the shepe of my pasture: and I am your God, saith the Lord God.

¶ The .xxxb. Chapter.

3 MOreouer, the worde of the Lord came vnto me, saying: Thou sonne of man, turne Ezec.34.a Ier.49.b Ezec.35.b thy face towarde the mounte Seir, prophesye vppon it, and saye vnto it. Thus sayth the Lord God: Beholde, (O thou mount Seir) I will vpon thee, I will reach out myne hande ouer the, yea, waste and desolate will I make thee. Thy cities will I breake downe, and thou shalt lye voyde, that thou mayest know, howe that I am Psa.10.c Ier.2.a the Lord. For so much as thou beareste an olde enemitie against the children of Israell, and hast drawen the children of Israell vpon the sweard, what tyme as they were troubled and punyshed for their sinne: Therfore, as truely as I liue, saith the Lord God, 5 I will prepare thee vnto bloode, yea, Ezec.35.c blood shall folowe vpon thee: seyng thou layest wayte for bloode, therfore shall blood persecute thee. Thus will I make the mount Seir desolate and waste, and bring to passe that ther shal no man goo thyther, nor come frome thence. His mountaynes will I fyll with his slayne men: thy hilles, valleys, and riuers, shal lye full of them, that are slayne with the sweard. I will make thee a perpetuall wildernes, so that thy cities shal not returne to their former estate, that ye maye ¶ knowe, how that I am the Lord. And because thou halte sayde: what, bothe these nations and bothe these landes must be myne, and I will haue them in possession, wher as the Lord was there. Therfore, thus sayth the Lorde Exo.25.f God: As truly as I liue, I will handle the accordynge to thy wrath and gelowsye, lyke as thou hast dealt cruelly with them, that I may be knowē among them, howe I haue punyshed thee. Yea, and that thou also mayest be sure, that I the Lord haue herd all thy despitefull wordes, whiche thou hast spoken agaynst the mountaynes of Israell, sayinge: Lo, they are made waste, and geuen vs to deuour. Thus D with youre mouthes ye haue made your boast agaynst me, yea, and multiplyed your proude wordes agaynste me, whiche haue hearde altogether. Whervnto thus sayth the Lord God: to the ioye of all the worlde wyll I make the waste. And like as thou (O mount Seir) waste glad, because the heritage of ỹ house of Israel was destroied: euē so wil I do vnto the also, that thou and whol Edom shalbe destroyed, & know, that I am the Lord.

¶ The .xxxbi. Chapter.

THou sonne of man, prophesye A vpon the mountaynes of Israell, and speake: Heare the Ezec.6.a worde of the Lord, O ye mountaynes of Israell. Thus saith the lord God. Because your enemy hath sayd vpon you: A, ha, the hye euerlastyng places are now become ours: prophesie therfore, and speake: thus sayth the Lorde God. Seyng ye be wasted and trodē downe on euerye syde, and become a possessiō vnto the residue of the Gentiles: whiche haue brought you into mennes mouthes, and vnto an euyll name amonge the people. Therfore, heare the woorde of the Lorde God, O ye mountaynes of Israell. Thus, sayth the Lord God vnto the mountaynes and hylles, valleys and dales, to the voyde wyldernesse and desolate cityes, whiche are spoyled, and had in derisyon on euery syde, among the residue of the Heathen. Yea, euen thus:

W sayth the lord God. In the fire of my
gelousy haue I take a deuyce against
the residue of the Gentiles, & agaynst
Eze,35a all Edom: which haue taken in my
land vnto them selues for a possession:
which also reioysed from their whole
hearte with a disceitfull stomake, to
waste it, and to spoyle it. Prophesye
therfore vpō the land of Jsrael, speak
vnto the mountaynes and hilles, to
valleys and dales, thus sayth the lord
God: Behold, this haue I deuised in
my gelousy and terrible wrath. For
so muche as ye haue suffred reproke of
the Heathen, therfore thus saieth the
Lorde God. I haue sworne that the
Gentiles whiche lye about you, shall
beare their confusion them selues. And
for you (O mountaynes of Jsraell)
ye shal shote out your braunches, and
bryng forth your fruite to my people
of Jsrael, for it is hard by that it will
come. Behold, I come vnto you, and
vnto you will I turne me, that ye
C may be tilled and sowen. I will send
you much people, which shalbe of all
the house of Jsraell, the cityes shalbe
inhabited, and the decayed places shal
be repayred agayne. I will prouyde
you with muche people and cattelle,
which shall increase and bring fruite,
I will restore you also to your olde
estate, and shewe you more kyndnes
then euer ye hadde before: wherby ye
shall know that I am the Lord. Yea,
people will I sende vnto you (O my
folke of Jsraell) which shal haue the
in possession, and thou shalt be their
enheryteaunce, so that thou shalte noo
more be without them. Agayne thus
sayth the Lord God. For so muche as
they saye vnto you, thou arte an eater
vp of men, and a waster of thy people:
therfore thou shalt eate no mo men,
neyther destroy thy people anye more
sayth the Lord God. And I will not
suffer thee: for to heare thyne owne
confusion amonge the Gentiles from
hence forth. Thou shalt not beare the
reproke of the nations, nor caste oute
thyne owne peopleany more, saith the
D Lorde God. Moreouer the worde of
the Lorde came vnto me, sayinge: O
thou sonne of man, when the house of
Jsrael dwelt vpō their own ground,
they defyled theym selues with their
owne wayes and ymaginations: so
that in my sight their way was lyke
the vnclennesse of menstruous wo-
men. Wherfore, I poured my wroth-
full displeasure vpon thee, because of
the bloode that they had shedde in the
land, and because of their ydols, wher
with they had defiled them selues. I
scatred them also among the Hethen,
so that they were strowed aboute in
the landes. According to their wayes
and after their owne inuentions, so E
dyd I punyshe them. And when Eze.36b
they were gone vnto the Hethen, and Ro.15c
come in among them, they dishonored
my holy name: so that it was sayd of
them: Are these the people of God,
and must go out of their owne lande?
Then spared I my holy name, which
the house of Jsraell hadde dyshon-
noured amonge the Gentyles, to
whome they camme. Therfore telle
the house of Jsraell: Thus sayth the
Lorde God: I do not this for your
sakes (O house of Jsrael) but for my
holy names sake, which ye dishonou-
red among the Hethen, when ye came
to them. Therfore, I will halow my
great name agayne which among the
Gentiles is euyll spoken of: for ye
your selues haue dyshonoured it a-
mong them. And the Gentiles shall
knowe that I am the Lord, when I
am honored in you before their eyes,
sayth the Lorde God. As for you, I
will take you from amonge the Hea-
then, and gather you together out of Eze.11d
all countreys, and bryng you agayne Jer.17d
into youre owne lande. Then will
I poure cleane water vpon you, and
ye shall be cleane: yea, frome all your
vnclennesse and from al your Idols
shall I clense you. A newe herte also
will I geue you, and a newe spyrte
will I put into you. As for that sto-
nye herte, I will take it out of youre
bodye, and geue you a fleshely herte, Deu.30
I will geue my spyrete amonge you.
And cause you to walke in my com-
maundementes, to keepe my lawes,

and

and to fulfyll theym. And so ye shall dwelll in the lande, that I gaue to your forefathers, and ye shall be my people, and I wyll be your God. I will helpe you out of al your vnclennes. I will call for the corne, and wil encrease it, and let you haue no honger. I will multiply the frutes of the trees and the increase of the fielde for you, so that ye shall heare nomore reproche of honger among the Heathen. Then shall ye remember your owne wicked wayes, and your ymaginacions, which were not good: so that ye
G shall thinke that ye were worthye to be destroyed, for your sinnes and abhominacions. But I wyll not doo thys for your sakes (sayeth the Lorde God) be ye sure of it. Therfore, O ye house of Israell, be ashamed of youre synnes. Moreouer, thus sayeth the Lorde God: What tyme as I shall clense you from al your offences, then will I make the cityes to be occupied agayne, and wyll repayre the places that be decayed. The desolate lande shall be buylded agayne, which afore tyme laye waste in the syghte of all them that wente by. Then shall it be sayde: this wast lande is become like a garden of pleasure, and the boyde, desolate and broken downe cityes are nowe stronge, and defenced agayne. Then the residue of the Heathen that lye round about you, shall knowe that I am the Lorde, whiche repayre that that was broken downe, and plante agayne, that that was made waste. Euen I the Lord haue spoken it, and will doo it in dede. Thus sayeth the
H Lord God: I will yet once be founde agayne of the house of Israell, and do this for them: I shall increase them as a flocke of men. Lyke as the holye flocke and the flocke of Ierusalem are in the hye solempne feastes: so shal also the wylde wasted cityes be filled with flockes of men: and they shall knowe that I am the Lord.

¶ Th. xxxvii. Chapter.

I The hand of the Lord came bypō me, and caried me out in the spyete of the Lorde, and let me downe in a playne fielde that laye full of bones, and he led me rounde about by them: and beholde, the bones that laye vpon the fielde, were very many, and marueious drye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these bones may liue again. I answered, O Lord God, thou knowest. And he sayd vnto me: Prophecie thou vpon these bones: and speake vnto them. Ye drye bones, heare the worde of the Lorde. Thus sayth the Lord God vnto these bones: Behold, I will put breath vnto you, that ye may lyue: I will geue you sinowes, and make fleshe to growe vpon you, & couer you ouer with skynne: and so Gene.2b
B geue you • breath, that ye may lyue, and knowe that I am the Lord. So I prophecied, as he had cōmanded me And as I was prophecying, ther cam a noyse and a gret motion, so that the bones ranne euerye one to another. Now whē I had loked, behold they had sinowes, and fleshe grewe vpon theym: and aboue they were couered with skynne, but there was no breath in theym. Then sayde hee vnto mee. Thou sonne of man, prophesye thus towarde the wynde: prophesye, and speake to the wynde. Thus saith the
C Lord God. Come (O thou ayre) frō the foure wyndes, and blowe vppon these slayne that they may be restored to lyfe. So I prophecied as he hadde commaunded me: then came the breth into theym, and they receaued lyfe, and stode vp vpon their fete, a marueious greate sorte. Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Behold, they say: Our bones ar dried vppe, our hope is gone, we are cleane cut of. Therfore prophesye thou, and speake vnto theym: thus sayeth the Lorde God. Beholde, I wyll open
D your graues (O my people) and take you oute of youre Sepulchres, and bring you into the lande of Israell agayne. So shall ye knowe that I am the Lord, when I open your graues and bring you out of them. My spyete also will I put in you, & ye shal lyue:

I

I will set you agayne in your owne lande, and yee shall knowe that I am the Lord which haue sayd it, and fulfilled it in deede. The woorde of the Lorde came vnto mee, sayinge: thou sonne of man, take a sticke, and wryte vpon it. Vnto Juda and to the chyldren of Israel hys companions. The take another sticke and wryte vppon it: Vnto Joseph the stocke of Ephraim, and to al the housholde of Israell hys companions. And then, take both these together in thyne hand, so shall there be one sticke therof. Now if the childzen of the people saye vnto thee, wylte thou not shewe vs, what thou meanest by these? Then geue theym thys aunswere: thus saith the Lorde God: Behold. • I will take the stocke Osee. 1 b of Joseph, whiche is in the hande of Ephraim and of the trybes of Israell hys felowes, and will put them to the stocke of Juda, and make theym one stocke, and they shalbe one in my hand And the two stickes wherupon thou writest, shalt thou haue in thine hand that they may see, and shalte say vnto them. Thus saith the Lorde God: behold, I wyll take awaye the chyldren of Israell from among the heathen, vnto whom they be gone, and will gather them together on euery side, and bryng theim agayne into their owne lande: yea, I will make one people of theym in the lande, vppon the mountaines of Israel, and they al shal haue but one kinge. They shal nomore bee two peoples from hence forth, nether be deuyded into two kingdomes: they shall also defyle theym selues nomore wyth theyr abhominations, theyr Idols, and al their wycked doinges. I will helpe them out of all their dwellynge places, wherein they haue synned: and wyl so clense them, that they shalbe my people, and I their God. G Dauid my seruant shalbe theyr king, and they all shal haue one shepeheard only. They shal walke in my lawes, and my commaundementes shal they both kepe and fulfyl. They shal dwell in the lande, that I gaue vnto Jacob my seruaunte, wher as youre fathers also haue dwelt: ye, euen in the same lande shall they, their childzen: and their childers childzen dwel for euermore, and my seruaunt Dauid shalbe their euerlastinge prince. Moreouer, I will make a bonde of peace wyth them, which shalbe vnto theym an euerlasting couenant. I wil settle thē also, and multiplye them, my sanctuarye wyl I set among theym for euermore. • My dwellynge shalbe wyth Leu. 26 theym: yea, I wyll bee their God, and they shalbe my people. Thus the hethen also shall know that I the Lord am the holye maker of Israell, when my sanctuary shalbe among them for euermore. ¶ The .xxxviii. Chapter. I

AND the woorde of the Lorde came vnto me, sayinge: Thou sonne of man, tourne thy face towarde Gog the lande of Magog, which is the chiefe prince at Meseech and Tubal: prophecie agaynste hym, and saye. Thus saith the Lorde God: Ezr. 38 Apo. 20 • O Gog thou chief prynce of Meseech and Tubal: behold, I wil vppon thee, and wil turne thee about and put a byt in thy chawes: I wyll bringe thee forth and all thy hoste, both horse and horsemen, which be al weaponed of the best fashion: a great people that handle altogether speares, shyldes, and swoordes: the Perses, Moziens and with them the Libians, which al beare shildes and helmettes: Gomer and all hys hostes: the house of Thogorma out of the north quarters, and all hys hoostes, yea, and much people wyth thee. Therfore prepare thee, set thy selfe in araye wyth all thy people, that are come vnto thee by heapes, and be thou their defence. After many dayes thou shalt be visited, and in the latter yeares thou shalt come into the lande that hath beene destroyed wyth the swoorde, and nowe is replenished agayne wyth diuers people vpon the mountaynes of Israell, which haue long lien waste. Ye they bee brought out of the nations, and dwell all safe Thou shalt come vppe lyke a stormye wether to couer the lande, and as it wer a darke cloude, thou with al thyn hoste

hostes, and a great multitude of peo-
C ple wyth thee. Moreouer thus sayth
the Lord God: at the same time shall
many thynges come into thy mynde,
so that thou shalt ymagin myschyefe,
and saye: I will vp to yonder playne
lande, seyng they sit at ease, and dwel
so safely (for they dwell all without
any walles, they haue neither barres
nor dores) to spoyle them, to rob them
to laye hand vpon their so well inha-
D bited wildernesses: agaynst that peo-
ple that is gathered together from a-
monge the hethen, wyych haue gotte
catteil & good, and dwell in the midst
of the lande. Then shall Saba, and
Dedan, and the marchantes of Thar
sis wyth all their worthyes say vnto
thee. Art thou come to rob? hast thou
gathered thy people together because
thou wilte spoyle: to take siluer and
golde: to carye away catteil and good,
E and to haue a great praye? Therefore,
O thou sonne of man, thou shalt pro-
phecie and saye vnto Gog. Thus sai-
eth the Lorde God. In that day thou
shalt knowe that my people of Israel
dwelleth safe: and shalte come from
thy place oute of the Northe partes:
thou & much people with thee which
ryde vpon horses, whereof there is a
great multitude and an innumerable
sorte. Yea, thou shalt come vppon my
people of Israel, as a cloude to couer
F the lande. This shall come to passe in
the latter dayes: I wil bryng thee vp
into my lande, that the heathen maye
knowe me, when I get me honoure
vpon thee (O Gog) before their eies.
Thus saieth the Lorde God: Thou
art he, of whom I haue spoken afore
tyme by my seruauntes the prophetes
of Israel, whiche prophecied in those
dayes and yeres, that I should bring
thee vppon theym. At the same tyme,
when Gog commeth vp into the land
of Israel (saieth the Lorde) shall my
indignation go foorthe in my wrath.
Ezech.38.a For in my gelousie and hote displea-
Ezech.38.e sure I haue deuysed, that there shal-
be a great trouble in the land of Isra
el at that time. The very fishes in the
sea, the fowles in the ayre, the beastes
of the field, and al the men that are vp-
on the earth, shal tremble for fear of
me. The hilles also shalbe turned vp
syde downe, the stayres of stone shall G
fal, and al the walles shal sinke to the
ground. I will cal for a sweard vpon
them in all my mountaynes, saith the
Lord God: so that euery mans sword
shalbe vpon another. Wyth pestilence
and blud wyl I punysh him, stormie
raine and haile stones, fyre and bren-
stone wyl I cause to rayne vpon hym
and all hys heape, yea, and vppon all
that greate people that is wyth hym.
Thus wyl I be magnifyed, honored,
and knowen among the heathen: that
they may be sure, howe that I am the
Lord.

The. xxxix. Chapter.

THerfore, O thou son of man, pro-
phecie agaynst Gog, & speake. A
Thus sayeth the Lorde God:
Behold, O Gog thou chiefe prynce Ezech.38.e
at Mesech and Tubal, I wyll vpon
the, and punysh thee with sixe plages
and leade thee from the north parte,
and bryng thee vp to the mountaines
of Israel. As for thy bowe, I wyll
smyte it out of thy left hande, and cast
thyne arowes out of thy ryght hand.
Thou wyth all thyne heape, & al the
people ẏ is with thee, must fall vpon
the mountaines of Israel. Then wil
I geue thee vnto fowles and wylde
beastes of the fielde, to bee deuoured:
there must thou lye vppon the fielde:
for euen I the Lorde haue spoken it, B
sayeth the Lorde God. Into Magog
and amonge those that syt so careles
in the Iles: wil I sende a fyre, and
they shal knowe, that I am the Lord,
I wyll make also the name of my ho-
linesse to be knowen among my peo-
ple of Israel: and I wyl not lette my
holy name be euil spoken of any more:
but the very heathen also shal knowe
that I am the Lorde, the holye one of
Israel: Behold, it commeth, and shal
be fulfylled in deede, sayeth the Lorde
God. Eyhs is the daye whereof I
haue spoken. They that dwell in the
cityes of Israell, shal go forth and set
fyre

fyre vppon the weapons, and burne them, sheldes and speares, bowes and arowes, billes and clubbes: seuen yeres shal they bee burnynge thereof, so that they shall els bringe no stickes from the fielde, neyther haue neede to hewe downe any out of the woodde. For they shal haue weapons inough to burne. They shal robbe those that robbed theym, and spoyle those that
C spoyled them, saith the Lord God. At the same tyme will I geue vnto Gog a place to be buryed in Israell, euen the valley wherthrough men go from the easte to the seawarde. Those that trauayle thereby shal stop their noses for the stenche. There shal Gog & all hys people be buried: and it shalbe called, the valley of the people of Gog. Seuen monethes long shal the house of Israell be burienge of theym, that they may clense the lande. Yea, all the people of the land shal bury theym. D It shalbe a glorious daye, when I get me that honour, saith the Lord God.
D They shal ordeyn men also to be dead buriers, euer going through the land, and appoynt them certayne places to bury those in, which remayne vppon the field, that the land may be clensed. From ende to ende shal they seke and that seuen monethes longe. Nowe those that go through the land, where they see a mans bone, they shal set vp a token by it, till the deade buryers haue buryed it also, in the valley of the people of Gog. And the name of the citie shalbe called Hamonah (that is a multitude) Thus shal they make the lande cleane. And thou soonne of manne: thus sayeth the Lorde God: Speake vnto al the foules and euery byrde, yea, and to al the wyld beastes of the fielde, heape you together, and come, gather you round about vppon my slaughter, that I haue slayne for
Apo. 19 d you: euen a great slaughter vpon the mountaynes of Israel, eate flesh and drynke bloud. Ye shal • eat the flesh of the worthies, and drynke bloude of the princes of the land: of the wethers of the lambes, of the gotes, and of the oxen that be all slayne at Basan. Eat the fat youre bealye full, and drynke bloud, til ye be dronken of the slaughter, whiche I haue slayne vnto you. Fyl you at my table wyth horses and strong horsemen, wyth captaynes and men of warre, sayth the Lord God. I F wyl bring my glory also amonge the Gentyles, that all the heathen may se my iudgement that I haue kepte, and my hand which I haue layed vppon theym: that the house of Israell maye knowe, howe that I am the Lorde God from that day forth. And the hethen shall knowe, that wher as the house of Israel were ledde into captiuitie: it was for theyr wyckednesse sake, because they offended me. For the which cause I hid my face from them and deliuered theym into the handes of theyr enemies, that they myghte be all slayn wyth the sword. Accordyng to their vnclennes and vnfaithful delynges, so haue I entreated them, and G hyd my face from theym. Therefore thus sayeth the Lord God: Now wil I bring agayne the captaynes of Iacob, and haue mercy vppon the whole house of Israel, and be gelous for my holye names sake. All their confusion and offence that they haue don against me shalbe taken away: and so safely shall they dwel in their lande, that no manne shal make theym afrayde. And when I haue brought theym agayne from amonge the people, whē I haue gathered them together oute of their ennemyes landes, and am praysed in them before many hethen: Then shal they know, that I am the Lord their God which suffred them to be led into captiuitie amonge the heathen, but nowe haue I brought theym agayne into their owne land, and not left one of theym yonder. After that wyll I hide my face nomore from them, • but Ezr. 36
wyll poure out my spiryte vppon the house of Israel, saith the Lorde God.

¶ The. xl. Chapter.

IN the fiftenth yere of ourecaptiuitye, in the begynnynge of the I yeare, the tenth daye of the month: that is the fourtenth yeare after that the Citie was smytten downe: the same

same daye came the hand of the Lorde vpon me, and caried me forth: euen into the land of Israel, broughte he mee in the visions of God: and sette mee downe vpon a maruelous hye mountayne, wherevpon there was a buyldyng (as it had ben of a city) toward the North. Thyther he caried me, and behold, there was a man, whose similitude was lyke brasse, which hadde a threde of flaxe in his hand and a mette rodde also. He stode in the doore, and sayde vnto me: thou sonne of manne marke well wyth thyne eyes, herken to wyth thyne eares, and fasten it in thyne heart whatsoeuer I shal shewe the, for to that intent that they myght bee shewed thee, therefore arte thou broughte hyther. And whatsoeuer thou seest, thou shalt certify the house of Israel therof. Behold, there was
B a wall on the outsyde rounde aboute the house: the metrodde that he had in his hande, was syxe cubites long and a spanne. So he measured the bredth of the buyldynge, whiche was a metrodde, and the heyghte also a metrod. Then came he vnto the east doore, and wente vp the staires, and measured the postes of the doore, whereof euery one was a metterod thycke. Euerye chamber was a metterodde longe and brode: betweene the chaumbers were fyue cubytes. The pooste of the doore wythin the porch, was one mettrod. He mesured also the porche of the innermer doore whych contayned a mete rod. Then measured he the entrye of the doore, that contayned eyght cubites: and hys pyllers twoo Cubytes: and this entry stode inward. The
C chambers of the doore eastward, were three on euerye syde, a like broade and longe. The pyllers also that stoode of bothe the sydes were of one measure After thys, he measured the wydenes of the doore, which was tenne cubites, and the heyght of the doore xiii. cubites. The edge before the chambers was one cubyte broade vppon bothe the sides, and the chambers syxe cubites wyde on eyther syde. Hee measured the doore from the rydge of one chamber to another, whose wydenes was xxv. cubytes, and one doore stode agaynst another. He made pyllers also lx. cubytes hye, rounde aboute the court doore. Before the inwarde parte vnto the fore entrye of the innermer doore were fyftye cubites. The chambers and theyr pyllers within, round aboute vnto the doore hadde side windowes. So had the fore entrye also, whose wyndowes wente rounde about wythin. And vppon the pyllers there stode date trees. Then brought he me into the fore court wheras wer chambers and paued worckes, made in the fore courte rounde aboute thirtye chambers vppon one paued woorke. Now the paued worke was a longe beside the doores, and that was the lower paued woorke. After thys hee measured the bredth from the lower doore, vnto the innermer courte of the outsyde, which had an C. cubites vppon the Easte and the Northe parte. And the doore in the vttermost court toward the North, measured he after the length and bredth: his three chambers on eyther syde wyth hys pillers, and fore entryes: which had euen the measure of the fyrst doore. His heyghte was fifty cubites, in bredth .xxv. cubites, hys wyndowes, and porches wyth hys date trees, hadde euen lyke measure as the doore toward the East: there were seuen steppes to go vpon, and their porche before theim. Now the doore of the innermer courte stode streyght ouer against the doore, that was toward the northeast. From one
D doore to another he measured. C. cubites. After that, he broughte me to the southsyde, where there stoode a doore toward the south, whose pillers and porches he measured, these had ỹ first mesure, & with ther porches they had windowes round about, like the first windowes. The heigth was fyftye cubites, the bredth .xxv. with steppes to go vp vpon: his porch stode before with his pillers & date trees on ether side. And ỹ doore of the innermer court stode toward the south, & he mesured frō one doore to another an C. cubites.

&c.

So he brought me into thinnermost court, thorow the doore of the south syde, which he measured, and it hadde the measure aforesayd. In like maner his chambres, pillers, and forentries, hadde euen the foresayd measure also. And he had with his porches rounde aboute wyndowes of fyftye cubites heigth, and .xxv. cubites broade. The porches round about were .xxv. cubites longe, and .v. cubites broade: and his porch reached vnto the vttermost courte, vppon his pyllers, there were
E date trees, and eyght steppes to go vp vpon. He brought me also into the inmost court vpon the east side, and measured the doore, according to the measure aforesayd, his chambers, pillers, and porches, had euen the same measure, as the fyrst had: and with his porches, he had windowes round about. The heighte was fyftie Cubites, the breadth .xxv. cubites, his porche reached vnto the vttermost court: his pillers also had date trees on either syde, and. viii. steppes to go vp vpon. And he brought me to the northy dooze, and measured it, whyche also hadde the foresayd measure. His chambres, pillers, & porches, had wyndowes roūd about: whose height was. l. cubites, and the breadth .xxv. His pillers stode toward the vtmoste courte, and vpon them bothe were date trees, and. viii. steppes to go vp vpon. There stode a chambre also, whose entrance was at
F the dooze pillers, and there the burnt offerings were washed. In the dooze porch, there stode on eyther syde two tables for the slaughtynge: to slea the brent offrynges, synoffrings, and trespalle offrynges therupon. And on the outsyde as men go foorth to the north dooze, there stode two tables. Foure tables stode on eyther side of the doze that is. viii. tables, whereuppon they slaughted. Foure tables were of hewen stone for the burnt offrynges, of a cubite and a half long and broade, and one cubite hye, whervpon were laied the vessellles and ornamentes, whiche were vsed to the burnt and slaine offrynges, when they were slaughted. And within, there wer hookes foure fyngers broade, fastened round about to hang flesshe vpon, and vpon the tables was layd the offering flesshe. On the outside of the innermore dooze wer the syngers chambers in the inward court beside the northe dooze ouer agaynst the south. There stode one also beside the east dooze northeward. G And he sayd vnto me: This chamber on the Southe syde, belongeth to the prieستes, that kepe the habitation: and this towarde the north, * is the prie- 1.pa.23
stes that wayt vpon the aulter: whiche bee the soonnes of * Sadoch, that 3.reg.2
doo seruice before the Lorde, in steede of the childzen of Leui. So he measured the fore court, whiche hadde in length an. C. cubites, and almuche in breadthe by the foure corners. Nowe the aulter stode before the house. And he brought me to the fore entric of the house, and mesured the walles by the entry dooze, whiche were. v. cubites long on either side. The thicknes also of the doze on either syde was thre Cubites. The lengthe of the porche was .xx. cubites, the breadth .xl. cubites, and vpon steppes wente men vp to it: by the walles also were pillers on eyther syde one.

The. xli. Chapter.

AFter thys, he brought me to the temple, and measured the postes, whiche were of bothe sydes sixe cubites thicke, accordynge to the widenes of the tabernacle. The breadthe of the dooze was ten cubites and the walles of the dooze on eyther syde. v. cubites. He mesured ỹ length therof, whiche conteyned. xl. cubites, and the breadth .xx. Then went he in, and measured the dooze postes, which were two cubites thicke: but the doze it self was sixe cubites, & the bredth of ỹ doze was. viii. cubits. He measured the length and breadth therof, whiche were euery one. xx. cubites before the temple. And he sayde vnto me: This is the holyest of all. He measured also the wall of the house, which was. vi. cubites. The chābers that stode rounde

about

aboute the howse, were euerye one fower cubytes wyde: and one stoode harde vppon another, whereof there were three and thirtie, there stoode postes beneth by the walles rounde about the house, to beare them vp, but in the wall of the house, they wer not fastened. The syde chambers wer the hyer and wyder, and had steppes thorough them rounde aboute the house. Thus was it wyder aboue, that frō the lowest, men might go to the hiest by the mydde chambers. I sawe also that the house was verye hye rounde aboute. The foundation of the syde chambers was a metrod, that is syxe cubytes broade. The thyckenes of the syde wall wythout, conteyned fiue cubites, and so didde the out wall of the chambers in the house. Betwene the chambers was the wydenes twentie cubites rounde about the house. The chamber dozes stode ouer against the outwal, the one doze was toward the nozth, the other towarde the South: and the thyckenes of the oute wall was. v. cubites round about. Nowe the buylding that was separated toward the west, was. lxx. cubits wide: the wal of the building was fiue cubites thicke rounde aboute, and the length four scoze cubites and ten. So he measured the house, whyche was an hundzed cubites longe, and the seperated buylding wyth the wal was an hundzed cubites longe also. The wydenes befoze the house, and of it that was seperated toward the East, was an hundzed cubyts. And he measured the length of the buyldinge befoze and behynd wyth the chambers vpon both the sydes: and it conteyned an hundzed cubytes. The innermer temple, the pozch of the foze court, the syde postes, these three had syde wyndowes and pyllers round about ouer againſt the postes, from the grounde vp to the windowes. The windowes theym selues were sieled ouer wyth boozdes: and thus was it aboue the doze vnto the inmost house: and with out also. Yea the whole wal on euery syde both wythin and wythout was sieled ouer with great boozdes. There were cherubins and date trees made also, so that one date tree stoode ouer betwyxte twoe cherubins. One cherub had two faces, the face of a manne lokynge asyde towarde the date tree, and a lyons face on the other syde. D

Thus was it made round about in al the house. Yea the cherubins and date trees wer made from the grounde vp aboue the doze, and so stoode they also vpon the wal of the temple. The hye postes of the temple were foure squared, and the fashion of the sanctuarye was • euen as it appeared vnto me a- Eze. 1. c. foze in the vision. • The table was of • Exo. 23 wood. iii. cubites hye, and. ii. cubytes long: his cozners, the length and the walles were of wood. And hee sayde vnto me: This is the table that shall stande befoze the Lozde. The temple and the holiest of all, hadde eyther of them two dozes: and euery dooze had two lytle wyckettes which wer folden in one vppon another, on euerye syde two. And vppon the dozes of the temple, there were made cherubyns and date trees, lyke as vpon the walles: and a great thycke balke of wood was befoze on the outside of the pozch Vpon both the sydes of the walles of the pozche, there wer made depe windowes and date trees, hauing beames and balkes, lyke as the house had.

¶ The. xlii. Chapter.

Then caried hee me oute into the foze courte towarde the nozth, and brought me into the chamber that stode ouer againſt the backe buylding nozthward, whiche had the length of an hundzed cubytes, whose doze turned toward the Nozth. The wydenes contayned fyftye cubytes: ouer againſte the twentye cubites of the innermer courte, and againſte the paued wozke that was in the courte, beſyde al these three, there stoode pyllers, one ouer against another. And befoze thys chamber ther was a walkinge place of ten cubites wyde, and within was a way of one cubit wide and their dozes toward the Nozthe. Thus the hiest chambers wer alway

narrower then the lowest and mydmoost of the buyldinge, for they bare chamber vpon chaumber, & stode three together one vpon another, not hauinge pyllers lyke the fore courte: therfore were they smaller then those benethe and in the middest, to recken
B from the ground vpward. The wall wythout that stode by the chambers toward the vtmoost courte vpon the fore syde of the chambers, was fiftye cubytes long: for the length of the vtmost chambers in the fore court was fyftie cubytes also: but the lengthe therof before the temple was an hundred cubytes. These chambers hadde vnder them an intraunce of the East syde, whereby a man myght goe into them out of the forecourt through the thicke wal of the fore court towarde the east, ryght ouer agaynst the separated building. Before the same building vpon this syde, there wer chambers also which had a way vnto them lyke as the chamber of the northside,
C of the same length and wydenesse.
Their intraunce, fashion, and doores wer also of the same maner. Yea, euen lyke as the other chamber dores wer: so were those also of the southsyde.
And before the way toward the syngers steppes on the eastе syde, there stode a dore to go in at. Then sayd he vnto me: The chambers towarde the north and the south which stande before the backe building: those be holy habitations, wherin the prieستes that do seruice before the Lord, muste eate the moost holye offerynges: and there must they laye the most holye offeringes, meatoffringes, synne offerynges, and trespasse offringes: for it is an holy place. Whē the prestes come therin, they shal not go out into the forecourt: but seyng they be holy, they shal leaue the clothes of their ministration, and put on other garmentes, when they haue anye thinge to do wyth the people. Nowe when he had measured all
D the innermer house, he broughte mee forth through the east part, and measured the same round about. He measured the east syde wyth the metrod, wheych round aboute conteyned fyue hundred metrodes: And the Northsyde measured hee whiche conteyned round about euen so much. The other two sydes also toward the south and the west, which he measured, conteyned eyther of them fyue hundred metrodes. So he measured all the foure sydes, where there went a wal round about. v. C. metrodes longe, and as brode also wheych separated the holye from the vnholy.

¶ The .xliii. Chapter.

SO he broughte mee to the doore
E that tourneth towarde the east.
Behold, then came the glorye of the God of Israel from out of the east whose voyce was lyke a great noyse of waters, and the earth was lyghtened with his glory. His syght to loke vpon, was lyke the first, that I sawe Ezr.10
when I wente in, what tyme as the citie should haue ben destroyed: and Ezr.1.1
lyke the vision that I sawe by the water of Cobar. Then fell I vppon my face: but the glory of the Lord cam into the house, through the east dore. So a wynd toke me vp, and brought me into the innermer courte, and behold, the house was full of the glorye of the Lorde. I heard one speakynge vnto me oute of the house: and there
F stoode one by me, that sayd vnto mee: Esay.6.1
O thou sonne of man, this rowme Apo.1.13
is my seate, and the place of my foote steppes where as I wil dwel among the childzen of Israel for euermore: so that the house of Israel shal nomore defyle my holy name, neither they nor their kinges through their whoredom through their hie places, and through the dead bodies of their kings: wheych haue builded their thresholds in maner harde vppon my thresholdes, and their postes almost at my postes, and a wall betwyxte me and them. Thus haue they defyled my holy name with their abhominations, that they haue committed. Wherfore I haue destroyed them in my wrath. But nowe they shal put away their whoredome and the dead bodies of their kynges out of my syght, that I may dwell among

them

C theym for euermore. ¶ Therefore,
Jech.2.8 O thou sonne of man, shew thou the
houshold of Israel a temple that they
may be ashamed of their wickednes &
measure them seiues an exãple therat.
And whẽ they be ashamed of al their
workes, thẽ shew them the forme and
fashion of the tẽple, the cõming in, the
going out, al the maner & descryption
therof: yea, al the wies and ordinances
of it, that they may kepe & fulfil al the
fashions, and customes thereof. This
D is the description of ẏ house. Aboue
vpon the mount round aboute all the
corners, it shalbe the holiest of al. Be
hold, that is the description & fashion
of the house. This is the measure of ẏ
alter, after the true cubite: which is a
spã longer thẽ another cubit, his bot-
tom in the middest was a cubit longe
and wide, & the ledge that went rouñ
about it, was a span brode. This is
the heigth of the alter. From ẏ grouñ
to the lower steps, the length is. ii. cu
bits: and the bredth. i. cubit: and from
the lower steps to the hier, are foure
cubites, and the bredth but one cubit.
Exo.27.a ¶ The aulter was. iiii. cubits hie, and
frõ the aulter vpward, stode. iiii. hor-
nes, and it was. xii. cubites long, and
xii. cubits brode, vpon the iiii. corners
the coueringe of the aulter was. xiiii.
cubites long and brode vpon the foure
corners, and the ledge that went rouñ
about, had halfe a cubyte, and the bot-
tome therof round about one cubyte:
E his steppes stode toward the east. And
he sayd vnto me: Thou sonne of man,
thus saith the Lord God: these are the
ordinaunces and lawes of the aulter:
in the daye, whan it is made to offer
burntofferinges, and to sprinkle blud
ther vpon. To the priestes, to the Le-
uytes, that be of the sede of ¶ Sadock
Num.4.b and treade before me to do me seruice,
sayth the Lord God. Vnto these geue
thou a yong bullocke for a synoffring:
and take the blud of him, and sprinkle
his four hornes withal: and the foure
corners of the aulter couering, with
the ledge that goth round about, ther
with shalt thou clense it, and reconcile
16. f it. ¶ Thou shalt take the bullocke also
of the sinoffringe, and burne him in a
seuerał place without the sanctuarie
The next day, take a goatbucke, with
out blemish for a synoffring, to recon-
cile the aulter withal, lyke as it was
reconcyled with the bullock. Now
when thou hast made it cleane, then Leui.22.
offre a yonge bullocke. without ble-
mishe, and a ramme oute of the flocke
without blemish also. Offer thẽ be-
fore the Lorde: and let the priest caste
• salt therupon, and geue them so vnto Leui.2.b
the Lord for a burntoffringe. Seuen G
dayes shalt thou bring euerye daye a
goat bucke for syn. A yonge bullocke
and a ram of the flocke, both without
blemish, shal they offer. Seuen dayes
shall they reconcyle and clense the al-
ter, and offre vpõ it. When these daies
are expired, then vpon the eyghte day
and so forth, the priestes shal offer their
burntoffrings and healthoffrings vp-
on the aultar: so wil I be mercyfull
vnto you, sayth the Lord God.

¶ The. xliiii. Chapter.

AFter this he broughte me a- A
gayn to the outward dooze of
the sanctuarie on the east side
and that was shutte. Then sayde the
Lord vnto me: this dooze shalbe still
shutte, and not opened for any man to
go thorow it: but onely for the Lorde
God of Israell: yea, he shall go tho-
row it, els shall it be shutte still. The
prince him selfe shall come thorow it,
that hee maye eate breadde before the
Lord. At the porche shalt he come in,
and there shall he go out again. Then
brought he me to the dooze vppon the
north syde of the house. And as I lo-
ked aboute me, beholde, • the glory of Exo.24d
the Lorde fylled the house: and I fell and.60.c
downe vppon my face. So the Lorde Num.9.
spake vnto me: O thou sonne of man 4.re.8.b
fasten this to thyne hearte: Beholde, 2.pa.7.a
and take dyligente heede to all that
I wyll say vnto thee, concernyng all
the ordynaunces of the LORDE
and all hys lawes: pondre wel with
thyne hert the comyng in of the house
and the going forth of the sanctuary:
and tell that obstinate household

of Israel. Thus saith the Lord God: O hous of Israel, ye haue now done ynough with all your abhominations, seynge that ye haue brought into my sanctuary straungers, hauing vncircumcised hertes and flesshe, where thorow my sanctuary is defiled, whē ye offer me bread, fat and blood. Thus with al your abhominacions ye haue broken my couenaunte, and not kept the holy ordinances of my sanctuary: but set kepers of my sanctuarye, euen after your owne mynd. Therfore thus ℭ saith the Lord God: of all the straungers that dwel among the childzen of Israell, no strangers whose hert and flesshe is not circumcised, shall come within my sanctuary: No, nor the Leuites that be gone backe fro me: and haue disceaued the people of Israell with all errours, going after theyr ydoles: therfore shall they beare their owne wickednes. Shold they be set and ordeyned to minister vnder the dores of the house of my sanctuarye? And to do seruice in the house: to slay burntoffringes and sacrifices for the people: to stand before them, & to serue them, seynge the seruice that they do them, is before theyr ydoles, and cause the house of Israell to stōble thorow
3 Reg. 2 f their wickednes? ✱ For the which
D cause I haue pluckt out myne hande ouer them, saith the lord God, so that nowe they must beare their owne iniquitie, and not to come nie me to serue me with their priesthode, in my sanctuary, and most holyest of al: that they may beare their owne shame and abhominations, which they haue done. Should I vse them to be porters of the house, and to all the seruice that is done therin? But the priestes, the Le-
Eze. 44 b uites, the sōne of ✱ Sadoch, that kept the holye ordinaunces of my sanctuarye, whenne the chyldzen of Israell were gone fro me, shall come to me to do me seruice, to stande before me, and to offer me the fat and the blood, saith
E the Lord God. They shall go into my sanctuary, and treade before my table: to do me seruice, and to wayte vppon myne ordinaunces. Now when they go in at the doores of the innermer court: they shall put on lynen clothes, so that no wollyn come vppon them, while they do seruice vnder the dores of the innermer courte, and within. They shall haue fayre lynnen bonets vpon their heades: and lynen breches vpon their loynes, which in their laboure they shall not put aboute them. And when they go forth to the people into the outward court, they shal put of the clothes wherin they haue ministred, and laye them in the habitatiō of the sanctuary, and put on other apparell, lest they vnhalowe the people with their clothes. ✱ They shall Leu. 19 f not shaue their heades, nor norysh the bushe of their heare, but rounde their heades only. ✱ All the priestes that go Leu. 10 f into the inmost court shall drinke no wine. ✱ They shal marry no widow, Leu. 21 b neyther one that is put from her hus- Deut. 24 bande: but a mayde of the sede of the house of Israell, or a wydowe that hath had a priest before. ✱ They shall Deu. 17 f shew my people the differēce betwen the holy & vnholy, betwene the cleane and vncleane. If anye discorde arise they shall discerne it: and geue sentēce after my iudgementes. My solempne G feastes, my lawes and ordinaunces shall they kepe, & halow my sabothes. ✱ They shall come at no deade person Leu. 21 b to defyle them selues, except it be fa- Num. 6 ther or mother, sonne or daughter, bro ther or sister, that hath had yet no husband, in such may they be defiled. And when he is clensed, there shalbe rekened vnto him. vii. dayes: and if he go into the sanctuary agayn to do seruice he shall bryng a synoffering, saith the Lord God. ✱ They shall haue an he- Deu. 18 d ritage: yea, I my selfe wyll be theyr Nu. 18 d heritage: els shal ye gene them no pos- Jos. 13 f sessiō in Israell, for I am their possession. The meatoffering, sinoffring and trespaceoffering shal they eat, and euery dedicate thing in Israel shalbe theirs. The firstlinges of all the first frutes, & al their frewilloffrings shal be the priestes. Ye shall gene vnto the priestes also all the first frute of your first borne, all I saye, and all that is

seperated vnto God, all your heaue-offerynges I say) shall be the priestes,
Exo. 21. and also the fyrstlynges of your dough
Leui. 12. that God may prosper the residue. ✱ But no deade caryon shall the priestes eate, nor such as is deuoured of wylde beastes, fowles, or catteil.

¶ The. xlv. Chapter.

A When ye deuide the land by the lot ye shal put aside one ✱ part
Ezec. 47. for the Lord, to be holy frome other landes: namely xxv. M. mette roddes long, and. x. M. broade. This shall bee holye, as wide as it is round about. Of this part there shal belong vnto the sanctuary. v. C. mette roddes in all the foure corners, and. l. cubites wide rounde about to the suburbes. And from this mesure, namely of. xxv. M. met rods long, and ten M. brode, thou shalt measure wherin the sanctuarie & the holiest of all may stand. The residu of that holy grounde shalbe the priests, which do seruice in the sanctuarie of the Lord, & go in before the Lorde to serue hym, that they
B maye haue roome to dwell in. As for the sanctuarie, it shall stand for it self: and to the Leuites, that serue in the house, there shalbe geuen. xx. habitations of the. xxv. M. length, & x. M. breadth: ye shall geue also vnto the citie a possession of. v. M. mette roddes broade, and. xxv. M. long, beside the part of the sanctuarie: that shalbe for
Ezec. 48. the whole house of Israel. ✱ Vppon
C both ye sydes of the sanctuaries part, and by the citie, there shalbe geuen vnto the prince, what soeuer lyeth ouer against the citie, as farre as reacheth westward and eastward: which shall be as long as one part, from the west vnto the east. This shall be his own land in Israel, that my princes be no more chargeable vnto my people. And suche as remaynethe yet ouer in the land, shalbe geuen to the house of Israell, accordyng to their tribes. Thus sayth the Lorde God: O ye princes, ye haue now oppressed and destroyed ynough: nowe leaue of, handle accordyng to the thynge that is equall and lawfull: and thruste out my people no more, saith the Lorde God. ✱ Ye shall Leui. 19
haue a true weight, a true Epha, and deu. 15.
a true bathe. The Epha and the bath Pro. 20
shalbe lyke. One bathe shall conteyne the tenthe parte of an Homer, and so D
shall one Epha do: theyr measure shal Exo. 30
be after the homer. ✱ One sicle ma- Leui. 27
keth. xx. gerras. So twentie sicles, Nu. 3.
and. xxv. & xv. sicles maketh a pound. This is the heaue offerynge that yee shall geue to bee heaued: namely, the xvi. part of an Epha, out of an homer of wheate, and the xvi. part of an Ephah, out of an homer of barley. The oyle shalbe measured with the bathe: euen the tenth part of one bath out of E
a Cor. Ten bathes make one homer, for one homer lyeth ten bathes. And one lambe from it. C. shepe out of the pasture of Israel: for a meatoffering, burnt offeryng, and health offryng, to reconcile them, sayth the Lord God. All the people of the lande shall geue this heaue offering with a frewyl for the people of Israell. Agayn, it shall be the princes part to offer burnt offerynges, meate offeryngs and drynke-offeryngs vnto the Lord, in the holy days, newe moones, sabbothes, and in all the hye feastes of the house of Israel. The syn offeryng, meat offering, F
burnt offeryng & health offering shall he geue to reconcile the house of Israel. Thus sayth the Lord God: The fyrst day of the fyrst month, thou shalt take a yong bullock without blemish & clense the sanctuarie. So the priestе shall take of the blood of the synnofferyng, and sprynkle it vpon the postes of the house, and vpon the foure corners of the aultar, with the dooze postes of the innermer court. And thus shalt thou do also the seuenth daye of Nu. 15.
the moneth ✱ (for suche as haue synned of ignozance, or beyng deceiued) Exo. 12.
to reconcile the house withall. ✱ Vp- Le. 23.
pon the. xvii. day of the fyrst moneth, deu. 16.
ye shall kepe Ester. Seuen days shal the feast continue, wherin there shall no soure nor leuened breade be eaten. Vppon the same daye shall the prince geue for hym selfe, and all the peopl

of the land, a bullocke for a synoffring. And in the feast of the seuen dayes he shall offer euery day a bullocke and a ram, that are without blemyshe for a burntoffering vnto the Lorde: and an he goate dayly for a synoffering. For the meateofferinges he shal geue euer an ephah to a bullocke, an ephah to a ram, and an hin of oyle to an ephah. Upon the fiftenth daye of the seuenth moneth, he shall kepe the seuen dayes holy, one after another, euen as the other seuen dayes: with the synneoffrynge, burnteoffryng, meatoffryng, and with the oyle.

The.xlvi. Chapter.

A THus sayth the Lorde God: the dore of the innermer court toward the easte shalbe shut the syxe worcking dayes: but in the Sabboth, and in the day of the new mone, it shalbe opened. Then shal the prince come vnder the dore porch, and stande still without by the doore cheke. So the priestes shall offer vp his burnte and healthoffrynges. And he shall worshyp at the dore poste, and go hys waye forth agayne: but the dore shall B nomore be shut tyll the euenyng. On the same maner shall the people of the land also do their worshyp before the Lorde without this doore vpon the Sabbothes and newe mones. Thys is nowe the burntoffrynge, that the prince shall brynge vnto the Lord vpon the sabboth, sixe lambes without blemysh, and a ram without blemysh, and an ephah for a meatoffering, with the ramme. As for the lambes, he may geue as many meatoffryngs to them as he will: and an hyn of oyle to an ephah. In the day of the newe moneth it shalbe a yong bullock without blemishe, sixe lambes & a ram also without blemyshe: with the bullocke he shal geue an ephah, and with the ram an ephah also for ỹ meateoffering, but to the lambes, what he may come by. And euer an hyn of oyle to an ephah. C When the prince commeth, he shal go vnder the dore porch, and euen there depart forth agayne. But when the people of the lande come before the lord in the hie solemne feast, as many as come in by ỹ north dore to do worshyp, shall go out agayne at the south doore. And they that come in at the south dore shall go forth againe at the north dore. There shal none go out at the dore, where he came in, but shall go right forthe ouer on the other side, and the prince shall goo in and out among them. Upon the solemne & hye D feast days this shalbe ỹ meatoffring An ephah to a bullocke & an ephah to a ram, & to the lambs, as many as he wyl: but euer an hyn of oyle to an ephah. Now when ỹ prince bringeth a burntoffringe or an helthoffring or a free wyl vnto the Lord, the east dore shalbe opened vnto him, that he maye do with his burnt and healthofferinges, as he doth vpon the sabboth: and when he goth forth, the doze shall be shut after him agayne. He shall dayly bryng vnto the Lord a lambe of a yere olde without blemishe for a burntofferynge: this shall he do euerye morning. And for a meatoffering he shall E geue the sixt part of an ephah, and the third part of an hin of oyle, to myngle with the cakes, euery morning. Yea, this shalbe dayely meatofferinge vnto the Lord: for an euerlastyng ordenaunce: and thus shall the lambe the meatoffering and oyle be geuen euery morning, for a dayly burntofferyng. Moreouer, thus sayth the Lord God: Yf the prince geue a gyft vnto any of his sonnes, then shall it be his sonnes herytage perpetuall, that he may possesse it. But if he will geue one of his seruauntes, some of hys herytage, it shalbe his to the free yeare, and then Leu.25 to returne agayne vnto the prince: for Num.36.c his heritage shalbe his sonnes onely. F Ezec.46 The prince also shall take none of the peoples enherytaunce, nor put the from their possession: but to his owne sonnes shall he geue hys possession, that my people be not scatered abrode, but that euerye man maye haue hys owne. And he brought me thorow the entraunce at the side of the dore to the habitacion of the Sanctuary, that belongeth to the priestes and stode to-

warde the northe, and beholde, there was a place vpon the west syde, then
G sayde he vnto me: This is the place where the priestes shall digh the tres pace and sinofferynges, and bake the meateofferynges, that they neede not beare them into the outwarde courte: and so to vnhalow the people. So he broughte me vnto the vtmoste courte round about al the foure corners. Behold, in euery corner of the court, ther was yet a lytle courte. Yea, in all the foure corners of the court, there was made a litle court of.xl. cubites longe, and.xxx. cubites brode: these foure lytle courtes were of one lyke measure: and there went a rydge wal round about them all foure, vnder the which there were harthes made rounde about. Then sayd he vnto me: This is the kechyn wher the ministers of the house shall digh the slayne offeringes of the people.

¶ The.xlvii. Chapter.

AFter thys, he broughte me agayne before the doore of the house: and behold, ther gushed
I out water frome vnder the postes of the house east ward, for the house stode toward the east, that ran downe vpon the ryght syde of the house, which lyeth to the aulter southward. Then caried he me out to the north doore, and brought me forth there round aboute by the vtmost doze that turneth eastward. Behold, there came forth the water vppon the ryght syde. Nowe
K.13.a when the man that had the metrod in his hand went vnto the easte doze, he measured a. M. cubites, and then he brought me thorowe the water, euen to the ancles: so he measured yet a M. & brought me thorow ỹ water again vnto ỹ knees: yet measured he a thousande, and brought me thorowe the water vnto the loynes. After this he measured a thousande agayne, then was it such a ryuer, that I might not
B wade thorowe it. The water was so deepe, that it was needefull to haue swymmed, for it might not be waded ouer. And he sayde vnto me: hast thou sene this, O thou sonne of man? and with that, he brought me to the riuer bancke agayne. Nowe when I came there, there stode manye trees vppon eyther syde of the ryuer banke. Then sayde he vnto me: This water that floweth out toward the east, and runneth downe into the playne field, commeth into the sea: and from the sea, it runneth out, and maketh the waters whole. Yea, all that lyue and moue, wher vnto this ryuer commeth, shall recouer. And wher this water commeth, there shalbe much fyshe. For all that commeth to this water shall be lusty and whole. By thys ryuer shall the fyshers stand from Engaddi vnto En Eglaim, and ther spread out their nettes: for there shalbe great heapes of fyshe, lyke as in the mayne sea. But for hys clay and pittes, they shall not be whole, for why? it shalbe occupyed for salte. By thys ryuer vppon bothe the sydes of the shoze, ther shall growe all maner of fruitefull trees, whose leaues shall not fall of, neyther shall their frute perysshe: but euer be rype at their monethes: for their water runneth out of the sanctuarye. His fruite ¶
is good to eate, and hys leafe profytable for medicine. Thus sayeth the Lorde God. Lette thys bee the bozder, wherin ye shall deuyde the lande vnto the twelue trybes of Israell, wyth the lyne. Parte it indifferently vnto one as vnto another: of the Gen.22.c
whyche lande I sware vnto youre fathers, that it shoulde fall to youre enherytaunce. Thys is the bozder of the lande vpon the Northsyde, frome the mayne sea, as men go to Zadada: namely, Hemath, Berotha, Sabarim from the bozders of Damascus and Hemath vnto Hazar Tychon, and that lyeth vpō the costes of Hauran. Thus the bozders from the sea forth, shall be Hazar Euan: the bozder of Damascus, the north and the bozders of Hemath, that is ỹ north part. The D
east side shall ye measure from Hauran and Damascus, from Galead and the land of Israell by Jozdan, and so forth, from the sea coaste, that lyeth eastwarde: and this is the easte parte.

Math.4

John.3 and.7.d

The south syde is, frome Thamar
Nu.29.b foorthe to the ✱ waters of stryfe vnto
Exo.17.b Cades the riuer of the mayne sea: and
that is the southe parte. The weste
parte: namely the greate sea from the
borders thereof, tyll a man come vnto
Hemath: thys is the weste parte. ✱
Nu.33.f Thys lande shall ye part among you,
accordynge to the trybes of Israell,
and deuyde it to bee an herytage for
you. and for the strangers that dwell
Leu.19.g amonge you, and beget chyldren. For
dan.10.d ye shall take theym amonge the chyl-
drenne of Israell, lyke as thoughe
they were of youre owne housholde
and countrey, and they shall haue he-
rytage with you amonge the children
of Israell. Loke in what tribe the
straunger dwelleth, in the same tribe
shall ye gene hym hys herytage, sayth
the Lorde God.

¶ The.xlviii. Chapter.

These are the names of the tribes
that lye vppon the Northsyde,
by the way of Hetlon, tyll thou
commest vnto Hemath, and Hazar
Enam, the borders of Damascus, to-
ward the north, beside Hemath: Dan
shall haue his portion from the East
quarter vnto the weste. Upon the
borders of Dan from the east side vn-
to the west shall Asser haue his portio-
on. Upon the borders of Asser from
the Easte parte vnto the weste shall
Nephtali haue his portiō. Upon the
borders of Nephtali from the Easte
quarter vnto the west, shal Manasses
haue his portion. Upon the borders
of Manasses from the easte syde vnto
the west, shal Ephraim haue his por-
tion. Upon the borders of Ephraim
from the east part vpon the west, shal
Ruben haue his portion. Upon the
borders of Ruben from the east quar
ter vnto the weste, shall Juda haue
his portion. Upō the borders of Ju-
da from the easte parte vnto the west
ye shall set aside one portion of.xxv.
thousand metroddes long and brode:
lyke as another portion from the east
syde vnto the weste, wherin the sanc-
tuary shall stand. ✱ As for the portion
that ye shal separate out for the Lord, Exe.45.a
it shalbe.xxv. thousand longe, and ten
M. brode: which separated holy por-
tion shall belong vnto these, namely,
to the priestes, toward the north.xxv.
M. and toward the west.x. M brode,
and toward the east.x. M. brode also,
and towarde the south.xxv. M. longe
wherin the sanctuary of the Lord shal
stand. Yea, this same place shalbe the
priestes, that are of the children of ✱
Sadoch and haue kept my holy ordi- Exe.44.a
naunce which went not astray in the ¶
erroure of the children of Israell, like
as the Leuites are gone astraye: and
this separated pece that they haue of
lande, shall be the moste holye, harde
vpon the borders of the Leuites. And
nexte vnto the priestes shall the Le-
uites haue.xxv. M. long, and.x. M.
brode. This shalbe on euery syde.xxv
M. longe, and.x. M. brode. Of thys
portion they shall sell nothynge, nor
make any permutation therof, lest the
chiefe of the lande fall vnto other: for
it is halowed vnto the Lorde. The
other.v. M. after the bredth that ly-
eth by the.xxv. M. shalbe commen: it
shall belonge to the citye, and to the
suburbes for habitacions, and the ci-
tye shall stande in the myddest therof.
Let this be the measure: towarde the
north part.v. ¶. and.iiii. M. toward
the south parte, v. ¶. and.iiii. M. to-
ward the easte part. v. ¶. and.iiii. M
toward the west part. v. ¶. and foure
M. The suburbes harde vpon the ci-
tye, shall haue towarde the north.l.
and.ii. ¶. toward the south.l. and.ii.
¶. toward the east.l. & ii. ¶. toward
the west also.l. and.ii. ¶. As for the
residue of the length, that lyeth harde
vpō the separated holy ground: name
lye.x. M. towarde the east, and.x. M.
toward the west, next vnto the holye
portion: it and the increase therof shal
serue for their meate, that laboure in
the cytye. They that laboure for the
wealth of the citye, shall mayntayne
thys also, oute of what tribe soeuer ¶
they be in Israell. All that is separa-
ted of the.xxv. M. longe, and.xxv. M.
brode on the foure partes, that shal ye

put aſyde for the ſeparated porcion of the ſanctuarye, and for the poſſeſſion of the city. The reſidue vpon both the ſides of the ſanctuarye and poſſeſſion of the citye, ſhall belong to the prince, before the place of the .xxv. M. vnto the eaſte ende, and before the place of the .xxv. M. weſtwarde vnto the borders of the citye: this ſhalbe the princes porcion. This ſhall be the holye place, and the houſe of the ſanctuarye ſhall ſtand in the middeſt. Moreouer, from the Leuites and the citpes poſſeſſion, that lye in the myddeſt of the princes parte: loke what remaynyth betwyxte the border of Juda and the border of Ben Jamin, it ſhall be the princes. Nowe of the other trybes. From the eaſte parte vnto the weſte, ſhall Ben Jamin haue hys porcion. Vpon the borders of Ben Jamin frō the eaſtſyde vnto the weſte, ſhall Simeon haue his porcion. Vpon the borders of Simeon from the eaſte parte vnto the weſt, ſhall Iſakar haue his porcion. Vpon the borders of Iſakar from the eaſt ſyde vnto the weſt, ſhall Zabulon haue his porcion. Vpon the borders of zabulon from the eaſt part vnto the weſte, ſhall Gad haue hys
D porcion. Vppon the borders of Gad ſouthward, the coſtes ſhall reache frō Thamar, forthe vnto the waters of ſtrife to Cades, and to the ſtoud, euen vnto the mayne ſea. This is the land
Ezech. 32. with his porcion, which ye ſhall di-
Iohu. 13 ſtribute vnto the trybes of Iſrael, ſayth the Lord God. Thus wide ſhal the citye reach vpon the northe parte .v.C. and .iiii. M. meaſures. The portes of the citye, ſhall haue the names of the trybes of Iſrael. Thre portes of the northſyde: one Ruben, another Juda, the third Leui. Vpon the eaſte ſide .v.C. and .iiii. M meaſures, with three portes: the one Joſeph, another Ben Jamin, the thirde Dan. Vpon the ſouthſyde .v.C. and .iiii. M. meaſures, with the three portes: the one Simeon, another Izachar, the thirde Zabulon. And the weſtſide .v.C. and iiii. M. meſures, with .iii. portes alſo: the one Gad, another Aſer, the third Nephtali. Thus ſhall it haue .xviii. M. meaſures round about. And from that tyme forthe the name of the citye ſhalbe, the Lord is there.

¶ The end of the prophecye of Ezechiell.

☞ The boke of the prophet Daniell.

¶ The firſte Chapter.

IN the third yeare of the raygne of Iehoakim kyng of Juda, came Nabuchodonoſor kyng of Babilon vnto Jeruſalem, and beſieged it: and the 4Re. 24a
Lord deliuered Jehoakin the kynge of Juda into his hand, with certayne ornamentes of the houſe of GOD, which he caryed away vnto the lande of Semner, to the houſe of his God, and there he broughte them into hys gods treaſurye. And the kynge ſpake vnto Aſphanaz the chefe chamberlayne, that he ſhould bringe him certayne of the chyldren of Iſrael, that were come of the kynges ſeede and of princes yonge ſpringaldes without any blemyſhe, but fayre and well fauoured, inſtructe in all wiſdome, connyng and vnderſtanding: which were able to ſtande in the kinges palace, to reade and to learne for to ſpeake Caldeyſhe. Vnto theſe the kyng appoynted a certayne porcion of hys owne meate and of the wyne, whiche he dranke hym ſelfe, ſo to noryſhe them thre yere: that afterward they might ſtande before the kynge. Among theſe now were certayne of the childrē of Juda: namely Daniell, Ananias, Miſaell and Azarias. Vnto theſe, the chefe chamberlayn gaue other names, and called Daniell, Balthaſar: Ananias, Sidrach: Miſaell, Miſach: and Aſarias, Abednago. But Daniell
C was at a poynt with him ſelfe, that Gen. 43c
he wolde not be defyled thorowe the Exod. 22

¶ kynges meate, nor the wyne whyche he dronke. And this hee desyred of the chiefe chamberlayne, least hee should defyle hym selfe. So God gaue Daniel fauour and grace before the chefe chamberlaine, that he sayd vnto him: I am afrayde of my Lord the Kyng, which hath appointed you your meat and drynke: least he spye your faces to be worse lyking then the other sprygalds of your age, and so ye shal make me lose my head vnto the king. Then Daniel answered Melassar, whome the chiefe chamberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayde: O proue but ten dayes wyth thy seruauntes, and let vs haue potage to eate, and water to drynke then loke vppon our faces, and theyrs that eate of the kynges meat. And as thou seest, so deale wyth thy seruauntes. So he consented to them in thys matter, and proued them. x. dais. And after the ten dayes, their faces were better lykynge and fatter, then al the young sprygaldes, whych dyd eat of
D the Kynges meate. Thus Melassar toke awaye theyr meat and wine, and gaue them potage therfore. God gaue nowe these four sprygaldes cunning and learnyng in al scripture and wisdome: but vnto Daniel specially, hee gaue vnderstanding of al visions and dreames. Nowe when the time was expyred, that the kinge had appointed to bryng in these younge sprygaldes vnto him, the cheyfe chaumberlayne brought them before Nabuchodonosor, and the king communed with thē But among them al wer found none such as Daniel, Ananias, Misael and Asarias. Therfore stode thei before ỹ king, which in al wisdome matters of vnderstanding, that he enquired of them, foūd them. x. times better, then all the sothsayers and charmers that wer in al his realme. And Daniel abode still, vnto the fyrst yeare of king
A Cyrus.

Iob. 7. b.

¶ The. ii. Chapter.

IN the seconde yeare of the reygne of Nabuchodonosor, had Nabuchodonosor a dreme, wherthrogh his spirite was vexed, and hys sleepe brake from him. Then the king commaunded to call together all the sothsayers, charmers, witches, and Chaldees, for to shewe the king his dreme. So they came, and stoode before the king. And the kyng sayd vnto them: I haue dreamed a dreame, and my spirit was so troubled therwith, that I haue cleane forgotten what I dreamed. Vppon this the Chaldees answered the king in the Syrias spech: O kinge, God saue thy lyfe for euer. Shewe thy seruauntes thy dreame, and we shal shewe thee, what it meaneth. The kinge gaue the Chaldees their answere and sayde: It is gone fro me. Yf ye wil not make me vnderstande the dreame wyth the interpretation therof, yee shall dye, and your houses shalbe prysed. But yf yee tell me the dreame and the meanyng ther- B
of, ye shall haue of me gyftes, rewardes and great honour: onely shew me the dreame. and ỹ signification of it; They answered agayne, and sayde: the king must shewe hys seruauntes the dreame, and so shall wee declare what it meaneth. Then the Kynge answered, sayinge: I perceaue of a trueth, that ye dooe but prolonge the tyme, for so muche as yee see that the thynge is gone fro mee. Therefore yf ye wyll not tell mee the dreame, yee shall haue all one iudgemente. But yee sayne and dyssemble wyth vayne woordes, whyche ye speake before mee, to putte of the tyme. Therefore tell mee the dreame, and so shall I know, yf ye canne shew mee what it meaneth. Vppon thys, the Chaldees gaue answere before the kynge, and sayd: there is no man vpon earth, that can tel the thinge, whiche the Kynge speaketh of: yea, there is neyther kyng prince ne lorde, that euer asketh suche thynges at a soothsayer, charmer or Chaldey: for it is a verye hard matter that the Kynge requyreth. Neyther is there anye, that canne certifye the Kyng therof, except the gods, whose dwelling is not amōg the creatures. For the whyche cause the kinge was C
wroth

wroth with great indignation, and cõmaunded to destroye all the wise men at Babylon: and the proclamation went forth, and the wyse men were slayne. They sought also to slea Daniell with his companions. Thenne Daniell enquired of Arioche the kinges steward, of the iudgement & sentence, that was gone forthe alredy to kyll such as were wise at Babylon. He answered and sayde vnto Arioch, beyng then the kynges deputie: Why hath the kyng proclaymed so cruell a sentence? Tho Arioch told Daniel the matter. Upon this, went Daniel vp, and desired the kinge, that he myght haue leysure, to shew the kyng the interpretation, and then came hee home agayn, and shewed the thyng to Ananias, Misael, and Azarias, his companyons: that they shoulde beseeche the GOD of heuen for grace in this secrete, that Daniel and his felowes with other such as were wise in Babylon, perished not. Thenne was the mystery shewed vnto Daniell in a vision by nyght. And Daniell praysed the God of heuen. Daniell also cried loude, and said: O ỳ the name of God might be praised for euer and euer, for wisedom & strẽgth are his owne: • He chãgeth ỳ times & ages. • He putteth down kings: he setteth vp kings: • he geueth wisedome vnto the wyse, and vnderstandynge to those that vnderstand, he openeth the depe secretes: he knoweth the thyng that lyeth in darknes, • for the light dwelleth with him I thanke thee, and prayse thee (O thou God of my fathers, ỳ thou haste lent me wysedome and strength, and hast shewed me the thing, that we desyred of thee, for thou hast opened the kynges matter vnto me. Upon thys went Daniel vnto Arioch, whom the king had ordeyned to destroy the wise at Babylon, he went vnto hym, and sayd: Destroy not suche as be wyse in Babylon, but bryng me in vnto the kyng, and I shall shew the kyng the interpretation. Then Arioch brought Daniell into the kyng in all the hast, & sayd vnto hym: I haue found a man amonge the prysoners of Juda, that shall shewe the kynge the interpretation. Then answered the kyng & said vnto Daniel, whose name was Balthasar. Art thou he, that canst shewe me the dreame, which I haue sene, & the interpretation therof? Daniel answered the kyng to his face, and said: As for this secrete, for the which the king maketh inquisition, it is neither the wise, the sorcerer, the charmer, nor the deuill coniurer that can certify the kynge of it. • Onely God in heauen can open secretes, and he it is, that sheweth ỳ kyng Nabuchodonosor what is for to come in the latter days. Thy dreame, and that which thou hast sene in thyne head, vpon thy bed, is thys: O kynge, thou dyddeste caste in thy mynde, what should come hereafter. So he that is the opener of mysteries telleth thee, what is for to comme. As for mee, thys secrete is not shewed me, for anye wysedome that I haue, more then any other liuing, but onely that I myght shewe the kynge the interpretation, and that he might knowe the thoughtes of hys owne hearte. Thou kynge sawest, and beholde, there stoode before thee a great Image, whose fygure was meruaylous greate, and his visage grymme. The Images head was of fyne gold, hys breaste and armes of syluer, hys body and loynes were of copper, hys legges were of yron, hys feete were part of yron, & part of earth. • Thys thou sawest till ỳ tyme, that without any hands, there was hewen a stone, which smote the image vpon the feet, that were both of yron and earth, and brake them to pouldre: then was the yron, the earth, the copper, the siluer, & gold broke altogether in pieces: & became like ỳ chaffe of corne, ỳ the wind bloweth away from the sommer flowres, ỳ they can no more be found. But the stone ỳ smote the image, became a great mountain, which fulfylleth the whole earthe: This is the dreame. And nowe wyll we shewe before the kynge what it meaneth. • O kynge thou art the kyng of kynges. For the

Mat. 11.

E

Mat. 21. Luk. 20.

F

Dan. 3. B

D
Dan. 7. d
Luk. 1. c
Job. 34 c
Jer. 27 a
Dan. 4. c
Job. 12.
Dan. 6 c

Dan. 1. I

GOD of heauen hath geuen thee a kyngdome, ryches, strength and mastesty: and hath delyuered thee al thinges, that are among the childrē of mē: the beastes of the feld, and the fowles vnder the heauen, and geuen the dominion ouer them al. Thou arte that golden heade. After that there shall aryse another kingdome, which shalbe lesse then thine. The third kingdome shalbe lyke copper and haue domination in all landes. The fourth kyngdome, shalbe as stronge as yron. For lyke as yron bruseth and breaketh all thinges: Yea, euen as yron beateth euerye thinge downe, so shal it beate downe and destroye. Where as thou sawest the fete and toes, part of earth and parte of yron: that is a deuyded kingdome, whych neuertheles shall haue some of the yron grounde myxte wyth it, for so much as thou hast sene the yron myxte wyth the claye. The toes of the fete that were part of yron and parte of claye, sygnifyeth: that it shalbe a kingdome partly strong, and partlye weake. And where as thou sawest yron myxte wyth claye, they shall myngle theym selues wyth the sede of simple people, and yet not continue one wyth another, lyke as yron wil not be souldered with a potsherd:

Esay.9.b In the dayes of these kynges, shall the God of heauen set vp an euerlasting kingedome which shall not perysh, and his kyngedome shal not bee geuen ouer to another people: yea, the same shal breake and destroye al these kingdomes, but it shall endure for euer. And where as thou sawest, that wythout any handes there was cutte

Heb.12.c out of the mounte a stoane wyche
mat.21. brake the yron, the copper, the earth, the syluer and golde in pieces: by that hath the great God shewed the king, what wyl come after this. Thys is a

Act.14.b true dreame and the interpretation of it is sure. Then the kinge Nabuchodonosor fel downe vpon his face, and bowed him selfe vnto Daniell, and commaunded that they shoulde offre meatoffringes and swete odoures vnto him. The kyng answered Daniel, and sayde: yea, of a truth your God is a God aboue all goddes, a Lorde aboue al kynges, and an opener of Secretes: seyng thou canst dyscouer thys mistery. So the kinge made Daniell a great man, and gaue him many and great gyftes. Hee made him ruler of all the countries of Babilon, & Lorde of al the nobles that wer at Babilon. Now Daniel intreated the kinge for Sidrach, Misach, and Abednago: so that he made them rulers ouer all the officers in the land of Babilon: But Daniell him selfe remayned still in the court by the king.

¶ The.iii. Chapter.

NAbuchodonosor the king caused a goldē ymage to be made, which was xl cubits hie, and vi cubites thicke. This he made to be set vp in the field of Dura in the land of Babilon, and sent out to gather together the dukes, lordes and nobles, the iudges and officers, the debityes, and shreues: with all the rulers of the land: that they myghte come to the dedication of the ymage, which Nabuchodonosor the king hadde set vp. So the dukes, lordes and nobles, the iudges and officers, debities and shreues with al the rulers of the land gathered them together, and came vnto the dedicating of the ymage, that Nabuchodonosor the king had set vp. Now when they stoode before the Image, whyche Nabuchodonosor set vp, the herde cryed out wyth all hys myghte: O ye people, kynredds and tongues to you be it sayd: that when ye heare the noyse of the trompetter, whiche shalbe blowē, with the harpes shawmes, Psalteries, Simphonies, and al maner of Musike: ye fall downe and woorshyppe that golden ymage that Nabuchodonosor the kyng hath sette vp. Who so then falleth not downe and boweth him selfe, shall euen the same hour be cast into an hote burning ouē Therfore whē al the folke herd thys noise of the trompets that wer blowē with the harpes, shawmes, Psalteryes, Symphonies and all kynde of melodye, then all the people kinreds,

and

and nations fell downe, and bowed theym selues vnto the golden image, C that Nabuchodonosor the kynge had set vp. Now were there certain men of the Chaldees, that went euen then and accused the Jewes, and said vnto the kyng Nabuchodonosor: O kyng, god saue thy life for euer. Thou being kyng haste geuen a commaundement, that all men, when they here the noise of the trompets, shaulmes, psalteries, symphonies, & all the other melodies, shall fall down and bow them selues, toward the goldē image: who so then fell not downe and worshipped not, ỹ he should be cast into an hote burning ouen. Now are ther certain Jewes, Dan.2.g • whom thou haste set ouer the officers of the land of Babylon: namely, Sydrach, Misach, and Abednago. These men (O kyng) regarde not thy commaundement, yea they will not serue thy goddes, nor bowe them selues to the golden Image, that thou haste set vp. Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, that Sydrach, Misach, and Abednago should be brought vnto him. So these menne were brought before the kyng. Thenne Nabuchodonosor spake vnto them, and said: What? O Sydrach, Misach, & Abednago, will not you serue my goddes? nor bowe your selues to the golden Image that I haue set vp? Well, be ready hereafter. Whenne ye heare the noise of the trompets blow with the harpe, shaumes, psalteries, symphonies, and all the other melodies: that ye fal downe, and worshyp the Image whyche I D haue made. But if ye worshyp it not, ye shal be cast immediatly into an hot burnyng Ouen. Lette se, what God is there, that may delyuer you out of my hands. Sidrach, Misach, and Abednago answered the kyng, & sayde: O Nabuchodonosor, we oughte not to consent vnto the in this matter, for 1.Reg why? our God, whom we serue, • is able to kepe vs from the hot burnyng ouen (O kinge) and can right well delyuer vs oute of thy handes. And though he wille not, yet shalte thou knowe (O kynge) that we wyll not serue thy goddes, nor do reuerence to that Image, whiche thou haste set vp. Then was Nabuchodonosor full of indignation, so that the countenaunce of his face chaunged vpon Sydrach, Misach, and Abednago. Therfore he charged and commaunded, that the ouen should be made. vii. tymes hotter than it was wont to be: and spake vnto the strongest woorthies that were in his hoste, for to bynd Misach, and Sydrach, and Abednago, and to caste them into the hote burnyng Ouen. So these men were bounde in theyr cotes, hosen, shoes, wyth their other garmentes, and cast into an hote burnyng ouen: for the kynges commaun- E dement was so straite, and the Ouen was excedynge hotte. As for the men that put in Sydrach, Misach, and Abednago, ỹ flame of the fyre destroyed them. And these thre men Sydrach, and Misach and Abednago fel downe in the hote burnyng ouen, beyng faste bounde. Then Nabuchodonosor the kyng merualled, and stoode vp in all haste: he spake vnto his councell and sayd: Did not you cast these thre men bound into the fire? They answered and said vnto the king: Yea, O kyng. He answered and said: Lo, for all that yet doo I see fower men goyng loose in the myddt of the fyre, and nothinge corrupte, and the fourthe is lyke the F sonne of God to looke vppon. Vpon this, went Nabuchodonosor vnto the mouthe of the hotte burnyng Ouen, he spake also, and sayd: O Sydrach, Misach, and Abednago, ye seruantes of the hie God, go forth, and come hyther. And so Sidrach, Misach, and Abednago went oute of the fire. Then the dukes, lordes, and nobles, and the kynges councell came together to se Esa.44.a these men, • vpon whom the fire had no maner of power in theyr bodyes. In soo muche that the very heare of theyr head was not burnt, and theyr cloathes vnchaunged, yea there was no smel of fyre felt vpon them? Then spake Nabuchodonosor, and sayde: Blessed bee the GOD of Sydrach,

Misach

Dan.3.e Misach and Abednago: • which hath
Acts.12.e sent his aungel, and defended his ser-
uauntes, that put their truste in him,
that hathe altered the kynges com-
maundemente: and ieopard their bo-
dies therupon, rather then they wold
serue or worshyp anye other God, ex-
C cept their owne God only. Therfore
I will and commaund, that al people,
kynredes and tonges, which speake
any blasphemye agaynste the God of
Sidrach, Misach, and Abednago,
shall dye, and their houses shalbe pri-
Esa.51.c sed: because • ther is no God that may
Dan.13.b sane, as this. So the kyng promoted
Sidrach, Misach, and Abednago, in
the lande of Babylon.

C The.iiii. Chapter.

A • Nabuchodonosor king vnto
Dani.6.c all people: kinredes and ton-
gues that dwell vpon the
whole earth: peace be mul-
tiplied among you. I thought it good
to shewe the tokens and marueilous
workes, ẏ the hye God hath wrought
vpon me. O, howe greate are his to-
kens, and how myghty are his won-
Esa.45.b ders? • Hys kyngdome is an euerla-
Dan.7.d stynge kyngdome, and his power la-
Luke.1.c steth for euer and euer. I Nabucho-
donosor beyng at reste in myne house,
and florysshynge in my palace, sawe a
dreame, whiche made me afrayed: and
the thoughtes that I hadde vpon my
bed, with the visions of myne heade,
Dani.2.a troubled me. • Then sente I oute a
commission, that all they which were
of wisdome at Babylon shoulde bee
brought before me, to tell me the inter
pretacion of the dreame. So there
came the sothsayers, charmers, Chal
dees & conturers of deuils: to whō I
told ẏ dreame, but what it betokened
they coulde not shewe me: tyll at the
laste there came one Daniell (other-
wyse called Balthazar, accordyng to
the name of my God) which hath the
spyrete of the holye goddes in hym, to
B whom I tolde the dreame saying: O
Balthazar, thou prynce of South-
sayers: For so much as I know that
thou haste the spyrete of the holye gods
and no secrete is hydde from thee: tell
me therefore, what the vision of my
dreame (that I haue sene) maye sygni-
fye. I sawe a vision in my head vp-
on my bed: and beholde, there stode
a tree vpon the grounde, which was
very hie, great and mighty: the heigth
reached vnto the heuē, and the bredth
extended to all the endes of the earth:
hys leaues were fayre, he had verye
much frute, so that euery man had y-
nough to eate therin. The beastes of
the fielde had shadowes vnder it, and
the fowles of the ayre dwelt in the bo-
wes therof. Shortly, al creatures fed
of it. I sawe in my head a vision vpon
my bed: and beholde, a watcher and a
holy one cam downe from heauen, and
cryed mightely, saying: Hewe downe
the tree, breake of hys braunches,
shake of hys leaues, and scatter hys
fruite abrode: that all the beastes may
get them away from vnder him, and
the fowles from his braunches. Neu-
ertheles, leaue the grounde of hys
rote styll in the earth, and bynde hym
vpon the playne fielde, with cheynes
of yron and steele. With the dewe of
heuen shall he be wette, and shal haue
hys parte in the herbes of the ground
with other wild beastes. That mans C
herte of his shall be taken from hym,
and a beastes herte shall be geuen him
till seuen yeres be come and gone vp-
on him. This errand of the watcher,
is a commaundemente grounded and
sought out in the counsel of him, that
is most holy, to learne men for to vn-
derstande, that the hyest hath power
ouer the kyngdomes of men, and ge-
ueth them, to whome it lyketh hym,
and bryngeth the verye outcastes of
men ouer them. Thys is the dreame,
that I kynge Nabuchodonosor haue
sene. Therfore O Balthazar, tel thou
me what it signifyeth: for so much as
all the wise men of my kingdome are
not able to shewe mee, what it mea-
neth. But thou canst do it, for ẏ spyrit
of the holy gods is in the. Then Da-
niell (whose name was Balthazar)
helde hys peace by the space of one
houre, & his thoughtes troubled him.

So the king spake, and said: O Baltha-
sar, let neither the dreame nor the
interpretation therof feare thee. Bal-
thasar answered, saying: O my lorde,
D this dreame happen to thyne enemies
and the interpretation to thyn aduer-
saries. As for ỳ tree that thou sawest
which was so great & mighty, whose
heighte reached vnto the heauen, and
his breadth into all the world: whose
leaues wer fayre, and the frute much.
vnder the whyche the beastes of the
fielde had their habitation, and vpon
whose branches the fowles of the aire
dyd syt. Euen thou (O kyng) art the
tree, great and strong. Thy greatnes
increaseth, and reacheth vnto the hea-
uen, so dothe thy power to the endes
of the earthe. But where as the king
sawe a watcher euen an holye angell,
that came downe from heauen, & saide:
Hewe downe the tree, and destroy it,
yet leaue the grounde of the roote of
the earth: & bynd hym vpon the plaine
E field with chaines of yron and steele.
he shalbe wet with the dewe of hea-
uen, and his part shalbe with the bea-
stes of the field tyll .vii. yeres become
and gone vpon hym. This (O king)
is the interpretation, yea, it is the ve-
ry deuice of hym, that is hyest of all,
and it toucheth my Lorde the kynge.
Thou shalt be cast out from men, and
thy dwelling shalbe with the beastes
of the field, with grasse shalt thou be
fed like an oxe. Thou muste be wette
with the dewe of heauen: yea seuen
yeares shall come and go vppon thee,
11.a till thou know, • that the hiest hathe
17.c power vpon the kyngdomes of men,
and geueth theim to whome he liste.
Moreouer, where as it was said, that
the roote of the tree should be left still
in the ground, it betokeneth, that thy
kyngdome shall remayne whole vnto
thee, after thou hast learned to know,
that the power cometh from heauen.
Wherfore, O kyng, be content with
31 my counsell, that thou mayst redeeme
thy synnes with almesse, • and thyne
offences with mercy to poore people,
for this shalbe an healyng of thyn er-
rour. All these thynges touch ỳ kynge
Nabuchodonosor. The after xii. mo- F
nethes, the kyng walked vp & downe
in the palace of ỳ kingdom of Baby-
lon, and said: This is the great citie of
Babylon, which I my self (with my
power and strength) haue made a kin-
ges court, for the honor of my mai-
stie. While these wordes were yet in
the kynges mouthe, there fell a voice
from heauen, saying: O kyng Nabu-
chodonosor, to thee be it spoken: Thy
kyngdome shal depart from the, thou
shalt be cast out of mennes company,
thy dwellyng shalbe with the beastes
of the fielde, soo that thou shalte eate
grasse lyke an Oxe, till seuen yeares
be come and gone ouer thee: euen vn-
till thou knowest, that the hyest hath
power ouer the kyngdomes of men,
and that he may geue them vnto whō
it pleaseth him. The very same houre
was this matter fulfilled vpon Na-
buchodonosor: so that he was cast out
of mens company, and did eate grasse
lyke an oxe. His body was wet with
the dewe of heauen, tyll his heares
were as great as Egles fethers, and
his nayles lyke byrdes clawes. When G
this tyme was past: I Nabuchodo-
nosor lift vp myne eies vnto heauen,
and myne vnderstandyng was resto-
red vnto me agayne. Thenne gaue I
thankes vnto the highest. I magni-
fied and prayed hym that liueth for e-
uermore, • whose power endureth al Dan. 3.f
way, and his kingdom from one gene-
ration to an other: in comparyson of
whome all they that dwell vpon the
erth, ar to be reputed as nothing. • He Ps. 135.
handled according to his wil, among
the powers of heauen, and among the
inhabiters of the earthe: and there is
none that may resist his hande, or say: Iob. 42.b
What doest thou? • At the same tyme
was myne vnderstandyng geuen me
agayn, and I was restored to the ho-
nour of my kingdom, to my dignity, &
to myne own shape agayn. Myne great
estates and princes sought vnto me, &
I was sette in my kyngdom agayne,
so that I had yet greater worshyppe.
Then dyd I Nabuchodonosor lowe,
magnifie and prayse the king of heu-
uen

for all hys woorkes are true, and hys wayes ryght. Is for those that go on proudelye, he is able to bryng theym downe.

¶ The .v. Chapter.

A KYng Balthazar made a gret banket to hys thousand lordes: with al these thousande hee made greate cheere, and when hee was dronken wyth wyne, he commaunded to bryng him the gol
1 Pa. 36 c den and siluer vessels • which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kyng and hys lordes with hys quene and concubines myght drynke thereout. So they brought the golden vessel that was taken oute of the temple of the Lordes house at Jerusalem.

Then the kinge and his lordes wyth his quene and concubines dronke out of them. They dronk wyne, and praysed their ydols of gold, syluer, copper,
B yron, woodde and stone. In the verye same houre there appered fyngers, as it had bene of a mans hande writyng, right ouer against the candelstick vpō the playne wall in the kynges palace, and the kynge sawe the palme of the
Jer. 50. a hand that wrote. • Then changed the king hys countenance, and his thoughtes troubled him, so that the ioyntes of hys bodye shooke, and hys knees
Dan. 2. a smote one against the other. • Wherefore the kynge cryed myghtelye, that they should bryng him the charmers, Chaldees and coniurers of deuyls. The kyng spake also to the wise men of Babilon, and sayd: Who so canne rede thys wryting, and shewe me the plaine meaning therof: shalbe clothed wyth purple, haue a cheyne of golde aboute hys necke, and rule the thyrde parte of my kyngedome. Upon thys came al the kinges wise men: but thei could neyther read the wrytynge, nor shewe the kynge what it signifyed. Then was the kinge sore afrayde, in so much that his colour changed, and his lordes were sore vexed. So by reason of thys matter, that had happened
C to the kyng and hys lordes, the quene went vp her selfe into the banckette house, and spake vnto the kinges, saynge: O kynge, God saue thy lyfe for euer. Lette not the thoughtes trouble thee, and let not thy countenaunce be changed. For why? there is a man in thy kingdome, that hath the spirite of the holye goddes wythin him, • as it Dan. 2
was seene in thy fathers dayes. Hee hath vnderstandinge and wisedome lyke the goddes. Ye the king Nabuchodonosor thy father made this man chyefe of the southsayers, charmers, Chaldees, and readers of destenies because that such an abundant spyrite knowledge and wisdome to expound dreames, to open secrettes, and to declare harde doowtes was in him: yea, euen in Daniel, whom the kyng named Balthasar. Let thys same Daniel be sent for, and he shall tell what it meneth. Thē was Daniel brought before the king. So the kynge spake vnto Daniel, and sayd. Art thou that Daniel one of the pryſoners of Juda, whom my father the kinge brought out of Jewrye? I haue heard speake of the, that thou hast the spyrite of the holye goddes, experience, and vnderstandinge, and that there hath beene greate wysedome founde in thee.

D Nowe haue there bene brought me wyse and cunning charmers to reade this wrytynge, and to shewe me the meanyng therof: But they could not telle me what thys matter signified. Then heard I say, that thou canst expound darke things, and declare hard doubtes. Well then, if thou canst rede this writing, and shewe me the meanyng thereof, thou shalte be cloathed with purple, haue a cheyn of golde about thy neck, and rule the third part of my kyngdome. Daniell answered
E and sayd before the kyng: As for thy 4. Reg.
rewardes, keepe theym to thy selfe, or geue thy ryche gyftes to an other: yet not the lesse, I wyll rede the writing vnto the kyng, and shew hym the interpretation therof. • O kyng heare: Dan.
GOD the hyest gaue vnto Nabuchodonosor thy father, the dignitie of a kyng, with worshyp and honour, so that

that al people kinredes and tonges stode in awe and feare of him, by reason of the hye estate, that he had iente him. For whye, he slewe whome hee would: he smote whom it pleased him a gayne, whom he would, he sette vp: and whom he list he put downe. But
Dan. 4.d • because his heart was so proud, and his stomacke set so faste vnto wilfulnes: he was deposed from his kingly throne, and hys Maiestie was taken from him. He was shutte out from among men, his heart was lyke a beastes hearte, and his dwelynge was
F wyth the wild asses: he was fayne to eate grasse lyke an ore, and his bodye was wet wyth the dewe of the heauē till he knew, that the hiest hath power vpon the kingedomes of men, and setteth ouer them whom he lyst. And thou hys sonne (O Balthazar) for al this, thou hast not submitted thin hert thoughe thou knewest al these thynges: but hast magnified thy self aboue the Lorde of heauen, so that the vessels of hys house were brought before thee, that thou, and thy Lordes, with thy quene and concubins might drynke wyne therout. And hast prayse
Act. 17.d d the ydols of syluer and golde copper and yron, and woodde and stoane, whiche neither see, heare nor vnderstande. As for the G O D • in whose hand consysteth thy breath and all thy waies, thou hast not loued him. Ther
G fore is the palme of thys hand sent hither from him, to token vp thys writing. And this is the scripture, that is written vp: Mane, Thetel, Phares. Now the interpretation of the thing is this: Mane, G O D hath numbred the kingedome, and brought it to an end: Thetel, thou art weyed in the balaunce, and art found to lyght: Phares, thy kyngdome is dealt in partes, and giuen to the Medes and Perses. Then commaunded Balthazar, to
Dan. 5.b cloth Daniel wyth purple, to hange a cheyne of golde about hys necke, and to make a proclamation concernynge hym: that he should be the ruler of the thirde parte of hys kyngdoume. • The
bery same nyght was Balthazar the king of the Chaldees slaine, and Darius out of Medes toke in the kingdome, beyng. lxii. yeare of age.

¶ The. vi. Chapter.

IT pleased Darius to set ouer his kingdome an hundred and twēty
I lordes which should be in all hys kyngdome aboute. Aboue these he set three prynces (of whom Daniel was one) that the lordes might geue accomptes vnto them, and the kinge to be vndiscased. But Daniell exceaded all these princes and Lordes, for the spirit of God was plenteous in him: so that the king was mynded to sette him ouer the whole realme. Wherefore the princes and Lordes soughte to pycke out in Daniell some quarell agaynst the kingdome: yet could they fynde none occasion nor faulte vppon him. For whye he was so faythfull, that there was no blame nor dyshonestie founde in him. Then said these
B men: we canne get no quarel againste this Daniel, excepte it be in the lawe of hys God. Vppon this, wente the princes and Lordes together vnto the kyng, and sayd thus vnto him: kynge Darius, God saue thy lyfe for euer. All the great estates of the realme: as the Prynces, Dukes, Senatoures, and iudges, ar determined to put out a commaundemente of the kynge, and to make a sure statute: namelye, that whoso desyreth any petition, either of any God or man (wythin this thirty dayes) excepte it be onelye of thee, O kyng: the same person may be cast into the Lyons den. Wherfore, O kyng confirme thou this statute, & make a wrytyng: that the thing whyche the Medes and Perses haue ordeined, be
C not altered nor broken. So Darius made the wrytyng: and confyrmed it. Now when Daniel vnderstode that the wrytinge was made, he went into his house: and the wyndowes of hys wall towarde Jerusalem stoode open. There kneild he downe vppon hys knees, three tymes a daye: there he made his petition, and praysed hys God, lyke as hys maner was to do afore time. Then these men made serch

and found Daniel makinge his petition, and prayinge vnto his God. So they came to the kinge, and spake before him concerninge his commaundement, sayinge: O kinge, haste thou not subscrybed the statute, that within xxx. dayes, whoso requireth his petition of any God or man but onelye of thy selfe, O king: he shalbe caste into the den of the Lions? The kynge answered, and sayde: yea, it is true. It must be as a lawe of the Medes and
D Perses, that may not be broken. Then answered they, and sayde vnto the kyng: Daniel one of the prisoners of Juda, O kyng, regardeth nether the, nor thy statute, that thou haste made: but maketh his petition three times a daye. When the kinge hearde these wordes, he was sore greued, & wolde haue excused Daniel, to deliuer him, and put of the matter, vntil the Sun went downe, to the intente that hee myght saue him. Then these men perceauinge the kinges mynde, sayde vnto him: knowe this (O kinge) that the lawe of the Medes and Perses is, that the commaundement and statute which the king maketh, maye not bee
Bel. 1. altered. • Then the kyng badde them bryng Daniel, and they cast him into the Lyons den. The kinge also spake vnto Daniel, and sayd: thy God, whō thou alway seruest, euen hee shall defende thee. And there was broughte a stone, and layed vpon the hole of the denne, thys the kyng sealed with his owne ringe, and with the sygnet of hys princes: that the Kynges commaundemente concernynge Daniell, shuld not be brokē. So the king wēt into hys palace, & eate no meate that nyght, neyther was there anye mynstrelsye brought in before him, nether could he take any slepe. But betymes in the morninge, at the breake of the day, the kynge arose, and wente in all haste vnto the denne of the Lions.

Nowe as hee came nye vnto the den, hee cryed with a piteous voyce vnto Daniel: yea, the kyng spake, and saide vnto Daniel: O Daniel, thou seruaunte of the liuinge God, is not thy god (whom thou alwaye seruest) able to deliuer the from the lions? Daniel sayd vnto the king: O kynge, God saue thy life for euer. • My God hath f Dan. 3. Ieu. 14. Heb. 11.
sent hys aungel, which hath shut the lyons mouthes, so that they myghte not hurte me. For why? myne vnguiltines is founde out before hym. And as for thee, O king, I neuer offended thee. Then was the kyng exceadinge glad, and commaunded to take Daniel oute of the denne. So Daniel was brought out of the denne, and no maner of hurte was founde vppon hym. For he put hys trust in his G O D. And as for those men, which had accused Daniel, the kyng commaunded to bring them, and to cast them in the Lions denne: them, their children, and theyr wyues. • So the Lyons hadde Da. 145.
the maistrye of theym, and brake all theyr bones a sonder, or euer they came at the grounde. • After thys, wrote Dan. 3.
kyng Darius vnto al people kinreds and tongues, that dwelt in al landes: peace bee multiplyed with you. My commaundement is, in all my dominion and kingdome, that menne feare and stande in awe of Daniels God.
• For he is the lyuinge God, whyche Dan. 6.
abydeth euer: hys kyngdome shal not fayle, and hys power is euerlastynge.
• It is he that deliuereth, and saueth, Esa. 45. Dan. 3.
he doeth woonders and maruelous workes, in heauen and in earthe, her hath preserued Daniel from the power of the Lions. This Danyel prospered in the reygne of Darius and Cyrus of Persia.

The. vii. Chapter.

IN the fyrst yeare of Balthazar kynge of Babilon, sawe Daniell a dreame, and a vision was in hys heade vppon hys bed. Whyche dreame hee wrote, and the summe of the matter is thys: Daniel spake and sayde: I sawe in my vision by nyght, and beholde the four wyndes of the heauen stroue vppon the Sea, and foure greate beastes came vp from the Sea, one vnlike another.

The

The first was as a lion, and yet had
he • Eagles wynges. I sawe that his
wynges were pluckt from him, and
he taken away from the earth: that he
stode vpon hys fete as a man, and that
there was geuen him a mans hearte.
Behold, the seconde beast was like a
• beare, and stode vppon the one syde.
Amonge hys teeth in hys mouth, he
had three great long teeth, and it was
sayde vnto him: Aryse, eate vp muche
flesh. Then I loked, and behold there
was another like vnto a leopard, this
had wynges as a foule, • euen four v-
pon the backe. This beaste had foure
heades, and there was power geuen
him. After thys I sawe in a vision by
nyghte, and beholde, the fourth beaste
was grimme and horrible, and mar-
uelous strong. It had great yron teeth
it deuoured and destroyed, and stam-
ped the residue vnder hys feete. It
was farre vnlyke the other beastes,
that wer before it: for it had • ten hor-
nes, wherof I tooke good heede. And
beholde, there came vp among theym
another lytle horne, before whō there
was three of the fyrst hornes pluckte
awaye. Beholde thys horne had eyes
lyke a man, and a mouth speaking pre
sumptuous thynges. • I looked tyll
the seates were prepared, and tyll the
old aged sat him downe. His clothing
was as whyte as snow, and the hea-
res of his heade lyke the pure wool.
His throne was lyke the fyrye flame,
and hys wheles as the burnyng fyre.
There drewe foorth a fyerie streame,
and went out from him. • A thousand
times, a thousande serued him. & M.
times ten thousand stode before hym.
The iudgement was set, and the bo-
kes opened. Then toke I hede there
vnto, because of the voice of the proud
wordes, which the horne spake. I be-
held tyl the beast was slaine, and his
bodye destroyed, • geuen ouer to bee
brent in the fyre. As for the power of
the other beastes also it was taken a-
way, but their lyues were prolonged
for a tyme and season. I sawe in a vy-
sion by night, and behold, • there came
one in the cloudes of heauen lyke the
sonne of man, which wente vnto the
olde aged, before whom they brought
him. Then gaue he him • power and
dignitie regal, that al people, trybes,
and tunges shoulde serue him. • Hys
power is an euerlastynge power,
which shall neuer be put downe: and
his kingdom endured vncorrupt. My
heart was vexed, and I • Daniel had
a troubled spirite wythin me, and the
visions of my head made me afrayde:
till I gat me vnto • one of them that
stode by, to knowe the trueth concer-
nynge all these thinges. So he tolde
me, and made me vnderstande the in-
terpretation of these thynges. These
foure greate beastes, are foure kinges
whych shall aryse oute of the earthe.
These shall take in the kyngedome of
the sayntes of the most hyest, and pos-
sesse it still more and more for a longe
season. After this I requyred diligent-
lye to knowe the trueth, concerninge
the fourth beaste, which was so farre
vnlyke the other beastes, and so hor-
rible: whose teeth were of yron, and
his nailes of brasse: whiche deuoured
& destroied, & slāyed the residue vnder
his fete. I desyred also to knowe the
truth as touching the • ten horns that
he had vpon his head, and this other,
whiche came vppe afterwarde, before
whose face there fel down thre, which
horn had eies and a mouth, that spake
presumptuous thynges, and looked
with a grymmer visage then his fel-
lowes. I beheld, and the same horne
made battaile against the saincts: yea
and gate the victorie of theym, vntyll
the tyme that the olde aged came, that
the iudgement was geuē to the chie-
fest Sainctes: and tyll the tyme that
the sainctes had the kyngdom in pos-
session. He gaue mee this answere.
That fourthe beast shalbe the fourth
kyngdome vppon earthe: it shall bee
more thenne all other kyngedomes, it
shall deuoure, treade downe, and de-
stroye all other landes. • The tenne
hornes, are tenne kynges, that shall
aryse oute of the kyngedome, after
whom there shall stande vp another,
whiche shalbe greater then the fyrste.

He shal subdue three kinges, and shal speake wordes agaynst the hyest of al: he shal destroy the sayntes of the most
Dan. 2, c hyest, * and thynke, that he maye chaunge times and lawes. They shal
Apo. 12 d be geuen vnder his power, * vntyll a tyme, two tymes, and halfe a tyme. But ỹ iudgement shalbe kept, so that his power shalbe taken from him, for he shalbe destroyed, and perishe at the last. As for the kingdome power and all might that is vnder the heauen: it shalbe geuen to the holy people of the
Luke. 1 c most hyest, * whose kingdome is euer
Dan. 14 f lasting: yea, all powers shal serue and obey him. Thus farre extend the wordes. Neuertheles, I Daniel was so
Luke. 2. c vexed in my thoughtes, that my countenaunce chaunged, * but the wordes I kept styll in my herte.

The. viii. Chapter.

A IN the third yeare of the regne of kyng Balthasar, there appeared a vision vnto me Daniell af-
Dani. 7 a ter that I had sene the * firste. I sawe in a vision (and when I sawe it, I was at Susis in the chefe citye, whi-
Jer. 49. f che lieth in the land of * Elam) and in
Ezec. 32 d the vision, me thought I was by the ryuer of Ulai. Then I loked vp and sawe: and beholde, there stode before the ryuer, a ramme, which hadde two hornes: and these two hornes were hye, but one was hyer then another, and the hyest came vp behynd. I sawe that thys ramme pushed with hys hornes, agaynst the west, agaynst the north, and agaynste the south: so that no beastes mighte stande before hym, nor defend them from his power: but he did as him lysted, and waxed gret-
B ye. I toke hede vnto thys, and then came there an he goate from the west ouer the whole earth and touched not the ground. This goate had a maruelous wrethen horne betwixt his eies and came vnto the rãme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpon him with hys mighte. I sawe him draw nye vnto the ramme, beyng very fierce vpon him: ye, he gaue him such a stroke, that he brake hys two hornes. Neyther hadde the ramme so muche strengthe as to stande before him: but he cast him down, trode him vnder his fete: and no man was able to delyuer the ramme oute of his power. The goate waxed exceadynge great, and when he was at the strongest, his great horne was broken also
Dan. 7. 1 Esd. 11 C * Then grewe there other foure such lyke in the steade, toward the foure windes of the heauen. Yea, out of one of the least of these hornes, there came vp yet another horne, whiche waxed marueious great, toward the south, toward the east, and toward the fayre pleasant land. It grew vp to the host of heauen, whereof it dyd caste some downe to the ground, and of the starres also, and trode them vnder fete. Yea, it grewe vppe vnto the prince of the host, from whom the dayly offerynge was taken, and the place of his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the dayly offerynge (because of wickednes) that it might cast downe the veritye to the ground, and so to prosper in all thinges, that it went aboute.
D Upon this I herd one of the sayntes speakyng, whiche sayncte sayde vnto one that asked this question. Howe long shall this vision of the dayly sacrifice and of the wasting abhomination endure: that the Sanctuarye and the power shall so be troden vnder fote? And he answered him: Vnto the euening and the morneng, euen two thousand and three hundreth dayes: then shall the Sanctuarye be clensed agayne. Nowe when I Daniell had sene this vision, and sought for the vnderstandynge of it: beholde, there stode before me a thinge lyke vnto a man. And I herd a mans voyce in the ryuer of Ulai, which cryed, and sayd:
O Gabriell, make this man vnderstande the vision. So he came, and stode by me. But I was afrayed at his commynge, and fell downe vpon my face. Then sayde he vnto me: O
E thou sonne of man, marke well, for in the last tyme shall this vision be fulfylled

fylled. Anon as he was speakinge vnto me, I waxed faint, so that I sanke downe to the grounde. But he toocke hold vpon me, and sette me vp again, sayinge: Beholde, I will shewe thee what shall happen in the last wrathe: for in the tyme appoynted, it shall bee fulfylled. The ramme whyche thou sawest with the twoo hornes, is the kyng of the Medes and Perses: but the goate is the kyng of Greke lande: the greate horne that stoode betwixte his eyes, that is the principall kyng. But where as it brake, and foure other rose vp in the stede: it signifieth, that out of this people shall stande vp foure kyngdoms, but not so mighty as it. After these kyngdomes (while vngodlynesse is a growynge) there shall arise a kynge of an vnshamefast face, whiche shalbe wyse in darke speakynges. He shall bee mighty and stronge, but not in his owne strength. He shal destroy aboue measure, and al that he goeth about, shall prosper: he shall slea the strong and holy people. And thorowe his craftynes, falshode shall prospere in his hande, his herte shalbe proude, and many one shall bee put to deathe in his welthinesse. He shall stande vp agaynst the Prynce of Princes, but he shall bee destroyed without hande. And this vision that is shewed vnto thee, is as sure as the euening and the morning. Therfore write thou vp this sight, for it wil be long or it come to passe. Vppon thys, was I Daniell very fainte, so that I lay sicke certayne dayes: but when I rose vp, I went about the kyngs businesse, and meruailed at the vision, ne nertheiesse no man knewe of it.

The. ix. Chapter.

In the fyrst yeare of Darius, the sonne of Ahasuerus, which was of the sede of the Medes, and was made kyng ouer the realme of the Chaldees: yea, euen in the fyrst yeare of his reigne, I Daniell desyred to knowe the yearely numbre out of the bokes, wherof the Lord spake vnto Jeremie the Prophet: that Jerusalem should lye waste. lxx. yeares: I tourned me vnto God the Lorde, for to praye and make myne intercession, with fasting sackcloth and ashes, I prayed before the Lorde my God, and knowledged, saying: O LORDE, thou great and fearefull God, thou that keepest couenaunte and mercye with them whyche loue thee, and doo thy commandementes. We haue synned, we haue offended, we haue beene disobedient, and gone backe; yea, we haue departed from all thy precepts and iudgementes. We wouldе neuer followe thy seruauntes the Prophetes, that spake in thy name to our kynges and Princes, to our forefathers, and to all the people of the land. O LORD ryghteousnesse belongeth vnto thee, vnto vs pertayneth nothynge but open shame: as it is come to passe thys daye vnto euery man of Juda, and to them that dwelle at Jerusalem. Yea, vnto all Israell, whether they be far or nye, thrugh out all landes: wherin thou hast strawed them, because of the offences, that they hadde done agaynst thee. Yea, O Lorde, vnto vs, to our kynges and princes, to our forefathers, euen to vs all, that haue offended thee, belongeth open shame. But vnto thee, O Lorde oure God, pertayneth mercye and forgeuenesse. As for vs, wee are gone backe frome hym, and haue not obeyed the voyce of the Lord our GOD, to walke in hys lawes, whyche he layde before vs by hys seruantes, the Prophetes: yea, all Israell haue transgressed, and gone backe from thy law, so that they haue not hearkened vnto thy voyce. Wherfore, the curse and othe that is wrytten in the lawe of Moyses, the seruaunt of GOD (against whome wee haue offended) is poured vppon vs. And he hathe performed hys wordes, whyche he spake against vs, and agaynst our Judges, that iudged vs, to bryng vppon vs, suche a greate plague, as neuer was vnder heauen, lyke as nowe it is comme to passe in Jerusalem. Yea, all thys plague, as it is wrytten in the lawe of Moyses

ses, is come vppon vs. Yet made we not our prayer before the Lorde oure God, that wee myghte turne agayne from oure wickednes, and to be learned in the veritye. Therfore hath the
D Lorde made haste, to bring this plague vppon vs, for the Lorde oure God is ryghteous, in all his workes whiche he doeth: for why? we wolde not herken vnto his voyce. * And nowe, O
Baru. 2b * Exo. 12 13. 514b lord our God, thou that with a mighty hand hast brought thy people out of Egypt, to get thy self a name whiche remaynyth this day: we have sinned, O Lorde, and done wickedlye agaynst all thy ryghteousnes: yet lette thy wrathfull displeasure be turned away (I beseech the) from thy citye of Jerusalem, thy holy hyll. And why? for our synnes sake, and for the wyckednesse of our forefathers, is Jerusalem and thy people abhorred, of all them that are about vs: Nowe therfore, O our God, heare the prayer of thy seruaunt, and his intercession. O let thy face shine ouer thy Sanctuary that lyeth wast: for the Lordes sake.
O my God, enclyne thyne eare, and
E herken (at the leaste for thyne owne sake) open thyne eyes: behold howe we be desolated, yea and the citie also, whiche is called after thy name: for we do not cast our prayers before the in oure owne ryghteousnesse, no, but onely in thy great mercyes. O Lord heare: O forgeue Lord, O Lord consider, tary not ouer long: but for thine owne sake do it, O my God: for thy citie, and thy people is called after thy name. As I was yet speakyng at my prayers, knowledgynge myne owne sinnes, and the sinnes of my people, makynge so myne intercession before the Lord my God, for the holye hylles sake of my God: yea, whyle I was yet speakyng in my prayer: beholde,
Dani. 7c and. 8.a the man Gabriell, (* whome I had sene afore in the vision) came flyinge to me, and touched me about the offeryng tyme in the euening. He informed me, and spake vnto me: O Daniell sayd he: I am nowe come to make the vnderstand it. For assone as thou begannest to make thy prayer, it was so deuised, and therfore am I come to shewe thee. And why? * For thou art
Dan. 9 a man greatly beloued. Wherfore, ponder the matter well, that thou mayst learne to vnderstande the vision. lxx. weekes are determined ouer thy people, and ouer the holye citye: that the wickednes may be consumed, that the synne may haue an ende, that the offence maye be reconcyled, to bring in euerlastyng ryghteousnes, to fulfyll the visions, and the prophetes, and to annoynte the most holy one. Understand this thē, and marke it well: that
5 from the tyme it shalbe concluded * to 1 per. go and repayre Jerusalem agayne, 16 Ca. vnto Christ (or the anoynted) prince: there shalbe seuen weekes. Then shall the stretes and walles be buylded agayne. lxii. weekes, but with harde troublous time. After these. lxii. weekes, shall Christe be slayne, and they shall haue no pleasure in him. Then shall there come a people with the Prince, and destroye the citie, and the Sanctuary: and his end shal come as the water floode. But the desolation shall continue till the ende of the battell. He shall make a stronge bonde with many for ỹ space of a weeke: and when the weke is halfe gone, he shall put downe the slayne and meateofferyng. * And in the temple there shal mat. 24 b be an abhominable desolation, tyll it mar. 13 b haue destroied al. And it is conclided, that thys wasting shall continue vnto the ende.

¶ The. x. Chapter.

IN the thirde yere of kyng Cirus
1 of Persia, ther was shewed vnto Danyell (otherwyse called Balthazar) a matter, yea a true mater, but it is yet a longe tyme vnto it. He vnderstode the matter well, and perceaued what ỹ vision was. At the same tyme, I Daniell mourned for the space of three weekes, so that I had no lust to eate breade: as for flesshe and wyne, there came none wythin my mouth; No, I dyd not once anoynte
my

my selfe, tyll the whole three weekes were ent. Upon the .xxiiii. day of the first moneth, I was by the gret flood cailed Tigris, ✠ I lyft vp myne eyes, Dan.7.b Apoc.1.c and loked: and beholde, a man clothed in lynnen, whose loynes were gyrded vp with fyne golde of Araby: his body was lyke the Chrisolyte stone, his face (to loke vpon) was lyke lyghtening, his eies as the flame of fyre, his armes and fete were lyke fayre glysteryng metall, but the voyce of hys wordes was lyke the voyce of a multitude. ✠ I Daniell alone sawe thys Dan.3.c vision, ✠ the men that were with me, Act.9.a saw it not: but a great fearefulnes fell vpon them, so that they fled away and hid them selues. I was left there my selfe alone, and sawe this great vision, so long tyl ther remayned no more strength within me: yea, I loste my colour clene, I wasted away, and my strength was gone. Yet hearde I the voice of his wordes: and as sone as I heard it, sayntnes came vpon me, and I fell downe flat to the grounde, vpon my face. And beholde, an hande touched me, which set me vp vpō my knees, and vppon the palmes of my handes, saying vnto me: ✠ O Daniel, Dan.9.b thou welbeloued man: take good hede of the wordes, that I shall saye vnto thee, and stand ryght vp, for vnto the C am I nowe sente. And when he had sayde these wordes, I stode vp, trembling. Thē sayd he vnto me: feare not Daniell: for why? sence the first daye that thou set thin hert to vnderstand, and diddest chasten thy selfe before thi God: thy wordes haue ben herd. And I had come vnto thee, when thou begannest to speake, had not the prince ouer the kingdom of the Perses withstand me .xxi. dayes. But lo ✠ Michael Dan.3.b 12.a one of the chefe princes, came to helpe me, and I was left to continue there with the kynges of Persia, and am come to shewe the, what shall happen vnto the people in the latter dayes. For it wilbe long yet or the vision be fulfylled. Now when he had spoken these wordes vnto me. I cast downe my head to the ground, and helde my tonge. Behold, ther touched my lyps one very lyke vnto a man. Then opened I my mouth, and sayde vnto him that stode before me: O my Lorde, my ioyntes are losed in the vision, & there is nomore strength within me. How D maye my Lordes seruaunt then talke with my Lorde? seynge there is no strength in me, so that I can not take my breth? Upon this there touched me agayne, one much lyke a man ✠ and Dani.9d comforted me, saying: O thou man so welbeloued, feare not, be content, take a good hert vnto thee, and be strong. So when he had spoken vnto me, I recouered, and sayde: Speake on my Lord, for thou hast refreshed me. Thē sayd he, knowest thou wherfore I am come vnto the? nowe wil I go again to fight with the kyng & prince of the Perses. As sone as I go forth, lo, the prince of Grekeland shall come. Neuertheles I will shew the that thing that is faste noted in the scripture of truthe. And as for all ponder matters, there is none that helpeth me in them, but Michaell your prince.

The .xi. Chapter.

A Nd in the firste yeare of Darius of Media, I stode by hym to comforte hym, and to strength him, and nowe will I shew thee the trueth. Beholde: there shall stand vp yet thre kings of Persia, but the fourth shalbe far rycher then they all. And when he is in the chefest power of his ryches, he shal prouoke euery man against the realm of Greke lande. ✠ Then shall there arise yet a Dani.7.d mightye kynge, that shall rule with great dominiō, and do what him list. ✠ And as sone as hys kyngdome com- 1 Mac.1.a meth vppe, it shall be destroyed, and deuyded towarde the foure wyndes of the heauen. They that come after hym, shalle not haue suche power and dominion as hee, but hys kyngedome shallbe scatred, yea, euen among other then those. And the kynge of the south shalbe myghtyer, then hys other princes. And one shalbe strōger then he, and shall rule his dominion

with great power. And in the ende of yeares, they shall be ioyned together, and the kynges daughter of the south shall come to the kynge of the north, for to make frendshyppe, but she shall not obtayne the power of that arme, neyther shall shee be able to endure thorowe his might, but she and suche as brought her (yee, and he that begat her, and confozted her for hys tyme) shalbe delivered vp. Out of the braūches of her rote, there shall one stande vp in his stead which with power of armes shal go thorowe the kyngs land of the north, and hādle him accozding to hys strength. As for their Idoles and pzinces, with their costlye Jewels of gold and siluer, he shall carye them away captiues into Egipt, and he shall reygne moze yeares then the kynge of the north. And when he is come into the kynges realme of the south, he shalbe fayne to turne agayne into his owne land. Wherfoze his sons shalbe displeased, and shall gather together a mighty great host of people: and one of theym shall come, and goo thorowe lyke a water flood: then shal he turne, and go foorth with defynge and boastynge vnto his owne lande.

C Then the kyng of the south shalbe angry, & shal come forth to fight against the kynge of the North: yea, he shall bring a great multitude of people together, and a great heape shalbe geuen into his hand: these shall he carye away with great pryde, for so much as he hath cast downe so many thousandes, neuertheles, he shal not preuayle. For the king of the north shall gather (of the newe) a greater heape of people then afore, and come forth (after a certaine time and yeres) with a mighty hoste, and exceadyng greate good. At ỹ same time there shal many stand vp agaynst the kyng of the south, so that the wicked childrē of thy people also shall exalt them selues (to fulfyll the vision) and then fall. So the king of the north shal come to lay syge, and to take the stronge fensed cityes. And the power of them of the south shall not be able to abyde him, and the best men of the people shal not be so strōg, as to resist him. Whorthy, whē he cōmeth, he shall handle him as he lyste, and no mā shalbe so hardy as to stand agaynste him. He shall stande in the pleasaunt countrey, whiche thorowe hym shalbe destroyed: he shall set his face with al his power to obtaine his kyngdome, and to be lyke it. Yea, that shall he doo, and geue hym vnto the daughters among wemen, to destroy him. But he shall fayle, neyther shall he obtayne his purpose. After thys shall he set his face vnto the Iles and take many of them. A pzince shal stop him, to do him a shame: beside the confusion that els shall come vnto hym. Thus shall he turne agayne to hys owne lande, stomble and fall, and be nomore found: so he that came vppon him and did him violence, shall stand in his place, & haue a pleasaunt kingdome: and after a fewe days he shalbe destroyed, and that neyther in wrath, nor in battell. In his steade ther shall arysen vyle person, not holdē worthy of a kynges dignitye: this shall come in peaceably, and obtayn the kingdom with fayre wordes: he shall fyght agaynst the armes of the mightye (and destroye them) yea, and agaynste the pzynce of the couenaūt. So after that he hath taken truce with him, he shall handle disceatfully: that he maye get vp, and ouercome hym with a small flocke: and so with craftynesse to get him to ỹ fattest place of the lande, and to deale other wyse, then ether his fathers or graundfathers dyd. For he shall destroy the thyng, that they had robbed and spoyled, yea, and all theyr substaunce, ymagenyng thoughtes agaynst the strong holdes, and that for a tyme. His power and harte shall be stered vp with a great armie agaynst the kyng of the south, where thorowe the kynge of the south shalbe moued then vnto battell, with a greate and mighty host also. Neuertheless, he shall not be able to stand, for they shal cōspire against him. Yea, they that eat of his meat shall hurt him: so that his hoost shall fall, and many be slayne

before.

downe. These two kynges shall be mynded to do mischefe, and talk of dis-
creyte at one table: but they shall not prosper, for whye? the ende shall not
come yet, vnto the tyme appoynted.
xxxi.5.8 • Then shall he go home agayne into
his owne lande with great good, and
set his herte agaynste the holye cou-
nauntt, he shalbe bulye agaynst it, and
then returne home. At the same tyme
appoynted he shal come again, and go
toward the south. So shall it happen
otherwyse then at the firste, yet ones
Ja.14.d agayne. And whye? • the shippes with
Italians shal come vpon him, that he
may be smytten and turne agayn: that
he may take indignation agaynst the
couenaūt of holines, to medle against
it. Yea, he shall turne him, and drawe
such vnto him, as leaue the holy coue-
3 nauntt. He shall sette myghtye men to
vnhalowe the sanctuary of strength,
to put downe the dayly offeryng, and
to set vp the abhominable desolation.
And such as breake the couenant shal
he flatter with fayre wordes. But the
people that wyll knowe their God,
shall haue the ouerhand and prosper.
Those also that haue vnderstandyng
among the people shall enfourme the
multitude: and for a long season, they
shalbe persecuted with sweard, with
fire, with captiuitie, and with the ta-
kyng away of their goodes. Nowe
whē they fall, they shalbe set vp with
a lytle helpe: but many shall cleue vn-
to them faynedly. Yea, some of those
which haue vnderstanding shalbe per
secuted also, that they maye be tryed,
purifyed and clensed, tyll the tyme be
out: for there is yet another tyme ap-
xii.2.a poynted. The kynge shall do what
him lyst, • he shal exalt and magnifye
him self against al, that is God. Yea,
he shall speake maruelous thinges a-
xi.15.a gainst the God of all goddes, wherin
he shal prosper so long tyl the • wrath
be fulfylled, for the conclusion is deui
sed alreadye. He shall not regarde the
God of his fathers, but his lust shall
be vpon wemen. Yea, he shal not care
for any God, for he shall magnify him
self aboue all. In his place shall hee
worship the mighty stoute God: and
the God whō his fathers knew not,
shall he honour with gold and siluer,
with precious stones and pleasaunte
Jewels. Thus shall he do, throwe
his strong fensed places, settynge vp G
his strange god, whom he confesseth,
and encreasyng his glorye. Suche as
will receaue hym, and take hym for
God, he shall geue thē great worship
and power: yea, and make them lordes
of the multitude, and geue theym the
lande wyth rewardes. In the lat-
ter tyme shall the kinge of the southe
stryue with him: and the kyng of the
north in like maner shal come against
him with charets, horsmen and with
a great naupe of shyps. He shall com
into the landes, destroy & go thorow:
he shall enter also into the fayre plea-
saunt land. Many cityes & countreys
shall decay • except Edom, Moab, and
the beste of the chyldren of Ammon, Apo.12.e
which shall escape from his hand. He
shall stretch forth his hands vpon the
countreys, and the land of Egypt shal
not escape him. For thorowe his go-
ynge in, he shall haue dominion ouer
the treasures of syluer and golde, and
ouer all the precious Jewels of E-
gypt, Libia, and Ethiopia. • Neuer- Apo.11a
theles, the tydynges oute of the easte
and the North shall trouble him, for
the which cause he shall go forth to de
stroye and rote out a great multitude.
The tentes of his palace shalbe pyt-
ched betwyxt the two seas, vpon the
hill of the noble sanctuary, for he shall
come to his death, • and then shall no Apo.19d
man helpe hym.

¶ The. xii. Chapter.

THe tyme will come also, that A
the gret prince • Michael, whi- Apo.59c
che standeth on my peoples side
shall arise vp, for • there shall come a Mat.24.
tyme of trouble, suche as neuer was,
sens ther began to be any people vnto
that same tyme. Then shal thy people
be delyuered, yea, all those that be
found wrytten in the boke. • Many Job.15c
of theym that slepe in the duste of the 2Ch.13c
earthe shall awake: some to the euer-

lastyng lyfe, some to perpetual shame
Dan.12c. and reproofe. • The wyse (suche as
B haue taught other) shal glyster as the
shyning of heuen: and those that haue
instruct the multitude vnto godlines
shalbe as the starres, world wythout
ende. And thou O Daniel, shutte vp
these wordes, and seale the booke tyll
the laste tyme. Many shall go aboute
here and there, and then shall knowe-
ledge increase. So I Daniel looked,
and beholde, there stoode as it wer o-
ther two: one vppon thys shore of the
water, the other vpō yonder side. And
one of theym sayde vnto him whiche
C was clothed in lynen and stode aboue
vppon the waters of the flud. Howe
long shal it be to the end of these wō-
derous workes? • Then heard I the
Apo.10a man wyth the lynnen clothes which
stode aboue vppon the waters of the
flud: when he helde vp hys ryght and
lefte hand vnto heauen, and sware by
Apo.11.c him whiche lyueth for euer, • that it
shal tarye for a tyme, twoe times and
halfe a tyme: and when the power of
D the holye people is cleane scatered a-
brode, then shal al these thinges be ful
filled. I hearde it wel, but I vnder-
stode it not. Then said I: O my Lord
what shal happen after that? He an-
swered: Go thy wai Daniel, for these
wordes shalbe closed vp and sealed, til
the laste time: and many shalbe puri-
fyed, clensed and tryed, (as it were
with fyre) But the vngodly shal liue
mat.13b wyckedly • and those wycked (as ma
nye of theym as they be) shal haue no
vnderstandynge. As for such as haue
vnderstandinge, they shall regarde it.
And from the tyme forth that the dai-
lye offring shalbe put downe, and the
abhominable desolation set vp, there
mat.10.c shalbe a. M. ccxc. dayes. • O well is
hym that waiteth and commeth to
the. M. iii. C. & xxxv. days. Go thou
thy way now til it be ended: take thy
rest, and abyde thy lotte, til the days
haue an end.

The end of the prophe-
cie of Daniel.

The boke of the Pro-
phecy of Oseas.

The. i. Chapter.

THis is the worde of
the Lorde, that came
vnto Oseas, the son
of Beery • in ye daies
of Oseas, Joathan,
Ahaz and Jezekias
kinges of Juda: and
in the tyme of Jeroboam the sonne of
Joas kinge of Israel. Fyrste, when
the Lorde spake vnto Oseas, he sayd
vnto him: • Go thy way, take an har-
lot to thy wyfe, and gette children by
her: for the lande hath committed gret
whordome agaynst the Lorde. So he
went, and toke Gomer the daughter
of Deblaim: whiche conceaued and
brought forth a sonne. And the Lorde
sayde vnto him: call hys name Jesra-
eli, for • I wyll shortelye auenge the
blud of • Jesrael vppon the house of
Jehu, and wyll bringe the kingdome
of the house of Israel to an end. Thē
wyll I breake the bowe of Israel, in
the valley of Jesrael. She conceaued
yet agayne, and bare a daughter. And
he sayde vnto him: Cal her name Lo-
ruhamah (that is, not obtaining mer-
cye) for I wil haue no pitie vppon the
house of Israel, but forgeue theym, and
put them cleane out of remembraunce.
• Neuertheles, I wyl haue mercy v-
pon the house of Juda, and wyll saue
theym, euen through the Lorde theyr
God. But I wyl not delyuer theym
through any bowe, sweard, battel, hor-
ses or horsemen. Now when she had
weyned Loruhamah, she conceaued a-
gayne, and bare a son. Then sayde he:
cal hys name Loamy. For whye: ye
are not my people, therefore wyll not
I be your God. And though the nūb-
re of the children of Israel be as the
sande of the sea, which can neyther be
measured nor talde: yet in the place
where it is sayd vnto thē, • ye be not
my people: euen there shal it bee thus
reported of theym, • they be the chyl-
dren

Gen.21b
4Re.15.
4Re.15c
• Re.21
B
4Re.19c
C
Ge.49d.
D
Rom.9d
• Joh.18

dren of the liuyng God. ¶ Then shall the children of Iuda and the children of Israel be gathered together again, and chose themselues one head, & then depart out of the land: for great shalbe the day of Israell.

¶ The. ii. Chapter.

Iud. 2. b and. 10. b

Ioel. 7. b

Iud. 5. a Exe. 15 a

Leui. 26

Esai. 2. a

Exec. 16

1. pet. 2. a Ro. 9. c

Exe. 62 a

Esa. 28 a, Amos. 6.

Say your brethren, that they are my people, & your systers, that they haue obteined mercye. As for youre mother, ye shall chyde with her, & reproue her: for she is not my wife, neither am I her husband, onelesse she put away her whordom oute of my syght, and her aduoutrie frome her breastes. If no, I shall strip her naked, and sett her euen as she came into the worlde: yea, I shall laye her wast, and make her like a wyldernes, and slea her for thirst. I shal haue no pitie also vpon her children, for they be the children of fornication. Their mother hath broken her wedlock, and she that bare them is come to confusion. For she sayd: I wyl go after my louers, that geue me my water & my bread, my woll and flaxe, my oyle and my drynke. But I wyll hedge the way with thornes, and stoppe it, that she shall not fynd her foote steps: and though she runne after her louers, yet shall she not get them: she shall seeke them, but not fynd them. ¶ Then shal she say: Wel, I will go turne again to my first husband, for at that time was I better at ease, then nowe. But this wold she not know, where as I yet gaue her corne, wyne, oyle, syluer, and gold, which she hath hanged vpon Baal. Wherfore, now wil I go take my corne and wyne again in their season, and fet agayne my woll and my flaxe, which I gaue her, to couer her shame. And nowe will I discouer foolyshnes, euen in the syght of her louers, and no man shall deliuer her out of my handes. Moreouer, I wyll take away all her mirthe, her holye dayes, her newe moones, her Sabbothes, and all her solemne feastes. I will destroy her vineyardes, and fygtrees, though she saythe: Lo, here are my rewardes, that my louers haue geuen me. I wil make it a wood, and wyld beastes shall eate it vp. I wyll punishe her also for the dais of Baal, wherin she censed him, decking him with her eare rynges and cheyns whe she folowed her louers, & forgate me, saith the Lord. Wherfore behold, I wil call her agayn, bring her into a wyldernes, and speake frendly vnto her: there wyl I geue her her vineyardes agayn, yea, and the valley of Achor also, to shewe her hope and comforte. Then shall she syng there, as in the tyme of her youthe, and lyke as the day when she came out of the land of Egypt. Then (saythe the Lorde, she shall saye vnto me (O my husbande, and shall call me no more Baal: for I wyl take away those names of Baal from her mouthe, yea, she shall neuer remember theyr names any more. Then wil I make a couenant with them, with the wyld beasts, with the foules of the ayre, & with euery thing that creepeth vpon the earth. As for bowe, sweard, and battell, I will destroy suche out of the lande, and wyll make theym to sleape safely. Thus will I marrye thee vnto myne owne selfe for euermore: yea, euen to my self wil I mary thee in righteousnes, in equitie, in louyng kindnes and mercy In faithe also wyl I mary thee vnto my self, and thou shalt know the Lord. At the same time wil I shew my self frendely & gracious vnto the heauēs, saith the lord: & the heuēs shal help the earth, and the earth shall help the corne, wine, and oile, & they shal help Israel I will sow them vpon earthe, for a sede to myne owne self, and wyl haue mercy vpon her, that was without mercy. And to them whiche were not my people, I wyl say: Thou art my people, and he shal say: Thou art my god.

¶ The. iii. Chapter.

Then sayd the Lord to me: Go yet thy way, and wowe an aduouterous woman, whom thy neighbour loueth, as the Lorde doothe the children of Israell: howe bee it, they haue respecte to straunge Gods, and loue the wyne cannes.

Ose.

So I gather for.xb. fyuerrings, and for an homer and an half of barly, and layd vnto her: Thou shalt abide with mee a longe season, but see that thou playest not the harlot, and looke thou
2Sa.15c medle with none other man, and then will I kepe my selfe for thee. ¶ Thus the children of Israell shal sit a great while without king and prince, with oute offerynge and aulter, without preist and reuelation. But afterward shal the childrē of Israel conuert and seke the Lord their GOD, and ¶ Da
Exe.34b uid their kynge: & in the latter dayes they shall worshyp the Lord, and hys louyng kindenes.

¶ The.iiii. Chapter.

HEare the word of the Lorde, O ye chyldren of Israell. For the Lorde must punysh them, that dwelle in the lande. And why? there is no trueth, there is no mercy, there is no knowledge of God in the land: but swearing, lying, manslaughter, theft and aduoutry, haue gotten the ouerhand, and one bloudgyltines foloweth another. Therfore shall the lande bee in a miserable case, and all they that dwel therein, shalbe rooted out. The beastes in the feld, the foules in ꝑ ayre, & the fishes in ꝑ sea, shal die
Yet is there none, that wyll chasten
Mala.1b nor reproue another. ¶ For thy people rebuketh the preistes, whyche shoulde reforme other men. Therfore stum-
B bliest thou in the day time, and the prophet wyth thee in the nyght. I wyll bynge thy mother to silence, and whye ¶ my people perish because they
Mar.3.b haue no knowledge. Seyng thē that thou haste refused vnderstandynge, therefore wyll I refuse thee also, so that thou shalt nomore be my preest: and for so much as thou haste forgotte the lawe of thy God, I wil also forgette thy children. The more they in-
c. creased in the multitude, the more they synned agaynst me, therefore wyll I change theyr honor into shame. They eate vp the synnes of my people, and corage thē in theyr wickednes: ¶ thus
Esa.24a the preist is become lyke the people.
C Wherfore I wil punysh thē for their wycked wayes, and reward them accordyng to their owne ymaginations.
¶ They shal eat, and not haue inough
Leu.26 They haue vsed whordome, therfore
Ezg.1.a. shal they not prosper: and whye? they haue forsaken the Lorde, and not regarded him. Whordome, wyne & dron kennes taketh the heart away. ¶ My
4Re.14 people aske councel at their stockes, their staffe must tel thē. For an whorysh mynde hath dyscaued them, so that they commyt fornication against their God. ¶ They make sacrifices vpon the hie mountaynes, & burne their
4Re.17 incense vppon the hilles: yea, amonge the okes, groues and bushes, for there are good shadowes. Therefore your D
daughters are becomme harlots, and your spouses haue broken their wedlocke: I wyl not punish your daughters for beyng defyled, and your bry-
Nu.25b des that became whoores: ¶ seynge the fathers thē selues haue medled with harlottes, and offered with vnthryftes: but the people that wil not vnderstand must be punyshed. Though thou Israel art dysposed to playe the harlot: yet shouldest not thou haue offen-
3Re.12b ded, O Juda, thou shouldest not haue runne vnto Gilgal, nor haue gon vp to Bethauen, nor haue sworne, the Lord liueth. For Israel is gone backe lyke a wanton cowe. The Lord therfore shall make her feede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols: wel, let him go, their dronkēnes hath put them backe, and brought them to whordome. Their rulers loue rewardes, bryng (saye they) to their owne shame. A wynd shal take hold of their fethers, and they shalbe confounded in theyr offrynges.

¶ The.v. Chapter.

HEre this, take hede O thou houshold of Israell: geue eare O thou kingly hous, for it were your part to se iudgement done, but you are become a snare vnto Mizphah, & a spred net vnto ꝑ mount Thabor: they kil sacrifices by heapes, and turne far from the Lord, and I haue beene a rebuker of theym all.

I

I knowe Ephraim well ynough, and Israell is not hyd fro me: for Ephraim is nowe become an harlot: and Israell is defiled. They are not mynded to turne vnto their God, for they haue
B an whorishe heart, so that they canne
Hos.7.d not knowe the LORDE. ¶ But the pryde of Israel will be rewarded hym in his face, yea both Israell and Ephraim shall fall for their wickednesse, & Juda with them also. ¶ They
Jer.3.b Am.4.c Hos.14.a shall come with their sheepe and bullockes ¶ to seke the lord, but they shal
C not fynde hym, for he is gone from them. As for the Lord, they haue refused hym, and brought vp bastard children: a moneth therfore shall deuoure them with their portions. Blowe with the shaulmes at Gibea, & with the trompet in Ramah, cry out at Bethauen vpon the one side of Ben Jamin. In the tyme of the plague shall Ephraim be layd waste, therfore did I faithfully warn the tribes of Israel.
Am.19. Am.17.c Yet are the prynces of Juda become lyke them ¶ that remoue the land markes, therefore will I poure oute my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why? they folow the doctrines of ỹ vngodly mẽ. Therfore will I be vnto Ephraim as a mothe,
D and to the house of Juda as a cater-
Hos.16.b piller. when ¶ Ephraim sawe his sikknes, and Juda his disease, ¶ Ephraim went vnto Assur, and sent vnto kyng Jareb: yet could not he helpe you, nor take you of your payn. I am vnto Ephraim as a lyon, & as a lions whelpe to the house of Juda. Euen, I will spoyle them, and go my way. I will take them with me, and no man shall rescue them. I will go, and returne to my place, tyll they knowledge that they haue synned, and seke me.

¶ The. vi. Chapter.

I
Esa.2 IN their aduersitie they shall early seke me, and saye: Come, lette vs turne agayne to the Lorde: for he hath smitten vs, and he shal heale vs: he hathe wounded vs, and he shall bynd vs vp agayne: after two dayes shall he quicken vs, in the third dayes he shall raise vs vp, so ỹ we shall liue in his syght. Then shal we haue vnderstanding, and endeuour our selues to knowe the LORDE. He shall
B Hos.16.a go forth as the spring of the day, and comme vnto vs, ¶ as the euenyng and morning rayne vppon the earth. O Ephraim, what shal I do vnto thee? O Juda, how shall I intreate thee? seeyng your loue is lyke a morninge cloude, and lyke a dew that goeth early away. Therfore haue I cut downe the Prophetes, and let them be slaine for my woordes sake: so that thy pu-
C Mat.9.b and.12.a Jere.7.c nishement shall come to lyght. ¶ For I haue pleasure in louyng kindnesse, and not in offeryng: yea, in the knowledge of God, more then in burnte sacrifice. But euen like as ¶ Adam did, Gen.3.c so haue they broken my couenant, and set me at naught. Gilead is a Citie of wycked doers, of malicious people, and blodsheaders. And as theues armed, wayte for hym that passeth by ỹ way: suche is the councell of the prestes, which with one agreed councell, murther cruelly such as kepe the way yea, they dare do all vnspeakable mischief. ¶ Horrible thyngs haue I sene Jere.8.b in the house of Israell, there playeth Ephraim the harlot, and Israel is defyled: yea, and thou Juda keepest an harlotte for thy selfe, when I returne the captiuitie of my people.

¶ The. vii. Chapter.

W
WHen I vndertake to make Israell wholle, then the vngraciousnes of Ephraim, and the wickednes of Samaria commeth to light: then go they about with lies therfore the theefe robbeth within: and without the spoiler destroyeth. They consider not in their herts, that I remembre all their wickednesse. Nowe Rom.1.d. their own inuẽtions haue beset them, which I se wel inough. ¶ They make the king and the prynces, to haue pleasure in theyr wickednes and lies. All these burne in aduoutrie, as it wer an ouen that the baker heateth, when he hath left kneading, tyll the dowgh be leuened. Euẽ so goth it this day with our kings & princis, for they begyn to
bee:

be wod dronken thorowe wyne: they
vse familiaritie with such as discreaue
them. They with the ymaginacion of
their hert are like an ouen, their slepe
is all the night lyke the slepe of a ba-
ker, in the morning is he as hot as the
flame of fire: they are altogether as
C hote as an ouē. They haue deuoured
their owne iudges, all their kynges
are fallen: yet is there none of thē that
calleth vpon me. Therfore muste E-
phraim be myxt among the heathen:
Ephraim is become lyke a cake, that
no man turneth, straungers haue de-
noured his strength, yea he regardeth
it not: he waxeth full of gray heares,
Osee.5 a yet will he not know it, and the pride
of Israell is cast downe before theyr
face, yet will they not turne to the
Lorde their God, nor seke him for all
this: Ephraim is lyke a deue, that is
4.re.16 b begiled, and hath no hert: • Now call
they vpon the Egiptians, nowe goo
they to the Assirians: but whyle they
be going here and there, I wyll spred
my net ouer them, and drawe theym
downe as the fowles of the ayre: and
D according as they haue bene warned,
Esay.1.a so wyll I punyshe them. • Wo be vn-
to them, for they haue forsaken me.
They must be destroied, for they haue
2Pet.2 a set me at naught. • I am he that haue
redemed them, and yet they dissemble
Matt.15a with me. • They call not vppon me
Esa.10.c with their hertes, but lye howlynge
vpon their bedds. Whereas they come
together, it is but for meate & drinke,
and me will they not obey. I haue
taught them, and defended their arme
yet do thei imagin mischef against me
They turne theym selues, but not to
the moost hyest, and are become as a
broken bowe. Their princes shall be
slayne with the sweard, for the malice
of their tunges, suche scorners shall
they haue in the land of Egypt.

C The.viii. Chapter.

A SEt the horne to thy mouth, and
blowe: swiftlye (as an Egle)
shall the enemye come agaynste
deu.31.b the house of the Lorde: for they haue
broken my • couenaunt, and transgres
sed my lawe. Israell should haue said
vnto me: thou art my God: we knowe
the: but he hath refused the thing that
is good, therfore shall the enemye fo- 3Re,22t
lowe vpon him. • They haue ordey-
ned kynges, but not thorow me: they
haue made princes, and I muste not Ezec.7.d
knowe of it. • Of their syluer and
golde haue they made them Images,
to bryng them selues to destruction. 3.re,12b
• Thy calfe, O Samaria, shalbe ta-
ken away, for my wrathfull indigna-
tion is gone forth agaynst thee. How
long will it be, or they can be clensed.
For the calfe came frome Israell, the
workeman made it, therfore can it be
no God, but euen in peces shall the
calfe of Samaria be broken. They
haue sowne wind, therfore shall they
reape a storme. Their sede shall beare
no corne, there shall no meale be made
of theyr increase: though they reape,
yet shall straungers deuour it vp. Is-
raell shall perysshe, the Gentiles shall
intreate him as a foule vessell. Hence
they wente vp to the Assirians, they
are becom lyke a wildernesse in the de 4Re.17f
sert. • Ephraim geueth rewardes to Ezc.16b
get louers, and though they hyre them C
among the heathen, yet nowe wil I
gather them vp. They shall begyn to
be wery with the burthen of kings
and princes. Ephraim hath made ma-
ny aulters to do wyckednes, his aul-
ters (I saye) he hadde to his synne.
Though I shewe them my lawe neu-
er so much, they count it but strange D
doctrine. Where as they do sacrifyce,
offeryng the fleshe and eatynge it: the
Lord wil haue no pleasure therin: but
will remember their wickednes, and deu.19d
punyshe their sinnes. • Israell tur- 4.re.17f
neth agayne into Egypte, they haue
forgotten him that made theym, they
buyld fayre palaces, and Juda ma-
keth many stronge cityes: • therefore
will I sende a fire into their cityes,
and it shal consume their palaces.

C The.ix. Chapter.

DO not thou tryumph, O Is-
raell, make no bostynge ouer A
iopous things as do the hea-
then, for thou hast committed aduoutry
agaynst thy God, whorishe rewardes
hast

hast thou loued more then all the corn floores. ¶ Therfore shall they nomore
enioy the cornefloores, and wyne presses, and their sweete wine shall fayle
them. They will not dwell in the lordes lande, but Ephraim tourneth a-
gayn into Egypt, and eately vnclean
thynges among the Assirians. They
poure out no wine for a drynkoffryng
vnto the Lord, neither geue they hym
theyr slain offerings, but they be vn-
to them as mourners meates, wherin
all they that eate them, ar defiled. For
the bread that they haue such lust vn-
to, shall not come into the house of the
Lord. What will ye do then in the so-
lemne days, & in the feast of the lord?
Lo, they shall get theym away for the
destruction. Egypt shal receiue them
Noph shall burie theym. The nettles
shal ouergrowe their pleasant goods,
burres shall bee in their tabernacles.
Be ye sure (O Israel) the time of vi-
sitation is come, the days of recompē-
syng ar at hand. And then shal Israel
knowe, that they were deceiued by a
prophet foolishe, mad, and in a frene-
sy, for the multitude of thyne iniqui-
tie, god shal multiply enemies against
thee. Ephraim hathe made hymselfe a
watchman of my God, a prophet, that
is become a snare to doo hurt in euery
strete, and abhomination in the house
of his God. They bee gone to farre,
and haue destroyed theim selues, lyke
as they dydde afore tyme, at Gaboa,
therfore their wickednes shall be re-
membred, and their synnes punished.
I found Israel like grapes in the wil-
dernes, and sawe their fathers as the
fyrste fygges in the top of the fygge
tree. But they ar gon to Baal Peor
and turne away fro me to that sham-
full Idol, and are become as abhomi-
nable as their louers, Ephraim fleeth
like a byrde, so shall their glorie also.
In so muche, that they shall neyther
begette, conceaue, nor beare childzen.
And thoughe they bryngе vp any, yet
will I make them childlesse among
men. Yea, woe shall comme to theym,
when I depart from them. Ephra-
im (as me thynke) is planted in wel-

thines, like as Tyrus, but now must
she bryng her owne childzen forthe to
the manslear. O Lorde, thou shalte
geue them: what shalt thou geue the?
geue them an vnfruitfull wombe and
dry breastes. All their wickednesses is
done at Gilgall, there do I abhorre
them. For the vngratiousnes of their
owne inuentions, I will drive them
out of my house. I will loue them no
more, for al their princes are vnfaith-
full. Ephraim is hewen downe, their
roote is dried vp, so ỳ they shall bryng
no more fruite, yea, and though they
bryng forth any, yet will I slea euen
the best beloued fruite of their bodye.
My God shall caste them awaye, for
they haue not ben obedient vnto him:
therfore shall they go astraye amonge
the heathen.

¶ The. x. Chapter.

ISrael was a goodly vine, but he
hath brought foorth vnprofitable
fruite: yea, the more fruit he had,
the mo aulters he made: the more good
I did to their land, the more frēdship
shewed they to their images. Theyr
hearts is deuided, therfore wyll they
be destroyed. The Lorde shall breake
down their ymages, he shall destroye
their aulters. Then shal they say: we
haue no kyng, for why? we haue not
feared the lord. And what shal then ỳ
kyng do vnto vs. Thei cōmē together
& sweare vain othes: they be confede-
rate together, therfore groweth their
punishement, as the wedes in the fo-
rowes of the lande. They that dwell
in Samaria haue worshypped ỳ calf
of Bethauen: therfore shall ỳ people
mourne ouer them. Yea, and the prie-
stes also, that in their welthynes re-
ioyced with theym: and why? it shall
passe awaye frō them. I shalbe brought
to the Assirian: for a present vnto king
Jareb. Ephraim shalbe receaue full
punishement. Israel shalbe confoun-
ded for his owne imaginations. Sa-
maria with his kig shal banish away
as the scumme in the water. The hie
palaces of Auen, where Israell doo
syn, shalbe caste downe: thistles and
thorns shal growe vpon their aulters.

¶ The

Luk.23c • Then shall they saye to the mountaynes: couer vs, and to the hilles: fal
Jud.19a vpon vs. O Israel, thou haste sinned as • Gabaa did afore time, where they remayned: shoulde not the battel then come vppon the wycked children, as well as vppon the Gabaonytes? I wyl chasten theym, euen after myne owne desyre, the people shalbe gathered together ouer them, when I punysh them for their great wickednes. Ephraim was vnto mee, as a kowe that is vsed to go to plowe, therefore I loued him, and fell vpon hys fayre necke. I droue Ephraim, Iuda plowed, and Iacob played the husbande manne: Sowe vnto ryghteousnes, and reape the fruites of weldoyng: plowe vp youre freshe lande, for it is time to seke the Lorde tyl he come, and rayne ryghteousnes vppon you. But you haue plowed vngodlynes: ye haue reped iniquitie, you haue eaten the fruit of lyes. Seyng thou putteste thy confidence in thyne owne wayes, and leaneste to the multitude of thy woorthyes: there shall growe a sedition amonge thy people. All thy stronge Cityes shall be layed waste, euen as Salmana was destroyed wyth his familiers thorough hym that was auenged of Arbell, in the daye of battell, where the mother perysshed with her children. Euen so shal it go with you (O Bethel) because of your malicious wyckednes. Lyke as the mornyng goeth away, so shal the kinge of Israell passe.

¶ The.xi. Chapter.

Exo.3.b. Mat.2.c. 2Ke.12c WHen Israel was younge, I loued hym: • & called my son out of the land of Egypt. But the more they were called, the more they went back, • offring vnto ydols of Baal, and censyng ymages. I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that would haue holped theym. I led them wyth coardes of frendshyp, and wyth bandes of loue. I was cuē hee, that layed the yoke vppon theyr neckes. • I gaue them fodder my self
Exo.26. that they shoulde not go agayne into Egypte. And nowe is Assur their kynge. For they would not turne vn to mee. Therefore shall the swearde beginne in their Cities, the store that they haue layed vp, shalbe destroyed and eaten: and that because of theyr owne ymaginations. And my people B shall stande in a doubte whither to turne theym, for when the prophetes called them to the moste hyest, not one yet would geue him hys glory. What greate thynges haue I geuen thee, O Ephraim? howe faythfully haue I defended thee, O Israell? haue I dealt wyth thee as wyth • Adama? Ge.19. or haue I entreated thee lyke Sebo- deu.29 im? Nay, my heart is other wyse minded. Yea, my mercy is so feruent: ther fore haue I not turned me to destroye Ephraim in my wrothful dyspleasure: For I am God, and no man. I am euen that holy one, in the myddest of thee, thoughe I came not within the C Citie. The Lorde roareth lyke a lion, Apo.5 that they may folowe him: yea, • as a lyon roareth he, that they maye bee afrayd lyke the children of the sea, that they maye be scattred awaye from Egypt, as menne scatter byrdes: and afraide away (as doues vse to bee) frō the Assirians land: and that because I would haue them tary at home, sayth the Lord. But Ephraim goeth about me wyth lyes, and the house of Israel dissembleth. Oneiye Iuda holdeth him with God and with the true holye thynges.

¶ The.xii. Chapter.

EPhraim is fed wyth ayre, & fo- J lowyth after ỹ east wynd: he is euer increasyng lyes and destruction. They be confederate with 4.Ke.17 the Assyrians, • theyr oyle is caryed Esa.30 into Egypt. The Lord hath a courte to hold with Iuda, and will punishe Iacob. After theyr owne wayes, and accordyng to their owne inuentions, shal he recōpence them. • He toke his Ge.25 brother by the hele, when he was yet in hys mothers wombe, and in hys strength he wrastled with God. • He Ge.32 stroue with the angel, and gat the victorie, so that he prayed & desired hym.

• He

he found him at Bethel, and there he talked with vs. Yea, the Lorde God of hostes, euen the Lorde hym self remembred him. The turne to thy God kepe mercye and equity, and hope still in thy God. But thou arte like the marchant that hath a false weyght in hys hande, he hath a pleasure to occupy extoztion. Ephzaim thinketh thus
a.3.c. • Tushe, I am riche, I haue good ynough: in all my wozkes shall not one faute be founde that I haue offended. Yet am I the Lozd thy God, euen as when I brought thee out of the land of Egipt, and sette thee in thy tentes, and as in the hye feaste dayes. I haue
Ic spoken throughe the Pzophetes, and shewed dyuers visions and declared my self by the ministration of the pzophetes. But at Galaad is the abhomination, they are fallen to vanitie. At Gilgal they haue slayne oxen: as manye heapes of stones as they hadde in theyr lande fozowes, so many aulters
d.13.b haue they made. • Jacob fled into the lande of Syria, and Israell serued foz a wyfe, and foz a wyfe he kepte shepe. By a pzophete the Lozde brought thē out of Egipt, and by a pzophet he pzeserued them. But Ephzaim hath pzouoked hym to dysplesure through his abhominatiōs, therfoze shal his blud be poured vpon him self, and the Lozd his God shal reward him of his blasphemies.

¶ The.xiii. Chapter.

When Ephzaim spake, the he then trembled: & he was exalted among the Israelites, but he is gone backe to Baal, Therefoze must hee die: And nowe they sin moze and moze: • of their syluer they make them molten ymages, after the ymaginations of their own braines, that is berye pdols, and yet al is nothynge but the woozke of the craftesmā. Not withstanding they pzeach of the same to such as there sacrifyeth: whoso wil kisse the calues, offereth perfectlye.
Therfoze they shalbe as the mozning clowde, and as the dewe that earely palleth away, and like as dust that the whyrle wind taketh awaye from the flooze, and as smoke that goeth out of Exo.2
the chimney. I am the Lozde GOD B
which brought thee out of the land of Egipt: that thou shouldest kno we no God but me only, and that thou shouldest haue no sauiour, but onely me. I
Esa.43 b toke diligent hede of thee in the wylderneslse that dry land. But whē they were wel fedde and had ynough, they waxed proude, and forgat me, • therefoze wyll I be vnto theym as a lyon
Exo.43 and as a leoparde in the wayes, to the Assirians. I wyl come vpon them as a she bearr, that is robbed of her whelpes, and I will breake the stubberne heart of theyrs. There will I deuour them as a lyon: yea, the wilde beastes shal teare them. • O Israel, thine in-
Job.22a iquitie hath destroyed thee, but in mee onely is thy helpe. Where are thy kinges nowe, that should helpe thee in al thy Cities? Yea, and thy Judges, of whom thou saydest • geue me a kynge
1Re.8.a and pzynces (wel) I gaue the a king in my wzathe, and in my dysplesure will I take him from the again. The wyckednes of Ephzaim is bound together, and his syn lyeth hyd. Therefoze shall sozowes come vpon him, as vppon a woman that trauayleth. An vndyscrete son is he, foz he considzeth not, that he should not haue bene able to haue endured in the tyme of hys byzth, had not I defended him frō the graue, and delyuered him from death.
D • O death: I wilbe thy death: O hel,
2Cor.15 I wyll be thy stynge, yet can I see no comfozt, foz whē he is now the goodliest among the bzethzē, the east wind (euen the wynde of the Lozde) shall come downe from the wylderne: and dzye vp hys conduites, and dzinke vp hys welles: he shal spoile the treasure of al pleasant vessels. Is foz Samaria, they shalbe made waste, and why? thei are dysobediēt vnto their God. They shal perish with the sword, their chilozen shalbe slaine, and their wemen great with child shalbe ript vp.

¶ The.xiiii. Chapter.

O Israel, • turne thee nowe vn-
A to ỹ Lozd thy God, • foz thou
Jer.18.a hast taken a great fal through
Ezc.18.c

thy wyckednes. Take these woordes wyth you, when ye turne to the Lord and saye vnto him: O forgeue vs all our synnes, & receaue vs graciously, Osa.92a
Heb.3,c. * and then wyll wee offer the bullockes of oure lyppes vnto thee: B
Assur shalbe nomore our helper, nether wyl we ryde vppon horses anye more. As for the workes of our handes, we wil nomore cal vpon them: For it is thou that arte oure God, thou shewest euer mercy vnto the fatherlesse. O (if they would do this) I shoulde heale theyr sores: yea, with al my heart would I loue theym: so that my wrath shoulde cleane be turned away from thē: Yea, I would be vnto Israel as the dewe and he should growe as the lilye, and hys roote should breake out as Libanus. His branches should spread oute abroade, and be as fayre as the Olive tree, and smel as Libanus. C They that dwel vnder hys shadowe, shuld come againe, and grow vp as the corne, and flourishe as the vyne. D He shoulde haue as good a name as the wyne of Lybanus. O Ephraim what haue I to do wyth ydols any more? I wyll graciouslye heare him, and leade him forth. I wyll be vnto thee as a greene figge tree: vpon me shalt thou find thy fruit
Jere.9.b * who so is wyse, shal vnderstande thys: and he that is right instruct wil
Psa.18c regard it. * For the waies of the Lord are ryghteous, such as be godly wyll walcke in theym. As for the wicked, they wyll stumble therin.

The end of the prophecie of Oseas.

The booke of Joel the prophet.

The.1.Chapter.

THys is the woord of the Lord, that came vnto Joel the sonne of Phatuel. Heare, O ye elders: ponder thys wel, all ye that dwell in the lande: yf euer there happened such a thing in youre dayes, or in the daies of your fathers. Tel your children of it, and let theym shewe it vnto their children, and so they to certifie their posteritie thereof. B Looke what the caterpiller hath lefte, that hath the greshopper eaten vppe: what the gresshopper left, that hath the locust eatē vp: and what the locust hath left, that hath ỹ blasting wind consumed. Wake vp ye dronkards, & wepe: mourne all ye wyne suppers, because of your swete wyne, for it shalbe taken awaye from youre mouth. Yea, a myghtye and an innumerable people shal come vp into my land: these haue teeth like ỹ teeth of lions, & chawbones lyke the Lionesses. Deu.32.d * They shall make my vyneyarde waste, they shall pyll of the barckes of my fyggetrees, stryppe them bare, caste theim awaye, and make the branches whyte. C Make thy mone as a virgin doeth, that girdeth her selfe wyth sacke, because of her brydegroome. For the meate and drinkeoffring: shalbe taken away frō the house of the Lord, and the preests the Lordes ministers shal mourne. C The feld shalbe wasted, the land shalbe in a miserable case: for the corn shal be destroyed, the sweete wyne shall come to confusion, and the oyle vtterly desolate. The husbandmen and the wyne gardeners, shall loke pitcously and make lamentation, for the wheat wine & barly, and because the harvest vpō the feld is so clene destroied. The grape gatherers shal make gret mone when the vineyard and figtrees be so vtterly wasted. Yea, al the pōgranats palme trees, appletrees, and the other trees of the field shal wither awaye, Thus the mery cheare of the children of men, shal come to confusion. Girde you, and make your mone, O ye preestes, mourne ye ministers of the aulter: go your way in, and slepe in sacke cloth, O yee officers of my God: for the meat and drinkeoffring shalbe takē away from the house of your God. D Proclayme a fasting, call the congregation, gather the elders * and all the Joel.2.d
inhabi-

inhabitoures of the land together into the house of the Lorde your God, and crye vnto the Lord: alas, alas for thys day. And why? the daye of the Lorde is at hande, and commeth as a destroier from the almyghtye. Shal not the meates bee taken awaye before oure eyes, the mirth also and ioye from the house of our God? The sede shall perysshe in the grounde, the Garneres shall lye waste, the floores shalbe brokē downe, for the corne shalbe destroied. O what a sighing make the kine? the bullockes are in very euil lyking, because they haue no pasture: and the shepe are vanyshed away. O Lord, to thee will I cry: for the fire hath consumed the goodly pastures of the wildernes, and the flame hath brent vp al the trees of the feeld. Yea, the wylde beastes crye also vnto thee, for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wyldernes.

¶ The.ii. Chapter.

I BLowe out the trompet in Sion, and crye vpon my holy hil that all suche as dwell in the lande, may tremble at it: for the daye of the Lord commeth, and is harde at hande: a darke day, a glooming daye, a cloudy daye, yea a stormy daye, lyke as the mornyng spreadeth out vpon the hylles. Namely, a greate and myghtye people, such as haue not ben sence the beginning, neither shall bee after them for euermore. Before him shalbe a consuming fyre, and behynde hym a burning flame. The lande shal be as a garden of pleasure before him, but behynd him shal it be a very wast wyldernesse, and there is no man that shal escape him: They are to loke vpon lyke barbed horses, and run lyke horsemen. They skippe vp vpon the hilles as it were the sound of charettes: as the flame of fyre that cōsumeth the strawe, and as a myghtye people ready to the battaile. The folke shall be afrayed of hym, all faces shalbe as blacke as a pot: These shal runne like gyauntes, and leape ouer the walles lyke men of warre. Euery manne in his going shal kepe his aray, and not go oute of hys path. There shall not one dryue another, but eche shal kepe hys owne waye. They shal breake in at the windowes, and not bee hurte: They shal come into the citie, and run vpon the walles. They shall clymbe vp vpon the houses, and skippe in at the wyndowes like a theefe. The erth shal quake before hym, yea the heuēs shalbe moued. The Sunne and the Moone shalbe darkened, and the starres shal wythdrawe their shine. The Lorde shal shewe hys voice before his hoste, for his host is great, strong and myghtye to fulfil his commaundemēt This is that greate and maruaylous feareful day of the Lorde. And who is able to abyde it? Now therfore saieth the Lorde. Turne you vnto mee wyth all your heartes, wyth fastinge weppynge and mourning, rente youre heartes and not your clothes. Turne you vnto the lord your god, for he is gracious and mercyful, long suffring, and of great compassion: and ready to pardon wyckednes. Then (no dout) he also shal turne, and forgeue, and after his chastening, he shal let your increase remayne, for meat and drynke offrynges vnto the Lorde your God. Blowe oute wyth the trompette in Sion, proclayme a fasting, cal the congregation, and gather the people together, warne the congregation, gather the elders, bring the children and sucklynges together. Let the brydegrome go forth of hys chambre, and the bride out of her closet. Let the prestes serue the Lord betwyxte the porche and the aulter, weping and saying, be fauourable, O Lord, be fauorable vnto thy people, lette not thyne heritage bee brought to suche confusion, leaste the Heathen be lordes thereof. Wherefore should they saye among the Heathen: where is now theyr God? The shal the Lord be gelous ouer his land, & spare his people: yea the Lorde shal answer and say vnto his people, Beholde, I wil sēd you corne, wine & oile,

so that ye shall haue plentye of them: and I will no more geue you ouer to be a reproche among the Heathen. Agayne, as for him of the north, I shall dryue him farre from you: and shutte him out into a drie and wast land, his face toward the east sea, and his hynder partes towarde the vtmoste sea. The stinke of him shal go vp, and his filthy corruption shall fall vpon hym selfe, because he hath dealt so proudly. Feare not (O land) but be glad, and reioyce, for the Lorde wyll do greate things. Be not ye afraied, nether (O ye beasts of the field) for the pastures shalbe grene, and the trees shall beare their frute: the fygtrees and vyneyardes shall geue their increase. Be glad then (O ye children of Sion) and reioyce in the Lorde youre God, for he hath geuen you a teacher of righteousnesse: and he it is that shal sende you downe shoures of rayne, early & late in the firste moneth: so that the garners shalbe full of corne, and the presses plenteous in wyne and oyle. And as for the eares that the greshoper, locust blasting, and caterpiller (my great host, which I sent among you) haue eaten vp, I shall restore them to you agayne, so that ye shall haue ynough to eate, and be satisfyed: and prayse the name of the Lorde your God, that so marueilously hath dealte with you. And my people shall neuer be confounded any more. Ye shall well knowe, that I am in the myddest of Israell, and that I am the Lorde your God, yea, and that there is none other, and my people shall nomore be brought to confusion. After this, wyll I poure out my spryte vpon all flesh: and your sonnes and your daughters shall prophesye: youre olde men shall dreame dreames, and youre yonge men shal se vysyons, yea, in those dayes I wyll poure out my spryte vpon seruauntes and maydens. I will shew wonders in heauen aboue and tokens in the earth beneth, blood and fyre, and the vapoure of smoke. The sunne shal be turned into darknes, and the moone into bloode, before the greate and notable daye of the Lorde come. And the tyme shal come, that whosoeuer calleth on the name of the Lorde shall be saued, for vpon the mount Syon and at Jerusalem, ther shalbe a saluacion, lyke as the Lorde hath promysed: yea, and among the other remnaunt, who the Lorde shall cal.

Leu.26.a De.12.b F G Nu.11.f Esa.44.a Eze.36.b Acts.2.b Ro.10.b

The.iii. Chapter.

FOr take heede: in those dayes and at the same tyme, when I turne agayne the captiuitye of Juda and Jerusalem: I shall gather all the people together, & bryng them in the valley of Josaphat: and there wyll I reason with them, because of my people and herytage of Israell, whom they haue scatered about in the nacions, and parted my land: yea, they haue caste lottes for my people, the yong men haue they set in the bordell house, and solde the damsels for wine, that they might haue to drink. Thou Tyrus and Sidon and all ye borders of the Philystines: what haue ye to do with me? Will ye dedye me? well, if ye wyll nedes dedye me. I wyll recompence you, euen vpon your heade, and that ryght worthelye: for ye haue taken away my syluer and golde, my fayre & goodly Jewels, and brought them into your goddes houses. The children also of Juda and Jerusalem haue ye sold vnto the Grekes, that ye myght bryng them farre from the borders of theyr owne countreys. Behold therfore, I wyll rayse them oute of the place, where ye haue sold them, and wyl reward you euē vpon your heade. Your sonnes and your daughters wyll I sell thorowe the handes of the chyldren of Juda, and so they shall geue them forth to sell, vnto the of Saba, a people of a farre countrey: for the Lorde him selfe hath sayde it. Crye out these thynges amonge the Gentils, proclayme warre, wake vp the gyauntes, let them drawe nye, let them come vp all the lustye warryoures of them. Make you swordes of youre plowshares, and speares of youre

B Eze.26.b Amos.1.b Jere.1.f Abdi.5.b C Esay.2.b

your sicles and sithes. Let the weake man say: I am stronge. Muster you, and come al ye heathen round about: gather you together, there shall the Lord laie al thy giantes to ỹ ground. Let the people aryse, and get theym to
Jm.14b the valley of Josaphat, for there wyl I sit, and iudge al heathen rounde aboute. ❧ Laye to youre sythes, for the haruest is rype: come get you downe: the wynepresse is ful, yea, the wynepresses runne ouer, for their wyckednes is waxen great. In the valey appointed, there shalbe many people: for the day of the Lord is nye in the val-
Joel.2.b ley apointed. ✱ The sunne and moone
D shalbe darkened, and the starres shall
Jm.25b wythdrawe their lyght. ✱ The Lorde shal roare out of Sion, and crye oute of Ierusalem, that the heauens and the earth shal quake wythal. But the Lorde shalbe a defence vnto his owne people, and a refuge for the childzen of Israel. Thus shal yee knowe that I the Lorde your God dwel vppon my holy mount of Sion: Then shall Ierusalem bee holye, and there shall no
Amos.9 straungers go thzough her any more. ✱ Then shal the mountaynes dzoppe swete wyne, and the hylles shal flowe wyth mylcke. Al the ryuers of Juda shal haue water ynough, and oute of
Jm.46a the Lordes house there shall flowe a
Jm.49. spring, to water the bzoke of ✱ Sittim but Egypte shalbe layed waste, ✱ and Edom shalbe desolate: because they haue dealte so cruelly wyth the childzen of Juda, and shed innocent blud in their lande. Agayne, Juda shalbe inhabited for euermore, and Ierusalem from generation to generation: for I wyll not leaue their blud vnauenged. And the Lord shal dwel in Sion.

¶ The end of the prophecie of Joel.

(∴)

¶ The boke of the prophet Amos.

¶ The.i. Chapter.

THese are the Sermons that wer shewed vnto Amos, (which was one of the shepeheardes at Thecua) vpon Israel, in the tyme of ✱ Osiah kynge of Juda, and in the tyme of ✱ Jeroboam the sonne of Joah kynge of Israell, two yere before the earth quake. And he sayde: ✱ The Lorde shal roare oute of Sion, and shewe hys voyce from Ierusalem: so that the pastures of the shepherdes shalbe in a miserable case, and the toppe of Charmel dryed vp. Thus sayeth the Lord: For three and four wickednesses of ✱ Damascus, I wyll not spare her, because they haue threshed Galaad wyth yron flayles. But I wil send a fyre into the house of Hazael, the same shall consume the palaces of Benadab. Thus will I breake the barres of Damascus, and roote out the inhabiter from the field of Auen: And him that holdeth the scepter, oute of the pleasaunt house: so that the people shalbe dryuen oute of fayre Siria, sayeth the Lorde. Thus sayth the Lorde: For three and foure wyckednesses of Gaza, ✱ I will not spare her: because they make the presoners yet more captiue, and haue dryuen theym into the lande of Edom. Therefore wyl I send a fyre into the walles of Gaza, whiche shal deuoure her houses. I wyll roote oute theym that dwel at Asdod, and him that holdeth the scepter of Ascalon, & stretche out mine hand ouer Accaron, that the remnant of the Philistines shall perysshe, sayeth the Lorde. Thus sayeth the Lord: For three and four wickednesses of the Cytye of ✱ Tyre, I wyl not spare her, because they haue encreased the captiuitie of the Edomytes, and haue not remembred the ✱ bzotherlye couenant. Therfore wyll I

A

4Re.15a

3Re.14b

Jer.25D

Esa.17.a

B

Zach.9.a

C

Joel.3.a

3Re.5.a

sende a fyre into the walles of Tyre, that shal consume her palaces. Thus sayth the Lorde: For three and foure wyckednesses of Edom, I wyll not spare him, because he persecuted hys brother wyth the swearde, destroyed hys mothers wombe, bare hatred berye longe, and so kept indignation alway by hym. Therefore wyl I sende a fyre into Theman, whiche shall denoure the palaces of Bozra. Thus sayeth the Lorde: for three and foure wyckednesses of the childzen of Ammon, I wyll not spare them: because they rypte vp the wemen great wyth chyld in Galaad, to make the bozders of their lands the wider. Therfore, I wyll kyndle a fyre in the walles of Rabbath, that shal consume her palaces: wyth a greate crye, in the daye of battayle, in tempest and in the daye of storme: so that theyr king shal go into captiuitie, hee and hys prynces together, sayth the Lord.

Abdi.1.a Jer.49.b

Jer.49.a Eze.21.d

¶ The.ii. Chapter.

THus sayth the Lord: For three and foure of the wyckednesses of Moab, I wil not spare him because he brent the bones of the king of Edom to ashes. Therefore, wyll I send a fyre into Moab, which shal cõsume the palaces of Carioth, so that Moab shall perysshe wyth noyse, and the sounde of a shawme. I wyl roote out the iudge from among them, and slea all his prynces wyth him, sayeth the LORDE. Thus sayth the Lorde: For three and foure wickednesses of Juda, I wil not spare hym: because he hath cast asyde the lawe of the Lord, and not kept hys commaundementes: for whyche they would nedes bee dysceaued wyth the lyes that their forefathers folowed. Therefore wyl I sende a fyre into Juda, which shal consume the palaces of Jerusalẽ.

Esa.16.a Jer.25.a

Amos.1.c

Jer.44.e Eze.20.c

Thus sayth the Lord: For three and four wyckednesses of Israell, I wyll not spare him, because he hath sold the ryghteous for money, and the poore for shoes. They treade vppon poore mens heades in the dust of the earth, and crooke the wayes of the meeke. The soonne and the father goe to the harlot, to dyshonoure my holy name, they lye beyde euery alter vpon clothes taken to pledge, and in the house of their goddes, they drinke the wine of the oppressed. Yet destroyed I the Amorites before them, that was as hye as the Cedre trees, and as strong as the okes: notwithstandinge I destroyed hys fruit from aboue, and his roote from vnder. Again, I brought you out of the lande of Egypt, and led you forty yeares through the wyldernes, that ye myght haue the Amorytes landes in possession. I raised vp prophetes amonge your chyldren, and abstayners from among youre yonge men. Is it not so, O ye childzen of Israel sayeth the Lorde? But ye gaue the abstayners wine to drinke: yea, ye commaunded the prophetes, sayinge: Prophecye not. Beholde I wil crash you in sonder, lyke as a wayne crasheth, that is ful of sheaues, so that the swyfte shall not escape, neyther the stronge be able to doe enye thinge: no the gyant shal not saue his owne life. The archer shall not abyde, and the swyfte of foote shall not escape. The horseman shall not saue hys lyfe, and he that is as manly of stomake as a giant, shal in that day be fayne to runne hys way naked, sayth the Lord.

Num.13.a

Exo.14.c

Deu.4.c

Num.6.a Jer.11

¶ The.iii. Chapter.

HEare, what the Lorde speaketh vnto you (O ye childrẽ of Israel) namely, vnto al the trybes, whom I brought oute of Egypte, and sayde: you onelye haue I accepted from all the generations of the earth: therfore, wil I visit you in all youre wickednesses. May twayn walke together, excepte they bee agreed amonge theim selues? Dooth a Lyon roare in the woodde, excepte he haue a praye? Dz cryeth a Lyons whelpe oute of hys denne, excepte he haue gotten some thing? Dooth a birde fall in a snare vppon the earthe where no fouler is? Taketh a man his snare vp from the grouñd, afore hee catch somwhat. Cry they out Alarũ, wyth the trompet in the Citye, and the:

Job.6.f

the people not afraide? Cōmeth there any plage in the cytye without it bee the Lordes doynge? Nowe doeth the Lorde God no maner of thing, but he telleth hys secrete before vnto his seruauntes the prophetes. When a Lion roreth, who wil not be afrayde? Seing then that the Lorde God him self speaketh, whoe will not prophecye? Preache in the palaces of Assod, and in the palaces of ỹ land of Egipt, and
C saye: gather you together vpp on the mountaynes of Samaria, so shall ye see great murther and violent oppression amonge them: for why? they regarde not the thing that is right sayeth the Lord: they gather together euil gotten goodes, and lay vp robbe-
D rye in theyr houses. Therefore, thus sayth the Lorde God: This land shal be troubled and beseged round about, thy strength shalbe pluckt from thee, and thy palaces robbed. Thus saith the Lord, lyke as an heardman taketh two legges or a pece of an eare out of the lions mouth: Euen so the childrē of Israel (that dwel in Samaria) hauing their couches in the corner, their beds at Damascus, shalbe pluckt awaye. Heare and beare record in the
Ca.16. house of Jacob (sayth the Lorde God of hosts) that when I beginne to visit the wickednes of Israell, I wyll visit the alters at Bethel also: so that the hornes of the aulter shalbe broken of, and fall to the grounde. As for the winter house, and sommer house, I wyl smyte them downe: and the houses of yuory, yea and many other houses shal perish, and be destroyed, sayth the Lord.

C The.iiii. Chapter.

HEare thys word ye fat kyne, that be vppon the hill of Samaria: ye that do poore menne wrong, and oppresse the nedy: ye that saye to your lordes: bryng hither, let vs drynke. Therfore, the Lorde hath sworne by hys holinesse: The dayes shal come vpon you, that the enemyes shal carye you awaye in shyppes, and your posteritie shalbe caried away vpon fyshers hookes. Yee shal get you oute at the gappes one after another, euen the kinges palace shal you ouerthrowe, to make a way to escape, saieth the Lorde. Ye came to Bethel for to worke vngraciousnes, and haue increased youre sinnes at Gylgall: yee broughte your sacrifyces in the morning, and youre tythes vnto the third day. Ye made a thankoffring of leuen, ye promised free wil offringes, and proclaymed them. Such luste had ye, O ye childzen of Israel, sayth the Lorde God. Therfore haue I geuen you pure teeth in al your cities, and scarsenes of breade in all youre places: yet wyl ye not turne vnto me, sayeth the Lord. When there were but three monethes vnto the haruest, I withheld the rayne from you: yea: I rayned vpon one citie, and not vppon another: one piece of grounde was moysture with rayne, and the grounde that I rayned not vpon, was dry. Wherefore two, yea, three cities cam vnto one to dryncke water, but they were not satisfyed, yet wil ye not turne vnto me, sayeth the Lorde. I haue smitten you wyth drouth and blastinge: and looke howe manye orchardes, vineyardes, fygtrees and oliuetrees ye hadde, the caterpyller hath eaten them vp: But yet wyl ye not tourne vnto me, sayeth the Lorde. Pestilence haue I sente among you, as I dyd in Egypt: your younge men haue I slayne wyth the sweard, and caused your horses to bee taken captiue: I made the stinckynge sauour of your tentes to come vp into your nostreis. Yet wyll ye not tourne vnto me sayeth the Lorde. Some of you haue I ouerthrowen, as I ouerthrew Sodome and Gomorra, so that ye were as the brand pluckt out of the fyre: Yet wil ye not turne vnto me, sayeth the Lorde. Therfore, thus will I handle thee agayne, O Israell, yea euen thus wil I handle thee. Make thee readye then to meete thy GOD, O Israell. For loe, hee maketh the mountaynes, he ordeyneth ỹ wind, he sheweth man what hee is about to do, he maketh ỹ morning & the darknes he tredeth vpō the hie places

Jos.16.a
3 Esc.12.
Dsc.9.c.
B
deu.11.b
Jer.14.a
Joel.4.c.
C
Exo.9.b.
Gen.19.
D

of the earth: the Lord God of hostes is his name.

¶ The. v. Chapter.

A HEare this word, O ye hous of Israel, and why: I must make this mone for you.

The virgin Israell shal fal, and neuer rise vp agayn: she shall bee caste downe vpon her owne ground, and no man shall healpe her vp. For this sayth the Lorde God: Where as there dwelt a. M. in one Cite, there shalbe left scarse an hundred therein: and where there dwelte an hundrede, there shall scarce ten be left in ỹ house
B of Israel. Neuertheles thus saith the Lord vnto the house of Israell: Seke after me, and ye shal liue, but seke not after Bethell. Come not at Gilgal, and goe not to Bersaba: for Gilgal shalbe caried away captiue, and Bethel shall come to naught. Seke the Lord, that ye may liue, lest the house of Joseph be brent with fyre, and consumed, & lest there be none to quenche Bethel. Ye turne the law to wormwood, and cast downe ryghteousnes
Job. 9. a vnto the grou̅d. • Ye forsake the lord,
C that maketh the. vii. starres and the Orions, that turneth the nighte into day, and of the day he maketh darke-
Amo. 9. a nes. • He calleth the waters of the sea and poureth them out vpon the playn ground: the LORD is his name. He raiseth destruction vpon ỹ mightie people, and bryngethe downe the strong hold. But they owe hym euyl wyll, that reproueth theim openly: & who so telleth them the playn truthe, they abhorre him. For so muche then as ye oppresse the poore, and rob hym of his best sustenance: therfore wher
den. 28. c • as ye haue builded houses of square
Soph. 1c stone, ye shal not dwell in them. Yer uailous pleasant vineyardes shall ye plant, but the wyne of them shall ye not drynke: and why? as for the multitude of your wickednesses, & youre stoute synnes, I knowe them ryght
D well. Enemies are ye of the righte-
Exo. 23 b ous, • ye take rewards, ye oppresse the
Mic. 3. c poore in iudgemēt. Therfore the wyse must now be sayne to hold his tunge, so wicked a tyme is it. Seke after the thynge that is good, and not euill, so shal ye lyue: yea, the Lord God of hostes shall be with you, accordynge to your owne desire. • Hate the euyll, & Ps. 97. b
loue the good: • syt vpryght agayn in Ro. 12. b
the porte (and no doubt) the lord god deu. 17. d
of hostes shall be mercyfull vnto the
E remnant of Joseph. Jl no (sayth the Lord God, the God of hostes) there shalbe mourning in al stretes, yea thei shall say in euery streete, Alas, alas. They shal cal the husbandman to lamentation, and suche as can mourn, to mournyng. In all vineyardes there shalbe heuines, for I will com amōg you, saieth the Lord. Woo be vnto thē that desire the day of the Lord. Wher fore would ye haue it? As for the day of the Lord, it shalbe darke & not clere. Yea, like as when a man runneth frō a lyon, and a beare meteth with hym: or when he commeth into the house, and leaneth hys hand vpon the wall, a serpent byteth hym. Shall not the
F day of the Lord be darke, • & not clere? Joel. 2. b
shall it not be cloudy, and no shyne in Soph. 1c
it? • I hate & abhorre your holy dais, Esay. 1. a
and where as ye cense me whenne ye and. 58. a
come together, I wyll not accept it. Mich. 6.
And thoughe ye offre me burnte offe- Mala. 1a
rynges and meate offerynges, yet haue I no pleasure therein. As for youre fatte thanke offerynges, I wyll not looke vppon them. Away wyth that noyse of thy songs. I wyll not heare thy playes of Mulyke: but see that Equytie flowe as the water, and
G ryghteousnesse, as a myghty streame. Jere. 7. a
O ye house of Israell, • gaue ye me Acts. 7. c
offerynges and sacrifyces those forty yeares long in the wildernesse? yet haue yee sette vppe Tabernacles to Leui. 20.
your • Moloch, and Jmages of your 3. re. 11.
Idoles, yea, and the starre of youre God Rempha, fygures, whyche ye made to woorshyppe theym. Therfore wylle I cause you to bee caryed awaye beyonde Damascus, sayth the LORDE, whose name is, The God of Hostes.

¶ The. vi. Chapter.

A WO be to ỹ proude welthy in
Isa.6.c Sion, to such as think thẽ so
sure vpon ỹ moũt of Sama
ria, which hold thẽ selues for
the best of the world, & rule the house
of Israel euen as they lyst. Go vnto
Calne, and see: and from thens gette
you to Hemath the great citie, and so
downe to Gath of the Philistins:
be they better at ease then these king-
B domes, or the border of theyr land wi-
der then yours? Ye are taken out for
the euyll daye, euen ye that syt in the
stoole of wylfulnesse. Ye that lye vp-
pon beddes of yuorye, and vse youre
wantonnesse vpon youre couches: ye
that eate the best lambes of the flock,
and the fattest calues of the droue: ye
that syng to the lute, and in playinge
Deu.2.b of instrumentes compare your selues
Esa.5.b vnto Dauid: ye that drink wine out
of gobblets, and annoynt your selues
with the best oyle: but no man is sory
for Josephs hurt. Therfor, now shal
ye be the fyrst of them, that shalbe led
C away captiue, and the lusty cheere of
Jer.2.c the wylful shall com to an end. The
Amos.8. Lord God hath sworne euen by hym
selfe (saith the Lord God of Hostes)
I hate the pryde of Jacob, and I ab-
horre his palaces: and I wyll geue
ouer the citie, with all that is therin:
so that though there remayn ten men
in one house, they shall dye. So their
next kynsfolkes & ỹ dead buriers, shal
take them, & carye away theyr bones,
and say vnto hym, that is in the inner
mer house: Is there yet anye moo by
Ps.78.d thee? And he shall answere: they are
all gone: hold thy tung (shall he say)
for they woulde not remember the
name of the Lord. Behold, the Lord
is mynded to smyte the great houses,
so that they shall decay: and the lyttel
houses, that they shal cleaue asunder.
Who can runne with horses, or plow
with oxen vppon the harde rockes of
stone. For why? ye haue turned true
iudgemente vnto bytternes, and the
fruite of rightousnesse into woormes-
woode: Yea, euen ye that reioyce in
bayne thynges: ye that say, Haue not
wee obtayned hornes in oure owne
strength? Well, take hede O ye house
of Israell, sayth the Lord God of ho-
stes: I wil bryng a people vpon you
which shall trouble you, from ỹ waye
that goeth toward Hemath, vnto the
brooke in the medowe.

¶ The. vii. Chapter.

THe Lord God shewed me such A
a vysion: Behold, there stoode
one that made gresshoppers,
euen when the corne was shootynge
vp, after the kyng had clypte hys
shepe. Now when they vndertoke to
eate vp the grene thinges in the land,
I sayd: O Lord God, be mercyfull, I
beseche thee, who should els helpe vp
Jacob, that is brought so low. So the
Lord was gracious therin, & the Lord
sayd: Well, it shall not be. Agayne, the
Lord shewed me this vision, behold,
ỹ Lord God called the fyre to punysh
withall, and it deuoured the greate
depe, yea, it consumed apart all ready.
Then sayd I, O lord god, hold thyne
hãd, for who shold els help vp Jacob
ỹ is brought so low? So the lord was
mercifull therin, and the Lorde God
sayd: Wel, it shal not be. Moreouer, he B
shewed mee this vision: beholde, the
Lorde stode vppon a plastered wall,
and a masons trowell in hys hande.
And the Lorde sayde vnto me: Amos
what seest thou? I answered: a ma-
sons trowell. Then sayde the Lorde:
Beholde, I wyll laye the trowell a-
monge my people of Israell, and wyl
nomore ouersee them, but the hie hil-
chappels of Isaac must be layd wast,
and the churches of Israel made de-
solate, and as for the house of Jero- 3.re.17.a
boam, I wyll stande vp agaynste it C
wyth the swearde. Vppon this sente
Amasiah the priest of Bethell vnto
Jeroboam the kynge of Israell, say-
ing: Amos maketh the house of Is- 3.reg.8.b
raell to rebell agaynste thee: the lande
canne not awaye wyth hys wordes.
For Amos sayeth, Jeroboam shall
dye wyth the sweard, and Israel shal
be ledde awaye captyue oute of theyr
owne lande. And Amasiah sayd vnto:

E Isa.30 b Amos: get thehence (thou that canst
see so well) and flee into the lande of
Juda, get thee there thy lyuyng, and
prophesie there: and prophesy nomore
at Bethel, for it is the kinges chapel,
D and the kinges court. Amos answe-
Zac.13.a red, and sayd to Amasiah: a As for me
I am nether prophet, nor prophetesse
sonne, but a keper of catell. Nowe as
I was breakyng downe mulberyes,
and goyng after the cattell, the Lorde
toke me, and sayde vnto me: Go thy
waye, and prophesye vnto my people
of Israell. And therefore heare thou
nowe the worde of the Lorde: Thou
sayest: Prophesy not agaynst Israel,
and speake nothyng against the house
of Isaac: wherefore thus sayeth the
Lord: Thy wyfe shalbe defiled in the
citye, thy sonnes and daughters shall
be slayne with the swearde, and thy
land shall be measured oute with the
lyne. Thou thy selfe shalte dye in an
4Re.17.c vncleane land. and Israel shalbe driu-
uen out of his owne countrey.

The.viii. Chapter.

THe Lorde God shewed me this
vision: and beholde, there was
a maunde with sommer fruite.
And he sayd: Amos, what seest thou?
I answered: A maunde with somer
fruite. Then sayd the Lorde vnto me:
The ende cometh vpon my people of
Israell. I will nomore ouersee them.
In that daye shall the songes of the
temple be turned into sorowe, sayeth
the Lord God: many dead bodyes shal
lye in euery place, and be caste foorthe
E Isay.5.e secretly. a Heare this, O ye that op-
B presse the poore, and destroy the nedye
in the lande, sayinge: When will the
newe moneth be gone, that we maye
sell vitaile, and the Sabboth, that we
maye haue scarcenes of corne to make
the bushel lesse, and the sicle greater?
We shall set vp false wayghtes, that
we may get the poore vnder vs, with
their moneye, and the nedye also for
shoes: yea, let vs sell the chaffe for
Amos.6.d corne. a The Lord hath sworn against
C the pryde of Jacob, these woorkes of
theyrs will I neuer forget. Shal not
the land tremble, & all they that dwell
therin, mourne for this? Shall not
their destruction com vpon them like
a water streame, and flowe ouer them
as the floude of Egypte? a At the same Tobi.2.a
tyme (sayth the Lorde God) I shall
cause the sunne to go downe at none,
and the lande to be darke in the cleare
day. a Your hye feastes will I turne
to sorowe, and your songes to mour-
nyng: I will bringe sackecloth vpon
all backes, and baldnesse vppon euery
heade: yea, suche a mourninge will I
sende them, a as is made vpon an only Jer.15.
begotten sonne, and they shall haue a
miserable end. Behold, the time com-
meth (sayeth the Lorde God) that I
shall sende an hunger into the earth,
not the hunger of bread, nor the thirst
of water: but an honger to heare the
word of the Lord: so that they shall go
from the one sea to the other, yea from
the north vnto the easte, runnynge a-
bout to seke the word of the Lord, and
shall not fynde it. In that tyme shall
the fayre virgins, and the yong men
perysshe for thirste: yea, euen they that
sweare in the execrable calfe of Sama
ria: and say, as truely as thy God ly-
ueth at Dan: and as truelye as thy
God lyueth at Bersaba. These shall
fall, and neuer ryse vp agayne.

The.ix. Chapter.

I Sawe the Lord standynge vpon
the aulter, and he sayde: smyte the
dooze cheke, that the postes maye
shake withall. For their couetousnes
shall fall vppon all their heades, and
their posterity shalbe slayne with the
sweard. a They shall not flee awaye, psa.139.
there shall not one of them escape, nor
bee delyuered. a Though they were Ibei.1.8
buried in the hell, my hand shall fetch
them from thence: though they clyme
vp to heauen, yet shall I caste theym
downe: though they hide them selues
vpon the toppe of Carmell, yet shall
I seke them oute, and bringe theym
from thence: though they crepe down
fro my syghte into the depe of the sea.

I shall

I shall commaunde the serpent, euen
B there to byte them. If they goe away
before their enemies into captiuitie,
then shall I commaunde the swearde
there to slea theim. Thus wyll I set
myne eies vpon them, for their harme
and not for their wealthe. For when
the Lorde God of hostes touchethe a
land, it consumeth away, and all they
that dwel therin, must nedes mourn.
And why? their destruction shall a-
rise as euery streame, and runne ouer
Am.8.8 them, as the flood in Egipt. * He that
hathe hys dwellynge in heauen, and
groundeth hys tabernacle in earthe.
Amos.5. * He that calleth the waters as the
sea, and poureth them out vpon the
playn ground: his name is the Lorde.
O ye children of Israel, are ye not vn
to me, euen as the Morians, saith the
Lorde? haue not I broughte Israell
Am.10b out of the land of Egipt? * The Phi
listines from Capthor, and the Sy-
rians from Cyr? Behold, the eyes of
the Lord are vpon the realme that sin
neth, to root it cleane out of the earth.
Neuertheless, I wyll not vtterlye
destroye the house of Jacob, saith the
Lord. For lo, this I promise, though
I syft the house of Israell among all
nations (lyke as they vse to syft in a
sieue) yet shall not the smallest gra-
uell stone fall vpon the earth. But all
the wicked doers of my people, that
Am.15. say: Tushe, the plague is not so nye
Heb.7b to come so hastily vpon vs: those shall
perishe with the swearde. * At that
tyme will I buyld agayne the taber-
nacle of Dauid, that is fallen downe,
and hedge vp hys gappes, and looke
what is broken, I shall repayre it:
yea, I shall buyld it vp agayne, as it
was afore tyme, that they maye pos-
sesse the remnaunt of Edom: yea, and
all suche people as cal vpon my name
with them, saith the Lorde, whyche
dooth these thynges. Behold, the time
commeth (saythe the Lorde) that the
plowman shall ouertake the mower,
Heb.c and treader of grapes, hym that so-
weth seede. * The mountaynes shall
droppe sweete wyne, and the hylles
shalbe fruitfull, and I wyl turne the
Captyuitie of my people of Israell:
they shall repayre the waste Cities,
and haue them in possession: they shal
plant vineyards, and drinke the wine
therof, they shall make gardeins, and
enioye the fruites of theym. And I
will plant theym vppon their owne
grounde, so that I wyll neuer roote
theym out agayne frome their lande,
which I haue geuen them sayeth the
Lord GOD.

¶ The ende of the Prophe-
cie of Amos.

¶ The Boke of the Pro-
phete Abdi.

THIS is the vy-
syon that was she-
wed vnto Abdye.
Thus hath the lord
God spoken vpon
Edō. We haue herd
of the Lorde ꝑ there
is an embassage sēte
among the Heathen: Up, let vs arise,
and fyght against them. Behold, * I
wyll make thee small among the Hea
then, so that thou shalt be vtterly des-
pised. The pryde of thyne heart hath
lyft thee vp, thou that dwellest in the
strong holdes of stone, and hast made
thee an hye seat. Thou saiest in thyne
heart, who shal cast me downe to the
ground? * But though thou wentest
vp as hie as the Egle, and madest thy
nest * aboue amonge thy starres: yet
wold I plucke thee downe frō thens
saith ꝑ Lord. If the theues & robbers
cam to thee by night, thou takyng thy
rest, shold they not steale, tyl they had
inough? If the grape gatherers came
vpon thee, would they not leaue thee
som grapes? But how shal thei reape
Esau, & seke out his treasure. Yea, ꝑ
mē ꝑ wer swoorn vnto thee, shal driue
thee out of the borders of thyne owne
land. They that be now at one with
the, shal disceiue the: & ouercome thee.

Ezē.28b and.35.a Amos.1c

Jer.49c

Amos.12 Abac.2.b

Euen

Euen they that eate thy breade, shall betraye thee, or euer thou perceaue it.
Esa.29.e • Shall not I at the same tyme de-
1 Cor.1.c stroy the wise mē of Edom, and those
C that haue vnderstandynge frome the mounte of Esau? Thy giauntes (O Theman) shalbe afrayde: for thorow the slaughter they shalbe all ouerthrowen vpō the mount of Esau. Shame shall come vpon thee: for the malyce
Gen.27.f that thou shewedst to thy • brother Jacob: yea for euermore shalt thou perysshe, and that because of the tyme, when thou diddest set thy self against him, euen when the enemyes caryed away his host, and when the aleauntes came in at his portes, and cast lots
D vppon Jerusalem, and thou thy selfe wast as one of them. Thou shalt nomore see the day of thy brother, thou shalt nomore beholde the tyme of hys captiuitye: thou shalt nomore reioyce ouer the childzen of Juda, in the daye of their destructiō, thou shalt triumph nomore in the tyme of their trouble.
E Thou shalte nomore come in at the gates of my peple, in the tyme of their decay: thou shalt not see their miserye in the daye of their fall. Thou shalte send out no man agaynst their hooste, in the day of their aduersitye: neyther shalt thou stand waytyng any more at the corners of the stretes, to murther such as are fled, or to take them presoners, that remayne in the day of their trouble. For the daye of the Lorde is
Jer.50.c hard by vpon all the Heathen. • Lyke
Joel.3.b as thou haste done, so shalte thou bee dealt withal. yea, thou shalt be rewarded euen vpon thyne heade. For lyke wyse as ye haue dronken vpon myne holy hyll, so shall all Heathen drynke continually: yea, drinke shall they, and swalowe vppe, so that ye shall bee, as
F though ye had neuer bene. But vpon the mounte Sion shall the saluation be an holynes, these shalbe holy and the house of Jacob shall possesse euen
Zach.3.b those, • that had them selues afore in possession. Moreouer, the house of Jacob shalbe a fire, the house of Jo-
Jere.5.c seph a flame, and the • house of Esau shalbe the strawe: whiche they shall kyndle and consume, so that nothyng shall be lefe of the house of Esau, the Lord him selfe hath sayde it. They of the south shall haue the mountaine of G
Esau in possession: and loke what lyeth vpon the grounde, that shall the Philistines haue: the playne fyeldes shal Ephraim and Samaria possesse: and the mountaynes of Galaad shall Ben Jamin haue: And this host shal be the childzen of Israels presoners. Nowe what so lyeth frome Canaan vnto zareptah, and in Sepharad, that shalbe vnder the subiection of Jerusalem, and the cities of the south shall enheryte in it. Thus they that escape vpon the hill of Sion, shall go vp to punyshe the mount of Esau, • and the
zach.43d kyngdome shalbe the Lordes.

¶ The end of the boke of the prophecye of Abdi.

☞ The booke of the prophete Jonas.

The firste Chapter.

THE woorde of the A
Lord came vnto • Jo 4.rr.24.d
nas the sonne of Amithai, saying: • Aryse, and get thee to Jona.3.a
Niniue ỳ • great ci- Gen.10.b
ty, & preach vnto thē
how that • their wickednes is come Gen.18.
vp before me. And Jonas made hym ready to flee vnto Tharsis from the presence of the Lorde, and gatte hym downe to Joppa: where he founde a shyppe ready for to go vnto Tharsis. So he payed his fare, and went aboord, that he might go with them vnto Tharsis, from the presence of the Lord. But the Lorde hurled a greate winde into the sea: and there was a mighty tempest in the sea: so that the shippe was in ieopardy of goynge in peces. Then the mariners wer afraid and cryed euerye man vnto hys God: and the goodes that were in the shyp,

they

they cast into the sea, to lyghten it of them. But Jonas gat him vnder the hatches, where hee layed him downe and slombred. So the mayster of the shyp came to him and sayd vnto hym: why slombrest thou? Vp, call vppon thy God: yf God happely will thinke vpō vs that we perysh not. And they sayde one to another: come let vs caste lottes, that we may know, for whose cause wee are thus troubled. And so they cast lottes, and the lot fell vppon Jonas. Then sayd they vnto him: tell vs for whose cause are we thus troubled? what is thine occupatiō? whēce cōmest thou, and whether goest thou? what countrye man arte thou, and of what nation? He answered them: I am an Ebrue, and I feare the Lorde God of heauen, which made both the sea, and dry land. Then were the mē exceadingly afrayde, and sayde vnto him: whye dyddest thou so? for (they knewe, that he was fled from the presence of the Lorde, because he had told them) and sayde moreouer vnto him: what shall we do vnto thee, that the sea may ceasse from troubling vs? for the sea wrought and was troublous, he answered theym: take me, and caste me into the sea, so shal it let you be in rest: for I wote, it is for my sake, that D thys great tempest is come vppon you. Neuertheleße, the men assayed wyth rowing, to bryng the shyp to land: but it wold not be, because ẏ sea wrought so: and was so troublous against thē. wherfore they cryed vnto the Lorde, and sayd: O Lord, let vs not perysh for thys mans death, nether laye thou innocent bludde vnto oure charge: for thou, O lord, hast don euē as thy plesure was. So they tooke Jonas, and caste him into the sea, and the sea lefte ragyng. And the men feared the Lorde exceedingly, doinge sacrifices, and making vowes vnto the Lord.

The. ii. Chapter.

BVt the Lord prepared a great fyshe to swalow vp Jonas. So was Jonas in the bely of the fyshe, three dayes and three nightes. And Jonas prayed vnto the Lord his God, out of the fyshes bealy, and sayd: In my trouble I called vnto the Lorde, and he heard me, out of the bely of hell I cried, and thou herdest my voyce. Thou haddest caste me downe in the myddest of the sea, and the flud compassed me about: yea, al thy waues and rowles of water went ouer me, I thought that I had bene cast away out of thy syght. But I wil yet agayne loke toward thy holy temple. The waters compassed me, euē to the very soule: the depe laye about me, and the weedes were wrapte aboute myne heade. I went downe to the bottome of the hylles, and was barred in with earth for euer. But thou, O Lord my God, haste brought vp my life againe out of corruption. When my soul fainted wythin me, I thought vppon the Lord: and my prayer cam in vnto thee euen into thy holy temple. They that holde of vayne vanities, will forsake hys mercy. But I will do thee sacrifyce wyth the voyce of thanckesgeuyng, and wyl pay that I haue vowed: for why? saluation commeth of the Lorde. And the Lorde spake vnto the fyshe, and it cast out Jonas againe vpon the dry land.

The. iii. Chapter.

THen cam the word of the Lord vnto Jonas agayne, sayinge: vp, and gette thee to Niniue that great Citie, and preach vnto thē the preaching which I bad thee. So Jonas arose, and went to Niniue at the Lordes commandement. Niniue was a great Citie vnto God, namely, of three dayes iourney. And Jonas went to, and entred into the citie: euen a dayes iourney, and cried, saying: There are yet fortye dayes, and then shal Niniue be ouerthrowē. And the people of Niniue beleued God, and proclaymed fastynge, and arayed themselues in sackecloth, as well the great as the small of them. And the tydynges came vnto the kynge of Niniue, whyche

which arose out of his seate, and dyd
hys apparell of, and put on sackecloth
C and sat him downe in asshes. And it
was cryed and commanded in Mini-
ue, by the auctholitye of the kyng and
mat.12 d his Lordes, saying: • see that neyther
Luk.11.c man nor beast, ore or shepe tast ought
at all: and that they neyther feede nor
drink water: but put on sackcloth both
man and beast: and crye mightely vn-
Jer.11.a to God • Yea, se that euery man turne
from his euil way, and from the wic-
D kednes, that he hath in hand. Who can
tell? God maye turne, and repent and
cease from his fearce wrath, that we
perysshe not. And when God sawe
their workes how they turned from
Esa.21 b their wicked wayes • he repented on
the euyll, which he sayd he would do
vnto them, and dyd it not.

¶ The.iiii. Chapter.

A THerfore Jonas was sore dyscon-
tent and angry. And he prayed vnto the Lord: and sayd: O
Lorde, was not thys my sayinge (I
praye thee) when I was yet in my
countrey? therfore I hasted rather to
Psa:86 a flee vnto Tharsis, • for I know wel
ynough that thou art a merciful God,
full of compassion, long suffering, and
of great kindnes, and repentest when
3 Re.10a thou sholdest take punishment. • And
nowe O Lorde, take my lyfe from me
(I beseche thee) for I had rather dye
then lyue. Then sayd the Lorde: arte
thou so angrye? And Jonas gat hym
out of the citye, and sat downe on the
eastlyde therof: and there made him a
booth, and sat vnder it in the shadow,
tyll he myght se, what should chaunce
B vnto the citye. And the Lorde God
prepared a wyld vyne: which sprange
vp ouer Jonas, that he myghte haue
shadowe aboue hys heade, to delyuer
him out of his payne. And Jonas
was exceading glad of the wild vine.
But vpon the next morowe agaynste
C the spring of the day. The Lord ordey-
ned a wormе, which smote the wylde
vyne, so that it witherred awaye: And
when the Sunne was vp, God pre-
pared a feruente eastе wynd: and the
Sunne bet ouer the heade of Jonas,
that he faynted agayne, and wyshed
vnto his soule, that he might dye, and
sayde: It is better for me to dye, then
to lyue. And God sayde vnto Jonas:
Art thou so angry for the wyld vyne?
And he sayd: yea, verye angrye am I,
euen vnto the deathe. And the Lorde D
sayde: thou haste compassion vppon a
wyld vyne, wheron thou beste bestowedst
no labour: nor madest it growe, which
sprang vp in one nighte, and perysshed
in another: And shoulde not I then
haue compassion vppon Ninine that
great citie, wherin there are about an
hundred and twenty thousand persons
that knowe not their right hand from
the left, besydes much catell?

☞ The ende of the Pro-
phecye of Jonas.

¶ The booke of the Pro-
phete Micheas.

¶ The firste Chapter.

THis is the worde of the A
Lorde, that came vnto
Micheas the Morasthite in ỹ dais of • Jo- 4.re.15
than • Ahas and • Ezechiah kings of Juda 2.pa.27
which was shewed him vpõ Samaria and Jerusalem. • Heare al ye peo- • 3re.16
ple, marke this well, O earth, and all • 4re.19
that therin is. Yea, the Lord God him • de.32
selfe be witnesse among you, euen the Esay.1
lord from his holy temple. For why?
• beholde, the Lord shall go out of hys Esa.26
place, and come downe, and tread vp-
on the hye thinges of the earth. The
mountaynes shal consume vnder him
and the valleys shall cleue a sunder:
lyke as waxe consumeth at the fire,
and as the waters runne downward
And all this shalbe for the wickednes
of Jacob, and the synnes of the house

of

of Israell. But what is the wickednesse of Iacob? Is not Samaria? which are the hie places of Iuda? Is not Ierusalem? Therefore I shall make Samaria an heape of stones in the fyelde, to laye about the vineyard: her stones shal I cast into the valley, and discouer her foundations. All her Images shal be broken downe and al her garmētes shalbe brent in the fire: yea, all her Idols will I destroy: for whye? they are gathered oute of the hyre of an whore, and into an whores hyre shal they be turned againe. Wherfore I wil mourne and make lamentacion, bare and naked will I go: I must mourne lyke the dragons, and take sorow as the Estriches: for their wound is past remedy: And why? it is com into Iuda, & hath touched the port of my people at Ierusalem aire dy. Wepe not, least they at Geth perceaue it. Thou at Bataphra, welter thy selfe in the dust and asshes. Thou that dwellest at Saphir, get the hēce with shame. The proude shall boaste nomore for very sorow: and why? her neyghboure shall take from her what she hath. The rebellious city hopeth that it shall not be so euyll, but for all that, the plague shall come frome the Lord, euen into the porte of Ierusalem. The great noyse of the charettes shal feare them, that dwel at Lachis, whiche is an occasion of the synne of the daughter of Sion, for in thee cam vp the wickednes of Israel. Yea, shelente her coursers into the lande of Geth. The houses of lyes will dysceaue the kynges of Israell. And as for the (O thou that dwellest at Morasta) I shall bring a possessioner vpon thee, and the glory of Israel shall reache vnto Odolla. Make the bald, and shaue thee, because of thy tender chyldren: Make thee cleane balde as an Egle, for they shalbe caryed away captiue from thee.

Micheas. 1. 2. 3. 4. 5. 6. 7.

The .ii. Chapter.

Woo vnto them, that ymagine to do harme, and deuise vngracious nes vpon theyr beds, to perfourme it in the cleare day: for ther power is agaynst God. When they come to haue lande, they take it by violence, they robbe men of theyr houses. Thus they oppresse a man for his howse, and enery manne for hys herytage. Therefore thus sayeth the Lord: Behold, against this houshold 3 Re. 21 a
Amos. 5 b
have I deuised a plague, wherunte ye shall not plucke your neckes: Ye shall nomore go so proudly: for it will be a perilous tyme. In that day shal this terme be vsed, and a mournyng shalbe made ouer you on thys maner: We be vtterlye desolate, the portion of my people is translated. When wyll he
B
Nu. 33. k
parte vnto vs the lande, that he hath taken from vs? Neuertheles there shalbe no man to deuyde the thy portion in the congregation of the Lord. Tushe, holde your tonge (saye they) It shall not fall vpon this people, we shall not come so to confusion, sayeth the house of Iacob. Is the spyrite of the Lorde so cleane away? or is he so myaded? Trueth it is, my wourdes are frendly vnto them that liue right: but my people doeth the contrarye, therfore muste I take parte agaynste them: for they take awaye bothe cote
C
and cloke frome the symple. Ye haue turned youre selues to fight, the wemen of my people haue ye shutte outs from their good houses, and taken away my excellent gyftes from theyr chyldren. Vp, get you hence, for here shall ye haue no rest. Because of their Idolatrye they are corrupte, and shal miserablye perysh. Yf I were a fleshelye felowe, and a preacher of lyes, and tould them that they might sytte bybbynge and bolynge, and be dronchen, O that were a Prophete for thys people. But I wyll gather thee in deede, O Iacob, and dryue the remnaunte of Israell all together. I wyll carye theym one wyth another, as a flocke in the foulde, and as the cattelle in theyr stalles, that they maye bee disquieted of other menne. Whoo soo breaketh the gappe, hee shall goo before. They shall breake vp the porte, and go in and oute at it.

The

The kyng shall go before theym, and the Lord shalbe vpon ỳ head of them.

¶ The. iii. Chapter.

A Nd I sayd: Heare, O ye heades of the house of Jacob, and ye leaders of the house of Israell. • Should not ye know deu. 17.d
what were lawfull and righte? But Jere. 5.a
ye hate the good, and loue the euill: ye • Psa. 82
plucke of mens skinnes, and ỳ flesshe Esai. 5.c
from their bones: ye eate the flesshe of my people, and flay of their skynne: ye breake their bones, ye chop theym in pieces, as it were into a cauldron, and as flesshe into a potte. Now the tyme Esai. 1.b
shall come, • that when they call vnto Ezec. 8.c
the Lord, he shall not heare them, but 1. Pe. 3 b
hyde his face from them, because that B
they haue wrought wyckedly. And as concernyng the prophets that deceyue my people, thus the lord saith against them. • When they haue any thyng to byte vpon, then they preache that all shall be well: but if a manne put not some thyng into theyr mouthes, they deu. 28. c
preache of war agaynst hym. • Therfore your visiõ shalbe turned to night, and your prophecienge to darkenesse. The sunne shall go down ouer those prophetes, and the day shall be darke vnto them. Then shall the vision seers be ashamed, and the soothsayers confounded: Yea, they shalbe fayne, all the packe of them, to stoppe their mouthes, for they haue not Goddes Jere. 1.c
worde. • As for me, I am ful of strẽgth Eze. 13 d
and of the spyrete of the Lord, full of iudgement and boldnesse, to shew the house of Jacob their wickednes, and the house of Israell their synne. O heare this, yee rulers of the house of Jacob, and ye iudges of the house of Israel, ye that abhorre the thyng that is lawfull, and wrest aside the thyng Mic. 2. b
ỳ is streight. • Ye that buyld vp Syon with blood, and Jerusalem with Eze. 22 b
dooyng wrong. • O ye Judges, ye • Je. 6. b
geue sentence for giftes: O ye priests ye teache for lucre. • O ye prophets, ye prophecie for money. Yet will they be taken as those that hold vpon god, and say: Is not the Lord among vs? Vnlyke, ther can no misfortune happen vs. • Therfore shal Syon (for your Jere. 9. 3. re. 9. and. 21. Luk. 19
sakes) be plowed like a field. • Jerusalem shall become an heape of stones, and the hill of the temple shalbe turned to an hie wodde.

¶ The. iiii. Chapter.

B Vt • in the latter days it will A
come to passe, that the hyll of Leui. 16. Esd. 2.
the Lordes house shalbe sette vp hyer then any mountains or hilles: Yea, the people shall preasse vnto it, and the multitude of the Gentiles shall haste thither, saying: Come • let vs go vp to the hyll of the Lord, Esa. 2.
and to the house of the God of Jacob Ps. 122.
that he may teache vs his waies, that we may walke in his pathes. • For Ps. 49.
the lawe shall come out of Sion, and Esay. 2.
the woorde of God from Jerusalem, Luk. 24
and shall geue sentence amonge the multitude of the Hethen, and reforme the people of farre countreyes: so that of their swoordes, they shall make B
ploughe shares, and sythes of theyr Esa. 11 b
speares. • One people shall not lyfte and. 65.
vp a sword against another: yea, thei shall no more learne to fight, but euery man shall syt vnder his vineyarde, and vnder his fygge tree, and no man to fray hym away: for the mouthe of the Lorde of Hostes hath spoken it. Therfore wher as al the people haue walked euery manne in the name of his owne God, we will walk in the name of oure God for euer and euer. Soph. 3
• At the same tyme saythe the Lorde, will I gather vp the lame, & the outcastes, and suche as I haue chastened, and wyll geue issue to the lame, and make of the outcastes a great people: Luke. 1.
• and the Lord hym selfe shalbe theyr C
kyng vpon the mounte Syon, frome this tyme forthe for euermore. And Gen. 35
vnto thee, (O thou towre of • Eder, thou strong hold of the daughter Sion) vnto thee shall it come, euen the lordshyp and kyngdom of the daughter Jerusalem. Why then arte thou nowe so heauy? Is there no kyng in thee? Are thy counsailers away, that thou

thou art so payned, as a woman in her trauell? And nowe (O thou daughter Sion) be sorye, let it greue thee as a wife labouring with childe, for nowe must thou get thee out of the citie, and dwell vpon the playne field. Yea, vnto Babilon shalt thou go, there shalt thou be deliuered, and there the Lord shall loose thee from the hand of thine enemies. Nowe also there are many people gathered together against thee, saying: What, Sion is cursed, we shal see our lust vpon her. But they know not the thoughtes of the Lorde, they vnderstand not his counsel, that shall gather them together as the sheues in the barne. Therefore get thee vp, O thou daughter Sion, and thresh out the corne: For I will make thy horne yron, and thy clawes brasse, that thou mayest grynde manye people, their goods shalt thou appropriate vnto the Lorde, and their substaunce vnto the ruler of the whole worlde.

mich.5b

Esa.14b

¶ The.v. Chapter.

AFter that shalte thou be robbed thy selfe, O theu robbers daughter, they shall laye siege agaynst vs, and smite the iudge of Israell with a rodde vppon the cheeke.

And thou Bethleem Ephrata, art lytle among the thousandes of Juda. Out of thee shal come vnto me which shalbe the gouernour of Israel: whose outgoyng hath bene from the begynning, and from euerlastinge. In the meane while he plagueth them for a season, vntill the time that she (which shall beare) hath borne: then shall the remnant of his brethren be conuerted vnto the children of Israell. He shall stande faste, and geue foode in the strength of the Lord, and in the victorye of the name of the Lorde his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde. Then shal ther be peace, so that the Assirian maye come into your lande, and treade in your houses. We shall bringe vp seuen shepherdes. and eight princes vpon them: these shall subdue the lande of Assur with the sweard, and the land of Nymrod with their naked weapons. Thus shall he deliuer vs from the Assirian, when he commeth within our lande, and setteth his foote within our borders. And the remnaunt of Jacob shal be among the multitude of people, as the dew of the Lord, and as the drops vpon the grasse, that tarieth for no man and wayteth of no body. Yea, the residue of Jacob shall be amonge the Gentils and the multitude of people, as the Lion among the beastes of the wod, and as the lions whelpe among a flocke of shepe, which (when he goeth thorowe) treadeth downe, teareth in peces, and there is no man that can helpe. Thine hand shalbe lift vp vpon thine enemies, and all thine aduersaries shall perishe. The time shall come also, sayth the Lorde, that I will take thine horses from thee, and destroy thy charettes. I will breake downe the cities of the lande, and ouerthrowe all thy strong holdes. All witchcraftes will I roote out of thine hande, there shall no mo south sayinges be within thee. Thine Idols and thine Images, will I destroy out of thee, so that thou shalt nomore bowe thy selfe vnto the workes of thine owne handes. Thy groues will I plucke vp by the rootes, and breake downe the cities. Thus will I be auenged also, vpon all the heathen that will not heare.

mich.4a

C

Gen.49b

D

deu.18.b

Naum.1

¶ The.vi. Chapter.

HErken nowe what the Lorde sayth: Vp, reproue the mountaynes, and let the hilles heare thy voyce. O heare the punishment of the Lorde, ye mountaynes, and ye mightie foundations of the earth: for the Lorde will reproue his people, and reason with Israell. O my people what haue I done vnto thee? or wherin haue I hurte thee? Geue me answere. Because I brought thee frō the lande of Egipte, and deliuered thee out of the house of bondage? Because I made Moyses, Aaron

Esa.58a

E

F

Exo.14b

and Miriam to lead thee? Remember
Nu. 22. (O my people) • what Balach the
king of Moab had ymagined agaynst
thee, and what answere that Balaam
the son of Beor gaue him, from She-
thim vnto Gilgal, that ye may know
the louinge kyndnesses of the Lorde.
What acceptable thinge shall I offer
vnto the Lord? shall I bowe my knee
to the hye God? Shall I come before
him with brent offeringes, and with
calues of a yere olde? Hath the Lorde
a pleasure in many thousande rams?
or innumerable streames of oyle? Or
shall I geue my fyrste borne for mine
offences, and the fruite of my body for
the synne of my soule? I will shewe
thee, O man, what is good, and what
the Lorde requireth of thee. Namely,
to do right, to haue pleasure in louing
kindenes, to be lowelye, and to walke
Esay. 1 d with thy God. • The Lordes voyce
C cryeth vnto the citie, and the man that
shalbe saued considereth thy name (O
Lord.) Herken what is your rod, and
Leu. 19g heare him that warneth you. • Shold
Eze. 25c I not be displeased, for the vnright-
teous good in the houses of the wic-
ked, and because the measure is my-
D nyshed? Or shoulde I iustifye the
false balaunces, and the bagge of dys-
ceiptefull weyghtes, amonge those
that be full of ryches vnrighteously
gotten: where the citesens with fals-
hode, speake lyes, and haue disceitfull
tonges in their mouthes? Therfore, I
will take in hand to punishe thee and
to make thee desolate, because of thy
Leu. 26 d sinnes. • Thou shalt eat, and not haue
ynough: yea thou shalt bring thy selfe
down. Thou shalt flee, but not escape,
and those that thou woldest saue, will
Deu. 21c I deliuer to the • sweard. Thou shalt
sowe, but not reape: thou shalt presse
oute oyues, but oyle shalte thou not
haue to anoynt thy selfe withall: thou
shalt treade out sweete must, but shalt
drink no wine. Ye kepe the ordinaun-
3. re. 16 e ces of • Amri, and all the customes of
the house of Ahab, ye folow their ple-
sures, therfore will I make thee wast,
and cause thy inhabitours to be abhor-
red, O my people: and thus shalt thou
beare thine owne shame.

The .vij. Chapter.

Woo is mee, I am become as
A one that goeth a gleaning in
the haruest. There are no mo
grapes to eate, yet woulde I fayne
(with all my heart (haue of the beste
Rom. 3 b fruite. • There is not a godly vppon
earthe, there is not one righteous a-
mong men. They labour all to shede
bloud, and euery man hunteth his bro-
ther to death, yet they say they do wel,
when they do euill. As the prynce
will, so saith the iudge, that he may do
him a pleasure againe. The great man
speaketh what his heart desireth, and
the hearers alowe him. The beste of
them is but as a thistle, and the moste
righteous of them is but as a brier in
the hedge. But when the daye of thy
preacher commeth, that thou shalte be
visyted, then shall they be wasted a-
way. • Let no man beleue his frende,
Iere. 5 d 16 nor put his confidence in a brother.
Kepe the port of thy mouth from her
that lieth in thy bosom, • for the sonne
mat. 10 c 35 Mi. 7 b shall putte his father to dishonoure,
the daughter shall ryse agaynst her
mother, the daughter in lawe agaynst
her mother in lawe: and a mans foes
shalbe euen they of his own household.
Neuertheles, I will looke vp vnto
the Lord. I will pacyently abide God
my sauioure, my God shall heare me.
• O thou enemie of mine reioyce not
at my fall, for I shall get vp agayne:
and though I sytte in darkenesse, yet
the Lorde is my lyghte. I will beare
the punishemente of the Lorde (for
why? I haue offended him) till he syt
in iudgment vpon my cause, & see that
I haue righte. He will bringe me
forth to the lighte, and I shall see his
righteousnes. Whe that is mine ene-
C mie shall loke vpon it and be confoun-
ded, which now sayth: • where is the
4 Ki. 19c Lorde thy God? Mine eyes shall be-
holde her, when shee shall be troden
downe as the clape in the streetes.
Mic. 5 d • The time will come that the gappes
shalbe made vp, and the lawe shall go
abrode, and at that time shal they come
vnto

vnto thee from Assur vnto the strong cities, and from the strong cities vpon the ryuer: from the one sea to the other, from the one mountayne to the other: Notwithstandinge, the lande must be wasted, because of them that dwell therein, and for the fruites of their owne ymaginations. Therfore fede thy people with the rod, the flock of thine heritage which dwell desolate in the wood, that they may be fed vpon the mount of Carmell, Basan, and Gilead, as afore time. Marualous thinges wil I shew them, like as when they came oute of Egipte. This shall the Heathen see, and be ashamed for all their power, so that they shall laye their hande vpon their mouth, and stop their eares. They shall licke the dust like a serpent, and as the wormes of the earth, that trembie in their holes. They shalbe afraid of the Lorde our God, and they shall feare thee. Where is there suche a God as thou? that pardonest wickednesse, and forgeuest the offences of the remnaunt of thine heritage? He keepeth not his wrath for euer, and why? his delyte is to haue compassion: he shall turne agayne, and be mercifull to vs, he shall put downe our wickednesses and caste all our sinnes into the bottome of the sea. Thou shalte kepe thy trueth with Jacob, and thy mercy for Abraham, like as thou hast sworne vnto our fathers long ago.

The ende of the Prophecye of Micheas.

The booke of the Prophete Nahum.

The first Chapter.

THis is the heauye burthen of Ninue, which Nahum of Elchos did write as he sawe it.

The Lorde is a gelous God, and a taker of vengeaunce is the Lord, & wrathfull. The Lorde taketh vengeaunce of his enemyes, and reserueth displeasure for his aduersaryes. The Lord suffreth longe, he is of great power, and so innocent that he leaueth no man faultiesse before him. The Lord goth forth in the tempest & storme wether, the cloudes are the duste of his feete, when he rebuketh the sea, he dryeth it vp, and turneth all the floudes to drye lande: Basan is desolate, Carmell and the pleasure of Libanus wasteth awaye. The mountaynes tremble for him, the hilles consume. At the sight of him, the earth quaketh, yea, the whole worlde, and all that dwell therin. Who may endure before his wrath? Or who is able to abide his grim displeasure? His anger taketh on lyke fyre, and the harde rockes are clouen a sunder before him. Ful gracious is the Lord and a strong hold in the time of trouble, he knoweth them that put their trust in him: when the floud runneth ouer, and destroieth the place, & when the darknes foloweth still vpon his enemyes. What doo ye ymagine then agaynste the Lorde on this maner? (Cushe when he hath once made an ende, there shal come nomore trouble) For like as the thornes that stryke together, and as the drye strawe, so shal the dronkards be consumed together, euen when they be full. There come out of thee such as ymagin mischiefe, and geue vngracious councell agaynste the Lorde. Therefore thus sayth the Lorde: Let them be as well prepared: yea, and as manye as they can, yet shall they be hewen downe and passe away. And as for the, I wil vexe thee, but not vtterly destroy thee. And nowe will I breake his rodde from thy backe, and burste thy bonds in sunder. But the Lord hath geuen a cōmaundement concerning thee: that there shall come no more seede of thy name. The carued & caste ymages will I roote oute of the house of thy God. Thy graue shall I prepare for thee, and thou shalt be confounded.

¶ The. ij. Chapter.

A Esa. 52 a Ro. 10. a BEhold, • vpon the mountaines come the fete of him, that bringeth good tydinges, and preacheth peace. O Juda, keepe thy holye dayes, perfourme thy promises: for Belial shal com no more in thee, he is vtterlye rooted oute. The scatterer shall come vp agaynst thee, and laye siege to the castell. Loke thou well to the streetes, make thy loynes stronge, arme thy selfe with all thy might, for the Lorde shal restore agayne the glorye of Jacob, like as the glory of Israel. The destroyers haue broken thē downe, and marred the vine branches The shield of his giantes glistereth his men of warre are clothed in purple. His charettes are as fire, when hee maketh him forewarde, and his speare shaftes are soked in venime.

B The charettes rolle vppon the streetes, and welter in the hye wayes. They are to loke vpon like cressettes of fyre, and go swiftlye as the lightninge. When he doeth but warne his gpauntes, they fall in their araye, and hastely they clime vp the walles, yea, the engins of the warre are prepared already. The water portes shalbe opened, and the Kinges palace shall fal. The quene herselfe shall be led away captiue, and her gentle women shal mourne as the doues, and grone

Tob. 14 b Soph. 2 a within their hertes. • Niniue is like a poole ful of water, but thē shall they be fayne to flee. Stand, stande, (shall they cry) and there shall not one turne backe. Away with the siluer, awaye with the golde, for here is no ende of treasure. There shall bee a multitude of all maner of costlye ornamen-

C tes. Thus must she be spoyled, emptied, and cleane stripped out, that their heartes maye be melted awaye, theyr knees tremble, all their loynes bee weake, and their face blacke as a pot. Where is nowe the dwellinge of the lions, and the pastures of the lyons whelpes, where the lion and the lionesse went with the whelpes, and no man fraid them away? But the lion spoyled ynough for his yong ones and deuoured for his lionesse, hee killed his dennes with his praye, and his dwelling place with that he had rauished. Behold, I will vpon thee, sayth the Lorde of hostes, and will set fyre vpon the charettes, that they shal smoke withall, and the sword shal deuoure the yonge lions. I will make an ende of thy spoyling, from oute of the earth, and the voice of the messangers shal no more be heard.

¶ The. iij. Chapter.

J Eze. 14 Abac. 2 b VAo • to the bludthirstie Citye which is al ful of lyes and robberye, and wil not leaue of frō rauishinge. There a man maye heare scourginge, rushing, the noyse of the wheles, the crying of the horses, and the rollinge of the charettes. There the horsemenne gette vp with naked swordes, and glistering speares, there lyeth a multitude slayne, and a greate heape of dead bodyes, there is no ende of dead coarses, yea, menne fall vpon their bodyes. And that for the greate and manifold whoredome, of the fayre and bewtiful harlot, which is a maystresse of witchcraft: yea, and selleth the people through her whoredome, and the nations through her witch-

B Esa. 47. a crafte. • Beholde, I will vppon thee, (saith the lord of hostes) and will put thy clothes ouer thy head, that I may shewe thy nakednes amonge the heathen, and thy shame among the kingdomes. I will cast dirte vpon thee, to make thee be abhorred, and a gasinge stocke: Yea, all they that looke vppon thee, shall starte backe, & saye: Niniue is destroied. Who wil haue pitie vpon thee? wher shall I seke one to comfort thee? Art thou better then the greate Eze. 30. Citie of • Alexandria, that laye in the waters, and had the waters rounde aboute it: whiche was strongelye fenced and walled with the sea? Ethiopia and Egipt were her strength and that exceeding great, aboue measure. Aphrica and Libia were her healpers, yet was shee driuen awaye, and broughte into captiuitie, her younge childrenne were smitten downe at the head of euery streete, the lots

lottes were caste for the mooste auncient menne in her, and all her nyghtye menne were bounde in chaynes.
Euen so shalt thou also be dronckē, and hyde thy self, and seke some helpe agaynst thyne enemy. All thy stronge cities shalbe lyke fygtrees with rype fygges: whiche when a man shaketh, they shal fal into the mouth of the eater. Beholde, thy people wythin thee are but wemen, the portes of thy land shalbe opened vnto thine ennemyes, and the fyre shal deuoure thy barres. Drawe water nowe against thou be besieged, make vp thy stronge holdes, goe into the claye, temper the morter, make stronge bryckē: • yet the fyre shall consume thee, the swearde shall destroye thee: yea, as the locust doeth, so shal it eate thee vp. Ie shal fal heauelye vppon thee as the locustes: yea, ryght heauely shall it fal vpon thee, euen as the grasshoppers. Thy marchauntes haue beene numbred wyth the starres of heauen, but nowe shall they spreade abroade as the locustes, and flee their waye. Thy Lordes are as the grasshoppers, and thy captaynes as the multitude of grasshoppers which when they be cold, remayne in the hedges: but whan the Sunne is vp, they flee away, and no man canne tell where they are becomme. Thy shepeheardes are a slepe (O kinge of Assur) thy worthies are laid downe, thy people is scattred abroade vppon the mountaynes, and no manne gathereth theym together agayne. Thy wounde cannot be hyd, thy plague is so sore. All they that heare thys of thee, shal clappe theyr hādes ouer the. For what is he, to whom thou hast not alwaye beene doynge hurt?

The end of the prophecie of Nahum.

The booke of the Prophete Abacuc.

The fyrste Chapter.

This is the heauye burthen whiche the prophet Abacuc did see. O Lord, • howe long shal I crie, and thou wilt not heare? B Psa.22.a
• Howe long shal I complaine vnto thee, suffring wrong, and thou wilte not helpe? Whye letteste thou me see swerynes and labour? • Tyranny and violence are before mee, power ouergoeth ryghte: for the lawe is torne in pieces, and there cannot ryght iudgement go forth. And why? the vngodlye is more set by then the ryghteous: thys is the cause, that wronge iudgement proceadeth. • Beholde, amonge the heathen, and loke well, wondre at it, and bee abashed: for I wyll doo a thinge in your tyme, which thoughe it be tolde you, yee shall not beleue. Job.21.a
• For lo, I wyl rayse vp the Caldees that bitter and swyft people: whyche shal go as wyde as the land is, to take possession of dwelling places, that be not their owne. A grymme and boisterous people is it, these shall syt in iudgement and punysh. Their horses are swifter then the cattes of the mountayne, and byte theym sorer then • the wolues in the euening. Their horsemen come by great heapes from farre, they flee hastely to deuour as the Egle. They come al to spoyle, out of the cōmaeth an east wind, which bloweth, and gathereth their captaynes, lyke as the sande. They shall mocke the kynges, and laugh the prynces to scorne. They shal not set by any strōg holde, for they shal laye ordinaunce agaynst it, and take it. Then shall they take a freshe courage vnto theym: to go forth and to do more euyll, and to ascrybe the power vnto • their GOD. But thou O Lorde my God • my holie one, thou arte from the beginning, therefore shall we not dye. O Lorde, Eccl.4.a. Dan.10.a Iere.40.b Ezech.17.a Ezech.38.a Dan.28.a Soph.3.a Esa.46.a Psa.89.c

thou hast ordeyned them for a punish
mente, and setteth theym to reproue the
myghty. Thyne eyes are cleane, thou
D mayest not se euil, thou canste not be-
Jer.12.a holde the thing that is wicked. • Wher
fore then doest thou loke vpon the vn
godlye, and holdest thy tongue, when
the wicked deuoureth the man that
is better then him self? Thou makest
men as the fysh of the sea, and lyke as
the creping beastes, that haue no gyde
they take vp al with their angle, they
catche it in their net, and gather it in
their yearne, wherof they reioyce and
are glad. Therefore offre they vnto
their net, and doe sacrifice vnto theyr
yearne, because that through it, theyr
portion is become so fatte, and theyr
meate so plenteous. Wherefore, they
cast out theyr nette agayne, and neuer
ceasse to slay the people.

¶ The.ii. Chapter.

A I Stode vppon my watch, and
set me vpon my bulwarke, to
loke and se what hee woulde
saye vnto me, and what aunswere I
should gene him that reproued me.
But the Lord answered me, and said:
Wryte the vision playnely vppon thy
tables, that whoso commeth by, maye
rede it: • for the vision is yet far of for
Dan.9.b a tyme, but at the last it shal come to
Heb.10b passe and not fayle. • And thoughe he
tarye, yet wayte thou for hym, for in
verye deede he will come, and not bee
slacke. Behold the vnrighteous thin
Gala.3.b keth him selfe in sauegarde, as in a
Heb.10d stronge holde: • but the iust shall lyue
B by hys fayth. Lyke as the wynde dys-
creaueth the dronkard, euē so the proud
Pro.30b shal fayle and not endure. He openeth
hys desyre wyde vp as the hell, • and
is as vnsatiable as death. All heathen
gathereth he to him, and heapeth vnto
him al people. But shall not all these
take vp a prouerbe agaynste hym, and
mocke hym with a dye word, and say:
Wo vnto him that heapeth vp other
mennes goodes? How longe wyll he
lode hym selfe wyth thicke claye? O
howe sodenly wyl they stand vp, that
shal byte, and awake, that shal teare
thee in pieces? yea, thou shalt be their
praye? • Seing thou hast spoiled ma- Abd.15
ny heathen, therfore shal the remnant
of the people spoyle thee: because of
mens blud, and for the wrong done in
the lande, and in the citie, and vnto al
theym that dwel therein. • Woe vnto Esay.5b
him that couetously gathereth euyll
gotten goodes into his house, that hee
may set hys nest on hye, to escape from
the power of myshappe. Thou haste C
deuised the shame of thine own hous
for thou haste slayne to much people,
and haste wylfully offended, so that
the very • stones of the wal shall crye Luk.19
out of it, and the tymber that lyeth be-
twixt the iointes of the buylding shal
answer. • Wo vnto him that buildeth Ezr.24
the towne with blood, and mayntay- Num.35
neth the citie wyth vnryghteousnes.
Shal not the Lorde of hostes bryng
thys to passe, that the labourers of the
people shalbe brent with a great fire?
and that the thinge where vpon the
people haue wered them selues, shal- Ero.9.c
be loste? For the earth shalbe ful of Esa.11
knowledge of the Lordes honor, lyke
as the waters that couer the sea. Woe
vnto hym that geueth his neyghbour
drynke, putting in gall, and makynge Gen.9.d
him dronken, • that hee maye see hys
priuitties. Therfore with shame shalt
thou be fylled, in steade of honoure.
Drincke thou also, tyll thou stombre
withal: for the cuppe of the Lordes
ryght hand shal compasse thee about,
and shameful spewing in steade of thy Jer.50.
worshyp. • For the wronge that thou
hast don in Libanus, shal ouerwhelm
thee, and the wyld beastes shal make
thee afrayd, because of mēs blud, and
for the wrong done in the land, in the
citie, and vnto al such as dwel therin.
What helpe then wyl the ymage do,
whom the workman hath fashioned?
Or the dayne caste ymage, wherein
because the craftesman putteth hys
trust, therefore maketh he domme Ī-
doles? Woe vnto him that sayeth to
piece of wood: aryse, and to a domme
stone: stand vp. For what instruction
may such one geue? Behold, it is layd
ouer wyth golde and siluer, and there
is

is no breath in it. • But the Lorde in his holye temple is he, whome all the worlde should feare.

¶ The.iii. Chapter.

O Lorde, when I heard speake of thee, I was afrayde. The worke that thou hast taken in hande, shalte thou perfourme in hys tyme. O Lorde: and when thy tyme commeth, thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth from Theman, and the holy one from the mount of Pharan. Selah. Hys glorye couereth the heauens, and the earth is ful of hys prayse. Hys shine is as the sunne, and beames of lyght go out of hys hands, there is hys power hyd. Destruction goeth before hym, and a pestilent sickenes goeth from hys feete. • Hee standeth, and measureth the earth. He looketh, and the people consume awaye, the mountaynes of the worlde fall downe to poulder, and the hilles are faine to bowe them selues, for his goinges are euerlasting and sure. I saw that the pauilions of the Morians, and the tentes of the land of Madian were vexed for werines. Waste thou not angrye, O Lorde, in the waters: was not thy wrath in the flouddes, and thy displeasure in the Sea: Yea, when thou sattest vpon thyne horse, and when thy charettes had the victorye. Thou shewedst thy bowe openly, lyke as thou haddest promised with an oth • vnto the tribes. Selah. Thou dyddest deuyde the waters of the earth. When the mountaynes saw thee, they were afrayde, the water streame went away: the depe made a noyse at the lyfting vp of thyne hand. The • Sunne and Moone remained still in their habitation. Thine arowes went out glysteringe, and thy speares as the shyne of the lightning. • Thou troadest downe the lande in thine anger, and diddest threshe the hethen in thy displeasure. Thou camest forth to helpe thy people, to helpe thine annoynted. Thou smotest downe the head of the house of the vngodly, and discouredste hys foundations, euen vnto the necke of him. Selah. Thou dyddest stryke through with his scepter the heades of hys playne people: which come as a stormy wind to scatter me abrode, and are glad when they may eate vp the poore secretly. Thou makest a way for thyne horses in the sea, euen in the myddes of great waters. When I heare thys, my body is vexed, my lippes tremble at the voice therof, my bones corrupt. I am afraid where I stand. O that I myght rest in the daye of trouble, that I myghte go vp vnto our people, which are already prepared. For the sygtrees shal not be grene: and the vines shal beare no fruite. The labour of the Olyue shalbe but lost, and the land shal bring no corne: the shepe shalbe taken out of the folde, and there shalbe no cattell in the stalles. But as for me, I will be glad in the Lord, and will reioyce in God my Sauiour. • The Lord God is my strength, he shal make my feete as the feete of hartes, and hee whiche geueth the victorye, shal bryng me to my hye places, syngynge vppon my Psalmes.

Hab.3.a

Psa.98.b

Psa.18.b

¶ The end of the prophecie of Abacuc.

¶ The booke of the Prophete Sophony.

¶ The.first Chapter.

THis is the worde of the Lorde, whyche came vnto Sophony the son of Chusi the sonne of Gedoliah, the son of Amariah, the soonne of Hezekiah in the tyme of • Iosiah the sonne of • Amon kynge of Iuda. I will gather vp all things in the land, saith the Lord. I

2 Ki.21. 2 Ki.22

will gather vp man and beast: I will gather vp the fowles in the ayre, and the fyshe in the sea) to the great decay of the wycked) and will vtterlye destroy the men out of the land, saith the Lord. I will stretch out myne hande vpon Juda, and vpon al such as dwel
W at Jerusalem. Thus will I rote out the remnaūt of Baal from this place,
2.Me.23 and the names of the • Kemarims and
•de.17.b preistes: yea, and • such as vpon their
Jere.5.d house toppes worship and bow them selues vnto the host of heauen: which sweare by the Lorde, and by theyr Malchom also, whiche starte abacke from the Lord, and neyther seke after
Zach.1,0 the Lord nor regard him. • Be still at the presence of the Lorde God, for the day of the Lorde is at hande: yea, the Lord hath prepared a slayne offeryng, and called his gestes therto. And thus shall it happen in the day of the Lords slayne offerynge. I will visyte the princes, • the kinges chyldren, and all
2.Re.27.b such as weare straunge clothyng. In
Jer.29.b the same day also will I visit al those that tread ouer the threshold so proudly, which fill their Lords house with
C robbery and falshoode. At the same time (sayth the Lord) ther shalbe herd
3 Esd.3.a a great crye from the • fysshe porte, and an howlyng from the other port, and a greate murther frome the hylles. Howle ye that dwell in the myll, for al the marchaunt people are gone, and all they that were laden with syluer, are roted out. At the same tyme wyll I seke thorow Jerusalem with lanternes, and visite them that continue
Jere.5.c in their dregs, and say in their hertes:
Deut.29.c • Tush, the Lord will do neither good
•Amo.5.c nor euill. Their goodes shalbe spoyled, and their houses layd wast: • they
D shall buylde houses, and not dwell in them, they shall plant vineyardes, but
Joel.1.a not drinke the wyne therof. For the great • day of the Lord is at hand, it is hard by, and cometh on a pace. Horrible is the tydynges of the Lords day, then shall the gyaunt crie out: for that daye is a daye of wrath, a day of trouble and heauynesse, a daye of vtter destruction and misery, a darke and glo-

mynge day, a cloudy and stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the stronge cityes and hye towers. I wyll bringe the people into suche vexation, that they shall go about like blynd men, because they haue synned agaynste the Lorde. Their blood shalbe shed as the duste, Ezec.7.b and their bodyes as the mire. • Neyther their syluer nor their gold shalbe able to delyuer them in that wrathfull day of the Lorde, but the • whole Soph.1.b lande shall be consumed thorowe the fyre of hys gelousye: for he shall sone make cleane ryddaunce of all theym that dwell in the land.

¶ The.ii. Chapter.

Examine your selues, and searche
E thou nacion, that hast no desire to the lawe, or the thyng go forth that God hath concluded, and or the tyme come wherein man shall passe away as the duste: or the fearefull wrath of the Lorde come vpon you: yea, or the day of the Lordes sore displeasure come vpon you. Seke the Lorde all ye mekе herted vpon earth: ye that worke after hys iudgemente, seke ryghteousnes, • seke lowlynesse: 4.Re.20.a that ye may be defended in the wroth Jona.3.a full day of the Lord: • For Gaza shal • Es.14.a be destroyed, and Ascalon shalbe layed Jer.46.b wast. They shall caste oute Asdod at Ezec.25.b the none day, & Accaron shalbe pluckt
B vp by the rootes. Woo vnto you that dwell vpon the sea coaste ye murtherous people: the worde of the Lorde shal come vpon you. O Canaan thou lande of the Philistines, I will destroye thee, so that there shall no man dwell in thee anie more: and as for the sea coaste, it shalbe herdemennes cotages and shepefoldes, yea, it shall be a porcion for suche as remayne of the house of Juda, to fede therupon. In the houses of Ascalon shall they reste towarde nyghte: for the Lorde their God shal visit them, and turne away Ezay.15 their captiuitye. • I haue hearde the Jer.48.b despite of Moab, & the blasphemyes Ezec.25 of the chyldren of Ammon, howe they haue shamefully intreated my people,

and

and magnifyed theim selues wythin the borders of their lande. Therefore as truely as I lyue (saieth the Lorde of hostes, the God of Israel) Moab shalbe as Sodome, and Ammon as Gomorra, euen drye thorne hedges, salte pittes, and a perpetuall wildernes. The residue of my folcke shall spoile them, the remnant of my people
Zech. 2 b shal haue theym in possession. • Thys shal happen vnto them for their pryde because they haue dealt so shamefully wyth the Lorde of hostes people, and magnifyed them selues among them.
Ezech. 2 c The Lorde shalbe grimme vpon them, and destroy al the goddes in the land. And all the Iles of the heathen shall
D worshyp him, euery man in his place. Ye Moriās also shal perysh wyth my sweard: Yea, he shal stretche oute hys hand ouer the north, and destroye Assur. • As for Niniue, hee shal make it
Gen. 19 f desolate, drye and waste. The flockes and all the beastes of the people shall lye in the middest of it: pellicanes and storkes shal abide in the vpper postes of it, foules shal sing in ỹ windowes and rauens shal sit vpon the balckes, for the boordes of Cedre shalbe ryuen downe. Thys is the proud and careles citie, that sayd in herhert, I am, and there is els none. O howe is she made so waste, that the beastes lye therin: Whoso goeth by, mocketh her and pointeth at her wyth hys fynger.

¶ The. iii. Chapter.

WO to that abhominable, fylthye, and cruel citie: whiche wyl not heare, nor be reformed. Her truste is not in the Lorde, neyther wyll shee holde her to her God. Her rulers wythin her are as roaringe • lions: her iudges are as
Zeph. 3 a • wolues in the euening, which leaue
Hab. 1 b nothing behinde them til the morow. Her prophetes are lyght persons and vnfaythful menne, her prieskes vnhalow the sanctuary, and do wrong vnder the pretence of the lawe. But the iust Lorde that doth no vnright, was among them, euerye morninge shewed them hys lawe clearely, and ceased not. But the vngodlye wyll not learne to be ashamed. Therefore wyll I roote out thys people, and destroye their townes: yea, and make their stretes so voide, that no man shal go therin. Their cities shalbe broken downe so that no bodye shalbe left, nor dwel
5 there any more. I sayd vnto them, O feare me, and be content to be reformed. That their dwellyng should not bee destroyed, and that there shoulde happen vnto them none of these thinges, wherewith I shal viset theym. But neuertheiesse, they stand vp earlye, to folowe the fylthynes of theyr owne ymaginations. Therefore, yee shal wait vpon me (sayeth the Lorde) vntyl the tyme that I stand vp: for I am determined, to gather the people, and to bryng the kingdomes together that I may poure out myne anger, ye
Mal. 1 a al my wrathful • displeasure vpon the
• Do. 1. c • For al the worlde shalbe consumed wyth the fyre of my gelousie. And then wyll I clense the lyppes of the people, that they may euerychone call vpon the name of the Lorde, and serue him wyth one shoulder. Suche as I haue subdued, and my chyldren also, whome I haue scattered abrode, shall bringe me presentes beyonde the waters of Ethiopia. In that tyme shalte thou nomore bee confounded, because of al thy ymaginations, wherthrough
Iere. 1. a thou haddest offended me: for • I wyl take away the proud bosters of thyne honour from thee, so that thou shalte nomore triumph because of my holye hyll. In thee also wyl I leaue a smal poore simple people, which shal truste in the name of the Lorde. The remnant of Israel shal do no wickednes, nor speake lyes, neyther shal ther any disceatful tongue bee founde in theyr mouthes. For they shalbe fedde, and take their rest, and no man shall make them afraid. Geue thankes, O daughter Sion, be ioyful, O Israel: reioice and be glad from thy whole heart, O daughter Ierusalē, for the Lorde hath take away thy punishment, & turned backe thine enemies. The king of Israel, euen the Lorde him selfe is wyth

ther:

thee: so that thou nedest nomore to feare any misfortune. In that tyme it shall be sayd to Jerusalem: feare not, and to Sion: let not thyne handes be slacke, for the Lorde thy God is with thee, it is he that hath power to saue: he hath a speciall pleasure in thee, and a maruelous loue toward thee: yea, he reioyseth ouer thee with gladnesse. Such as haue bene in heauynes, will I gather together, and take out of thy congregacion: as for the shame and reproffe that hath bene layed vpon the, it shalbe farre from thee. And lo, in that tyme will I destroye all those that
Mic. 4.b vexe thee: • I will helpe the lame, and gather vp the castaway: yea, I wyll gette them prayse and honoure in all landes, where they haue bene put to shame. At the same time will I bring you in, and at the same tyme wyll I gather you. I will gette you a name, and a good report among all people of the earth, when I turne backe youre captiuitye before youre eyes (sayeth the Lorde.)

¶ The ende of the prophecye of Sophony.

¶ The booke of the prophete Aggeus.

¶ The firste Chapter.

A
1 Esd. 2 c
Dani. 5 c
IN the second yeare of kynge • Darius in the fyrste moneth the firste daye of the moneth, came the worde of the Lorde (by the prophet Aggeus) vnto • Zorobabell the sonne of
1 Es. 2. 3 and, 4. b Salathiell the prynce of Juda, and to Jesua the sonne of Josedech the hye priest, saying: Thus speaketh the Lorde of hostes, and sayth. This people doeth saye: The tyme is not yet come to buylde vp the Lordes house.
B Then spake the Lorde by the prophet
Jer. 22 a Aggeus, and sayde, • Ye youre selues can fynd tyme to dwell in sieled houses, and shall thys house lye waste? Consider nowe youre owne wayes in youre heartes (sayeth the Lorde of hostes). • ye sowe much, but ye bryng
Leu. 26 b Mich. 6 b Ose. 4. b Mala. 3 b litle in, ye eat, but ye haue not ynough ye drink but ye are not filled, ye decke youre selues, but ye are not warme: and he that earneth anye wages, putteth it in a broken purse. Thus sayth the Lord of hostes. Consider youre owne wayes in your hertes: get you vp to the mountayne, fetche wodde, and buylde vp the house • that it may
3 Re. 12 C be acceptable vnto me, & that I maye shewe myne honour, sayth the Lord. Ye loked for much, and lo, it is come to lytle, and though ye bryng it home, yet do I blowe it away. And why so
1 Cor. 3 b 2 Cor. 6. b sayth the Lord of hostes? • Euen because that my house lyeth so waste, and ye ronne euerye man vnto hys owne house. Wherfore, the heauen is forbidden to geue you anye dewe, and the earth is forbiddē to geue you increase
Deu. 28 b • I haue called for a drought, both vpon the land and vpon the mountaynes, vpon corne, vpon wyne, and vpon oyle, vpon euerye thynge that the ground bringeth forth, vpon men and vpon cattell, yea, and vpon all handye laboure. Nowe when Zorobabel the sonne of Salathiel, and Jesua the son of Josedech the hye priest, with the
D remnaūt of the people, herd the voyce of the Lord their God, and the wordes of the prophet Aggeus (lyke as the Lord their God had sent him) the people dyd feare the Lorde. Then Aggeus the Lordes Aungell, sayde the Lordes message vnto the people: I am with you, sayeth the Lorde. •
Deu. 7. b Jer. 44. b Aggæ. 1. Do the Lorde waked vp the spyrete of Zorobabel the prince of Juda, and the spyrete of Jesua the sonne of Josedech the hye priest, and the spyrete of the remnaunt of all the people: that they came and laboured, in the house of the Lord of hostes, their God.

¶ The. ii. Chapter.

Vpon

A Vpon the. xxiiii. daye of the
firste moneth, in the seconde
yeare of kyng Darius, the
xxi. day of the seuenthe mo-
neth, came the worde of the Lord by
the prophet Aggeus, saying: Speke
to Zorobabel, the sonne of Salathiel
Prynce of Juda, and to Jesua, the
sonne of Josedech the hye Priest, and
to the residue of the people, and say:
1.Esd.3.c • who is left amonge you, that sawe
this house in her fyrst beautie? But
what thynke ye now by it? Is it not
in your eyes, euen as though it were
nothynge? Neuerthelesse, be of good
chere, O Zorobabel (sayth the Lord)
Ne.31.b • bee of good comfort, O Jesua, thou
Josue.1. soonne of Josedech, the hye Priest:
Take good heartes vnto you also, all
ye people of the lande, sayth the Lorde
of Hostes, and doo accordyng to the
Hgge.1b worde: (• for I am with you, sayth
the Lorde of Hoostes) lyke as I a-
greed wyth you, whenne ye came out
of the lande of Egypte: and my spi-
B rite shall be amonge you, feare ye not.
For thus sayth the Lorde of Hostes:
Ha.12b • Yet ones more wyll I shake hea-
uen and earthe, the sea, and the drye
Ha.40a land, yea, • I wyl moue all Heathen,
and the comforte of all Heathen shall
come, and soo wyll I fylle this house
Am.8.b wyth honour, sayth the Lord of Ho-
stes. • The syluer is myne, and the
gold is myne, sayth the LORDE
of Hoostes. Thus the glorye of the
laste house shall bee greatter thanne
C the fyrst, sayth the Lorde of Hostes:
and in thys place wyll I geue peace,
saith the Lord of hostes. The. xxiiii.
daye of the nynthe moneth, in the se-
conde yeare of kyng Darius, camme
the worde of the Lord vnto the Pro-
phete Aggeus, saying: Thus sayth
Leui.11.c the Lorde God of hoostes: Aske the
Priestes concerynge the lawe, and
say: • If one beare holye flesshe in hys
coate lappe, and wyth his lappe doo
touche the bread, potage, wyne, oyle,
or any other meate, shall he bee holye
also? The priestes answered, & sayd:
No. Then sayde Aggeus: Nowe yf
one beyng defyled wyth a dead carkas
touche any of these, shal it nat be vn-
clean? The priests gaue answer, and
said: • Yea, it shalbe vnclean. The Ag Leui. 5.b
gens answered & said: Euē so is this Nu.19.b
people, & this nation before me, saithe
the Lord: and so are all the workes of
their handes: yea, & all that they offer,
is vnclean. And nowe (I pray you)
consider from this day foorth, & howe
it hathe gone with you afore, or euer
there was layde one stone vpon ano-
ther in the Temple of the Lorde: that
when ye came to a corne heape of. xx. Agge. 1.
bushels, there were scarce ten: & that
when ye cam to the wine presse for to
poure out. l. pottes of wine, ther wer
scarce. xx. For I smote you with heat
blasting, and haile stones in all the la-
bours of your handes: yet was there
none of you that wold turne vnto me,
D sayeth the Lord. Consider then from
this day forth, and afore: namely, frō
the xxiiii. day of the ninth moneth, vn
to the daye that the foundation of the
Lordes Temple was layd. Marke it Zach.8.b
wel, • is not the seed yet in the barne?
haue not the vynes, the fygge trees,
the pomegranates, and Olyue trees,
ben yet vnfruitful? but from this day
foorth, I shall make them to prosper.
Moreouer, the. xxiiii. daye of the mo-
neth, came the word of the LORD
vnto Aggeus agayn, saying: Speke
to Zorobabell the prince of Juda, and
saye: I wyll shake bothe heauen and
earth, and ouerthrow the seate of the
kyngedomes, yea, and destroye the
myghtye kyngdome of the Heathen.
I wylle ouerthrowe the Charettes,
and those that sytte vppon theim, so
that bothe horse and manne shall fall
downe, euery manne thorowghe hys
neyghbours sweard: And as for thee
O Zorobabell (sayeth the LORD
of Hostes) thou sonne of Salathiel,
my seruaunt: I wyll take thee (sayth
the Lorde) at the same tyme, and
make thee as a seale, for I
haue chosen thee, sai-
eth the Lorde of
Hoastes.

¶ The end of the Prophe-
cie of Aggeus.

The

The Boke of the Prophete Zacharie.

The first Chapter.

A

N the eight moneth of the second yere of kyng Darius, came the worde of the Lorde vnto * zacharye, the sonne of Barachias, the son of Addo, the prophete, sayinge: The Lorde hathe ben sore displeased at youre forefathers. And say thou vnto them: Thus
Mat. 23
Jer. 30. c
Mala. 3. b
saythe the Lorde of Hostes: * Turne you vnto me (sayth the Lorde of Hostes) and I will turne me vnto you, sayth
Jer. 44. a
the Lorde of hoostes. * Be ye not lyke
Psal 78. a
your forefathers, vnto whom the prophets cryed afore tyme, saying: Thus sayth the lorde God of hostes: * Turn
Mich. 14
Zach. 13.
Je. 44. 8
you from your euill ways, and frome youre wicked imaginations. * But they would not heare nor regard me, sayth the Lorde. What is now become of your forefathers, and the prophets? are they styll alyue? But dyd not my wordes and statutes which I cõmanded by my seruantes, the Prophets) touche your forefathers? Upon thys, they gaue answer, and said: Like as ꝓ Lorde of hostes deuised to do vnto vs, accordyng to our own ways and imaginations, euen so hath he delt wyth vs. Upon the .xxiiii. day of the .xi. moneth, which is the moneth Sebat, in the second yeare of Darius, came the worde of the Lorde vnto zacharye, the sonne of Barachias, the sonne of Addo, ꝓ prophet, saying: I sawe by night,
B
zacha. 6. a
Apoc. 6. 8
and lo, there sat one vpon * a red horse and stode styll among the myrte trees that were benethe vpon the grounde, and behynd hym wer there red speckled and whyte horses. Then sayd I, O my Lorde, what are these? And the angell that talked wyth me, sayd vnto me: I wyll shewe thee, what these bee. And the manne that stoode amonge the Myrte trees, aunswered, and sayde: These are they, whome the LORDE hathe sent to go thorough the worlde. And they answered the angell of the Lorde, that stode amonge the Myrte trees, and sayde: We haue gone thorow the world: and behold, al the world dwelleth at ease, C and are careiesse. Thenne the Lordes aungell gaue answere, and sayde: O Lorde of Hoostes, howe longe wylte thou bee vnmercyfull to Jerusalem, Jer. 25. and to the Cytyes of Juda? wyth and. 29. whome thou haste beene displeased 1. Esd. 1. nowe these three score and tenne yeares. So the LORDE gaue a louyng and a comfortable answere vnto the Aungell, that talked wyth me. And the angell that commened wyth me, sayde vnto mee: Crye thou, and speake: Thus sayth the LORDE of Hostes: I am exceadynge ielous ouer Jerusalem and Syon, and sore displeased at the careiesse Heythen: For where as I was but a lyttell angrye, they dydde theyr beste that I myghte destroye theym. Therefore thus sayeth the Lord: * I wyl turne zach. 1. d me agayne in mercy toward Jerusalem, so that my house shalbe buylded in it, sayth the Lorde of Hostes, yea, and the plommet shalbe layde abroade in Jerusalem, sayethe the LORD of Hoostes. Crye also, and speake: Thus sayethe the Lorde of Hoostes: My Cityes shall bee in good prosperitie agayne, the Lorde shall yet comforte Syon, and choose Jerusalem. Thenne lyfte I vppe myne eyes, and sawe, and behold fower hornes. And I sayd vnto the aungell, that talked wyth me: What bee these? He aunswered me: * These are the hornes, Dan. 7. whyche haue scattered Juda, Israel, and Jerusalem abroade. And the Lord shewed me fower carpenters. Then said I: what will these do? He answered, & said: Those ar the hornes, which haue so strawed Juda abroade, that no man durst lift vp his head. But these are come to fray them away, & to caste out the hornes of the Gentils: which lift vp their horn ouer the land of Juda, to scatter it abroade.

The .ii. Chapter.

A I lift vp mine eyes agayn, and loo-
ked: and beholde, a man with a
measure lyne in his hande. Then
I sayd: whither goest thou? and hee
sayd vnto me: To measure Ierusa-
lem, that I may see, howe longe and
howe brode it is. And beholde, the an-
gell that talked with me, wente his
way foorth. Then went there out an
other angel to mete him, and sayd vn-
to him: Runne, speake to this younge
man, and say: Ierusalem shalbe inha-
bited without any wall, for the verye
multitude of people and cattell that
shalbe therin. Yea, I my selfe (sayth
the Lorde) will be vnto her a wall of
fyre rounde about me, and will be ho-
noured in her. O get you foorth, O
flee from the land of the northe, sayeth
the Lorde, yee whom I haue scatred
into the foure windes vnder heauen,
sayeth the LORD. Saue thy selfe,
O Sion, thou that dwellest with
the daughter of Babilon. For thus
sayeth the LORD of hostes, Af-
ter that glorious power hath he sent
me out to the Heathen, which spoyled
you: for who so toucheth you, shall
touche the apple of his own eie. Be-
hold, I will lifte vp mine hande ouer
them: so that they shall bee spoyled
of those which afore serued them, and
ye shall know, that the Lorde of ho-
stes hath sent me. Be gladde, and re-
toyce, O daughter of Sion, for loe,
I am come to dwell in the midst of
thee, sayth the Lord. At the same time
there shall manye Heathen cleaue to
the Lord, and shalbe my people. Thus
will I dwell in the middest of thee,
and thou shalt know that the Lord of
hostes hath sente me vnto thee. The
Lord shall haue Iuda in possession for
his part in the holy ground, and shall
chose Ierusalem yet agayne. Let all
flesh be still before the Lorde, for he
is risen out of his holy place.

¶ The. iij. Chapter.

A Nd he shewed me Iesua the
hye Priest, standinge before
the angell of the Lorde, and
Sathan stode at his right hand to re-
sist him. And the lord said vnto Sa-
than: The Lorde rebuke thee (thou
Sathan) yea, the Lord that hath cho-
sen Ierusalem, rebuke thee. Is not
this a brande taken out of the fire?
Now Iesua was clothed in vncleane
rayment, and stode before the aungell,
which answered and sayd vnto those
that stoode before him: Take awaye B
the foule clothes from him. And vn-
to him he sayde: Beholde, I haue ta-
ken awaye thy sinne from thee, and
will decke thee with chaunge of ray-
ment. He sayde moreouer, sette a fayre
myter vpon his heade. So they set a
fayre myter vpon his head, and put on
cloathes vpon him, and the angell of
the Lord stode there. Then the angell
of the Lord testified vnto Iesua, and C
spake: Thus sayth the Lord of hostes
If thou wilt walke in my ways, and
kepe my watche, thou shalte rule my
house, and kepe my courtes, & I will
geue thee place among these that stād D
here. Heare (O Iesua) thou highe
Priest, thou and thy frendes, that
dwell before thee, for they are wonde-
rous people. Behold, I will bringe
forth the branches of my seruaunts:
For loe, the stone that I haue layde
before Iesua: Vppon one stone Esa. 4. a.
shall be seuen eyes. Behold I will Ier. 23. a
hewe him out (sayth the LORDE and. 24. c
of Hostes) and take awaye the sinne Zach. 6. d
of the lande in one daye. Then shall Esa 28 a
euery man call for his neighbour vn- 1. Pe. 2. a
der the vyne, and vnder the figge tree,
sayth the Lord of Hostes.

¶ The. iiij. Chapter.

A Nd the Angell that talked A
with me, camme agayne, and
waked me vppe, as a manne
that is raysed out of his sleepe, and
sayde vnto me: what seest thou? And
I sayd, I haue looked, and beholde: A
Candlesticke all of gold, with a boll
vppon it, and his seuen lampes there-
in, and vppon euery lampe seuen stal-
kes. And two Oliue trees thereby,
one vppon the right side of the bolle,
and the other vppon the lefte side.
So I answered and spake to the an-
gell

gel that talked with me, sayinge: O
B my Lorde what are these? the angell
that talked with mee aunswered and
sayde vnto mee: knowest thou not
what these be? And I sayde: No my
Lorde. He aunswered, and sayde vnto
me: This is the worde of the Lorde
Esa.11.a vnto Zorobabel, saying: ¶ Nether tho
rough an hoste of menne, nor through
strength, but through my spirit sayth
the Lorde of hostes. What art thou,
thou great mountayne, before Zoro-
C dabel? thou must be made euen. And
Esa.28.c he shall bringe vp the first ¶ stoane, so
that men shal cry vnto him, good luck
good lucke. Moreouer, the woorde of
Phi.1.a. the Lord came vnto me, saying: ¶ The
handes of Zorobabell haue layed the
foundation of this house, his handes
deu.18.d shal also finish it, ¶ that ye may know
howe that the Lorde of hoostes hath
sent me vnto you. For he that hath bē
despised a litle season, shall reioyce,
when he seeth the tynne weighte in
D Zorobabels hand. The seuen eyes are
the Lordes whiche go throughe the
whole worlde. Then aunswered I
and sayde vnto him: what are these
two oliue trees vppon the right and
lefte syde of the candlesticke? I spake
moreouer and sayde vnto him: what
be those two oliue braunches (which
through the two golden pypes (empt-
tye them selues into the gold? He an-
swered me, and sayde: knowest thou
Apo.1.a. not what these be? And I said, no my
Lorde. Then sayde he: ¶ These are the
two Oliue braunches, that stand be-
fore the ruler of the whole earth.

¶ The.v. Chapter.

I SO I turned me, lifting vp mine
eyes, and loked, and behold, a fly-
ing booke. And he sayd vnto me:
what seest thou? I answered: I see a
flying booke of twentye cubites long
and ten cubites brode. Then sayde he
vnto me: This is the curse, that go-
eth forth ouer the whole earth: for all
B theues shalbe iudged after this booke,
and al swearers shalbe iudged accor-
ding to the same, and I will bringe it
forth saith the Lorde of hostes, so that
it shal come to the house of the theefe,
and to the house of him, that falsely
sweareth by my name, and shall re-
mayne in his house, and consume it,
with the timber and stones therof.
Then the angell that talked with me,
wente forth and sayde vnto me, lifte
vp thine eyes and see, what is this,
ỹ goth forth. And I sayd: what is it?
He answered, this is a measure going
out. He said moreouer: Euen thus are
they that dwel vpon the whole earth,
to looke vpon. And behold, ther was
lifte vp a talent of lead: and lo, a wo-
man sat in the middest of that measure
And he sayde, this is vngodlynesse. C
So hee caste her into the middest of
the measure, and threwe the lumpe of
leade into the mouth of the measure.
Then lift I vp mine eyes, and loked
and behold, there came oute two wo-
menne, and the winde was in their
winges (for they had winges like D
the winges of a storke) and they lifte
vp the measure betwixt the earth and
the heauen. Then spake I to the aun-
gel that talked with me: whither wil
these beare the measure? And he sayde
Ge.10 vnto me, into the lande of ¶ Sinear, to
build them an house, which when it
is prepared, the measure shalbe sette
there in his place.

¶ The.vi. Chapter. I

MOreouer, I turned me, lyf-
ting vp mine eyes, and loo-
ked, and beholde, there came
foure charettes out from betwixte ỹ.
hilles, whiche hilles were of brasse, Zach.1
In the firste charet were red horses,
in the seconde charet blacke horses, in
the thirde charet were white horses,
in the fourth charet were horses of di-
uerse colours, and stronge. Thē spake
I, and sayd vnto the aungell that tal-
ked with me, O lord, what are these?
The aungel aunswered and said vnto Jere.4
me. ¶ These are the foure windes of B
heauen, which be come forth to stande
before the ruler of al the earth. That
with the blacke horse went into the
land of the north, and the white folo-
wed theym, and the speckled horses
wente forth towarde the South.
These horses were verye stronge
and

and went out, and sought to go & take their iourney ouer the whole earthe.
And he sayde: Get you hence, and go thorough the world. Then cryed they
C vnto me, and spake vnto me, saying: Behold, these that go toward ẏ north, shall stylle my wrathe in the Northe countrey. And the worde of the Lorde came vnto me saying: Take of the prisoners that are come from Babilon: namely, Heldai, Tobiath, and Idaia, and come thou the same day, and go in to the house of Iosiah, the son of Sophonye. Then take golde and syluer, and make crownes thereof, and sette them vpon the heade of Iesua, the son of Iosedech, the hye priest, and speake vnto him: Thus sayeth the Lorde of hostes: Behold, the man, whose name is • the branch, and he that shall spring vp after him, • shall build vp the temple of the Lord, yea, euen he shal buyld vp the temple of the Lorde. • He shall beare the prayse, he shall syt vpon the Lordes throne, and haue the dominion. • A priest shall be also vppon his throne, and a peaceable counceil shall be betwixt them both. And the crownes shalbe in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Idoiah, and Hen the sonne of Sophonie, & suche as be farre of, shall come and build the temple of the lord, that ye maye knowe, howe that the Lorde of hoostes hath sente me vnto you. And this shall come to passe, yf ye will hearken diligently vnto the voyce of the Lord your God.

¶ The. viij. Chapter.

1 It chaped also in the fourth yere of king Darius, that the worde of the Lord came vnto Zachary in the fourth daye of the nynth moneth, whiche is called Casleu: What tyme as Sarasar and Rogemelech, and the men that were with them, sent vnto Bethel, for to praye before the Lorde: and that they shold say vnto the priestes, whiche were in the house of the Lord of hoostes, and to the prophetes. Should I wepe in the • fyft moneth, & abstayne as I haue don now certain yeres? Then came the worde of ẏ Lord of hoostes vnto me, saying: Speake vnto all the people of the lande, and to the Priestes, and saye: When ye fasted and mourned in the fyfthe • and seuenth moneth (nowe this. lxx. yeres) Jer. 41. a
dyd ye faste vnto mee? when ye dyd eate also and drinke, didde ye not eate and drinke for your owne selues? Are not these the wordes which the Lord spake by his prophetes afore tyme, when Ierusalem was yet inhabited C
and welthie, she and the cities rounde about her: when there dwelte men, bothe towarde the southe, and in the playne countreis? And the worde of the Lorde came vnto Zacharie, saying: Thus sayth the Lorde of hostes.
• Execute true iudgement, shewe mercye and louing kindnes, euery man to Leu. 25. a
his brother: Do the widowe, the fatherles, the stranger & poore no wrõg, and let no man ymagine euill agaynst his brother in his heart. Neuertheles they would not take hede, but turned their backes, and stopped their eares, that they shoulde not heare: yea, they made their hearttes as an Idamante stone, least they should heare the lawe and wordes, • whiche the Lorde of 1. pet. 1. d
hoostes sent in his holy spirite by the D
Prophetes afore tyme. Wherefore the Lorde of hoostes was very wrothe at them. And thus is it come to passe:
• that like as he spake, and they wold Jer. 11. c
not heare: euen so they cryed, and I would not heare (sayth the Lorde of hoostes) but scattered them among all Gentiles, whom they knewe not. Thus the land was made so desolate, that there trauailed no man in it, neyther too, nor fro, for that pleasant land was vtterly layd waste.

¶ The. viij. Chapter.

SO the worde of the Lorde came B
vnto me, saying: Thus sayth the Lorde of hostes: I was in great ielousie ouer Sion. Yea, I haue ben verye gealousse ouer her in a greate displeasure. Thus sayeth the Lorde of hoostes: I wyll tourne mee a-
gayne vnto Syon, and will dwell

Ezor.1.d in the middest of Jerusalem: • so that Jerusalem shall be called a faythfull and a true citie, the hill of the Lorde of hostes: yea, & the holy hill. Thus sayth the Lorde of hooستes: There shall yet olde men and women dwell againe in the streetes of Jerusalem. Yea, and suche as go with staues in their handes for verye age. The streetes of the citie also shall be full of ponge boyes and damselles, playing vpon the stretes. B Thus sayth the Lorde of hostes: if the residue of this people think it to mat.19.d be vnpossible in these dayes: • should it therfore be vnpossible in my sighte, sayth the Lorde of hostes? Thus sayth the Lord of hostes: Behold, I will deliuer my people from the lande of the east and west, and will bring them agayne, that they maye dwel at Jerusalem. • They shalbe my people, and I will be their God in trueth & righteousnesse. Thus sayth the Lorde of hooستes: let your hands be stronge, ye that nowe heare these wordes by the mouth of the prophetes, whiche be in these dayes, that the foundation is layed vpon the Lorde of hostes house that the temple may be buylded. For whyle • before these dayes, neyther men nor cattell could win any thinge, neyther mighte any man come in and out in rest, for trouble: but I let euery man go agaynst his neighboure. Neuertheless I will nowe intreate the residue of this people nowe as afore time, sayth the Lorde of hostes, • but they shalbe a sede of peace. The vineyard shall geue her fruite, the ground shall geue her increase, & the heauens shall geue their dewe: and I shall cause the remnaunt of this people, to haue all these in possession. And it shal C come to passe, that lyke as ye were a curse among the Hethen (O ye house of Juda, and ye house of Israell:) Euen so will I deliuer you, that ye shal be a blessinge: feare not, but let your handes be strong. For thus sayth the Lord of hostes: lyke as I deuised to punyshe you, what time as your fathers prouoked me vnto wrath, sayth the Lord of hosts, & spared not: euen so am I determined now in these daies, for to do well vnto ỹ house of Juda, & Jerusalem, therfore fear ye not. Now the thinges that ye shall do, are these: • Speake euery man the trueth vnto his neighboure: execute iudgement truely, and peaceablie within your portes, none of you ymagine euill in his hearte agaynst his neighbour, and loue no false othes, for all these are the thinges that I hate, sayth the Lorde. And the worde of the Lord of hostes, came vnto me, saying: thus sayth the Lord of hostes. The fast of the fourth moneth, the fast of the fyfte, the fast of the seuenth, and the faste of the tenth, shalbe ioy & gladnes, and prosperous hye feastes vnto the house of Juda: Onelye, loue the trueth and peace. Thus sayth the Lord of hostes. Ther D shall yet come people, and the inhabitoures of many cities, and they that dwell in one citie shall go to another. saying. • Up, let vs go, and praye before the Lorde, let vs seke the Lorde of hostes, I will go with you, yea, much people and mightie heathen shal come and seke the Lorde of hostes at Jerusalem, and to praye before the Lorde. Thus sayth the Lorde of hooستes: In that time shall ten men (out of al maner of language of the Gentils) take one Iewe by the hem of his garment, and say: We will go with you, for we haue heard that God is among you.

Ezor.1.d Eph.5 Mal.2 Ezor.1.a Agge.1.a Agge.1.a Ezor.1.a Esay.2 psa.122 Jer.31 Joel.4 Ezo.28 Jer.47 Amo.1

¶ The.ix. Chapter.

THe worde of the Lorde shalbe I receaued at Adrach, & Damascus shalbe his offering: for the eyes of all men, and of the tribes of Israell shall looke vp vnto the Lord. The borders of Hemath shalbe heard thereby. Tyrus also and Sydon, for they are verye wise. • Tyrus shall make her selfe strong, heape vp syluer as the sande, and golde as the claye of the streetes. Beholde the Lorde shall take her in, and haue her in possession: • he shal smite downe her power into the sea, and shee shalbe consumed with fire. This shall Ascalon see, and be afrayde, • Gaza shall be very sory, so shall Accaron also, because her hope

is come to cõfusion. For the kynge of Gaza shall perysshe, and at Ascalon shall no man dwell. Straungers shal dwell at Asdod, and as for the pride of the Philistines, I shall roote it oute.
Gen.15.d • Their blood wyll I take away frõ their mouth, and their abhominatiõs from amonge their teeth. Thus they shalbe left for our God, yea, they shall be as a prince in Juda, and Accaron like as a Jebusite. And so wil I compasse my house rounde about wyth men of warre goynge to and fro: that no oppressour come vpon them anye more: for that haue I sene now with myne eyes. • Reioyce thou greatlye,
Esa.62.a Mat.21.a Joh.12.b O daughter Sion, be glad, O daughter Jerusalem. For lo thy kyng commeth vnto thee, euen the ryghteous, and Sauiour. Lowely and simple is he, he rydeth vpon an Asse, and vpon the colte of an Asse. I will rote oute
C the charettes from Ephraim, and the horse frõ Jerusalem, the battel bowes shalbe destroyed. He shal geue the doctryne of peace vnto the heathen, and his dominion shalbe from the one sea to the other, and from the floudes to the ende of the worlde. Thou also thorowe the bloode of thy couenaunt shalte lette • thy prisoners out of the
Esa.62.a Jer.9.a Zach.9.c • pytte wherein is no water. Turne you nowe to the strong holde, ye that be in prison, and longe sore to be delyuered. And this day I bring the word that I will reward the double again. For Juda haue I bent out as a bowe for me, & Ephraim haue I filled. Thy sonnes: O Syon, will I rayse vp agaynst the Grekes, and make thee as
Gen.49.b • Esa.22 a gyauntes swearde, the Lorde God shalbe sene aboue them, and his dartes shall go forth as the lyghtnyng. The
D Lord God shall blowe the trumpet, and shall come forth as a storme out of the south. The Lorde of hostes shall defend them, they shall consume and deuour, and subdue them wyth slyng stones. They shal drinke and rage, as it were thorowe wyne. They shalbe fylled lyke the basens, and as the hornes of the aulter. The Lord their god shall delyuer them in the daye, as the flocke of hys people: For as precious stones of a diademe they shalbe set vp ouer his lande. O howe prosperous and goodly a thyng shal thasbe? The corne shall make the yong men cherefull, and the newe wyne the maydens.

¶ The.x. Chapter.

PRaye the Lorde then betymes to geue the latter raine, • so shal the Lord make bryghte cloudes, and geue you rayne ynough for all the increase of the fielde. For vaine is the answere of Idols. The soothsayers saye lyes, and tell but vayne dreames, the confort that they geue, is nothyng worth. Therfore, go they a stray lyke a flocke of shepe, and are troubled because they haue no • shepeherde. My
Deu.38.b Eze.13.a B wrothful displeasure is moued at the shepherdes, and I wyl viset the goates. For the Lord of hostes will graciously visite hys flocke, the house of Juda, and holde theym as a goodlye fayre horse in the battel. Out of • Juda shal come the helmet • the naile, the batelbowe, and all the princes together. They shall be as the gyauntes, which in the battell tread downe the myre vppon the stretes. They shall fight, for the Lorde shalbe with them, so that the horsemen shalbe confounded. I will confort the house of Juda, and preserue the house of Joseph. I will turne theym also, for I pytye
C. thẽ: and they shalbe like as they were when I had not cast them of. For I the Lord am their God, and will here them. Ephraim shall be as a gyaunt, and their hert shalbe cherefull as thorowe wyne: yea, their chyldren shall see it, and be glad, and their herte shall reioyce in the Lord. I will blowe for them, and gather them together, for I wil redemie them. They shal increase, as they increased afore. I will sowe them amõg the people, that they may thinke vppon me in farre countryes, they shal lyue with their children, and turne agayne. I will bryng them agayne also from the lande of Egypte, and gather thẽ out of Assiria. I wyll

cary them into the land of Gilead and to Libanus, and they shall wante nothynge. He shall goo vppon the sea of trouble, and smyte the sea waues, so that all the depe floudes shal be dryed vp. The proud boastyng of Assur shal Esa.13 a be cast down, and the scepture of Egipt Eze.39 a shalbe taken awaye. I will confort them in the Lord, that they maye walke in his name, sayth the Lord.

¶ The.xi. Chapter.

OPen thy dores, O Libanus, that the fyre may consume thy Cedre trees. Howle ye fyre trees for the Cedre is fallen: yea, all the proude are wasted awaye. Howle (O ye oke trees of Balan) for ỹ migh tye strong wodde is cut downe. Men may here the shepherdes mourne, for their glorye is destroyed. Men maye here the Lions whelpes roare, for the pryde of Jordan is wasted awaye. Thus sayth the Lord my God: Fede the shepe of the slaughter, which shal be slayne of those that possesse theym: yet they take it for no synne, but they that sell them, say: The Lord be thanked, I am rych: yea, their own shepeherdes spare them not. Therfore wyl B I nomore spare those that dwell in the lande, (sayth the Lorde) but lo, I will deliuer the people, euery man into his neyghbours hand, and into the hand of his kyng: that they may smyte the lande, and out of their handes I will not deliuer them. I my selfe fede the slaughter shepe (a poze flocke verely) and toke vnto me two staues, the one is called louyng kyndnes, the other is called destroyer, and so kepte the sheepe. Three shepherdes I put oute of office in one moneth, for I might not awaye with them, neyther had they any delyte in me. Then sayd Apo.22.c I: I wil fede you nomore. The thing that dieth, let it dye: and that that wil perysshe, let it perishe, and let the remnaunt eate, euery one the fleshe of his neyghboure. I toke also my louynge mekestaffe, and brake it, that I might disanull the couenaūt, which I made with all people. And so it was broken C in that daye. Then the poore symple shepe, that hadde a respecte vnto me, knewe therby that it was the worde of the Lorde. And I sayd vnto them: yf ye thinke it good, bryng hyther my price: if no, thē leaue. So they waied Mat.27 down.xxx. siluer pence, the paine that I was prised at. And the Lorde sayd vnto me: cast it vnto thi potter (a good lye price for me to be valued at of thē) and I toke the.xxx. syluer pence, and cast them to the potter in the house of the Lorde. Then brake I my other D staffe also (namely destroyer) that I might lowse the brotherhead betwixt Juda and Israell. And the Lord said vnto me: Take thee also the staffe of a folysshe shepherde, for lo, I will rayse vp a shepherd in the land, which shall not seke after the things that be lost, nor care for such as go astray, he shall not heale the wounded, he shall not norysshe the thyng that is whole, but he shall eate the flesh of such as be fat, and teare their clawes in peces. O Idolles shepherde, that leaueth the flocke. The swearde shall come vpon his arme and vpon his right eye. His arme shalbe cleane dryed vp, and hys ryght eye shalbe sore blynded.

¶ The.xii. Chapter.

THe heauye burthen whyche the A Lorde hath deuised for Israell. Thus sayth the Lorde • whych Esa.10 spredde the heauens abrode, layde the Mat.17 foundacions of the erth • and geueth • Ge.2 man the breath of life. Behold, I wil make Jerusalem a cup of surfet vnto all the people that are rounde aboute her. • Yea, Juda him selfe also shalbe Zac.14 in the seege agaynste Jerusalem. At the same tyme will I make Jerusalem an heauye stone for all people, so that all such as lyft it vp, shalbe torne and rente, and all the people of the earthe shall be gathered together agaynste it. • In that daye, sayeth the E Lord, I will make al horses abashed, Ibdi.1 and those that ryde vpon theym, to be Amo.1 oute of their wyttes. I wyll open myne eyes vppon the house of Juda, and

and ſmyte all the horſes of the people with blyndneſſe. And the prynces of Juda ſhall ſaye in their hertes: The inhabyters of Ieruſalem ſhall geue me conſolation in the Lorde of hoſtes their God. In that time wyl I make ꝥ princes of Juda, like as an hot burning oue with wod, & like a creſſet of fire amõg ꝥ ſtrawe: ſo ꝥ they ſhal conſume al the people round about them, both vpõ the ryght hand and the left. Ieruſalẽ alſo ſhalbe inhabited again: namely, in the ſame place where Ieruſalem ſtandeth. The Lord ſhal preſerue the tentes of Juda, like as afore tyme, ſo that the glory of the houſe of Dauid, and the glory of the citizens of Ieruſalem, ſhalbe but lytle regarded, in comparyſon of the glorye of Juda. In that daye ſhall the Lorde defende the citezens of Ieruſalem, ſo that the weakeſt then among them ſhall be as Dauyd: and the houſe of Dauyd ſhalbe like as Gods houſe, and as the Angel of the Lord before them. At the ſame tyme will I go about to deſtroy all ſuche people as come agaynſt Ieruſalem. Moreouer, vpon the houſe of Dauyd, and vppon the citizens of Ieruſalem will I poure oute the ſpyrete of grace and compaſſion, ſo that they ſhall loke vpon me, whom they haue pearſed, and they ſhall bewepe him as men mourne for their onelye begotten ſonne: yea, and be ſorye for hym, as men are ſorye for their firſte chylde. Then ſhall there be a greate mournyng at Ieruſalem, like as the lamentacion of Adremnõ in the fielde of Maggadon. And the land ſhall bewayle euery kynred by them ſelues. The kynrede of the houſe of Dauyd them ſelues alone, and their wiues by thẽſelues. The kinred of the houſe of Nathanthem ſelues alone, and their wyues by them ſelues. The kynred of the houſe of Leui, themſelues alone and their wiues by them ſelues. The kyndred of the houſe of Semei them ſelues alone, and their wiues by them ſelues: In lyke maner, all the other generacions euerychone by them ſelues alone, & their wiues by thẽſelues.

The.xiii.Chapter.

IN that tyme ſhall the houſe of Dauid and the citizens of Ieruſalem haue an open well, to waſhe of ſynne and vncleanneſſe. And then (ſayth the Lorde of hooſtes) I wyll deſtroy the names of the Idoles out of the lande, ſo that they ſhall nomore be put in remembraunce. As for the falſe prophetes alſo, and the vncleane ſpyrytes, I ſhall take them oute of the land: So that if any of them prophecy any more, his owne father and mother that begatte him, ſhall ſaye vnto him: Thou ſhalt die, for thou ſpeakeſt lyes vnder the name of the Lorde: yea, his owne father and mother that begate him ſhall wounde him, when he prophecyeth. And then ſhal thoſe prophetes be confounded, euerye one of his viſion when he prophecieth: neyther ſhall they weare ſackclothes any more, to deſcreyue men withall. But he ſhal be ſayne to ſay. I am no prophet: I am an huſbandman, for ſo am I taught by Adam from my youthe vp. And if it be ſayd vnto him: howe comme theſe wounde then in thyn handes: he ſhall anſwere: Thus am I wounded in the houſe of myn owen frendes. Aryſe, O thou ſwerde, vpon my ſhepherde, and vpon the prince of my people, ſayth the Lorde of hoſtes. Smyte the ſhepherde, and the ſhepe ſhalbe ſcatred abrode, & ſo will I turn myne hande to the lytle ones. And it ſhall come to paſſe (ſayeth the Lorde) that in all the land two partes ſhalbe roted oute, but the thirde parte ſhall remayne therein. And the ſame third parte will I bring thorowe the fire, and will clenſe them, as the ſyluer is clenſed, yea, and trye them lyke as golde is tryed. Then ſhall they call vpon my name, and I will heare thẽ: I will ſay: it is my people. And they ſhall ſaye: Lord my God.

The.xiiii.Chapter.

BEhold, the day of the Lord cõmeth that thou ſhalte be ſpoyled and robbed, for I will gather together all the heathen to fight agaynſt Ieruſalẽ, ſo ꝥ the city ſhalbe

wonne, ỳ houses spoiled, & the wome defyled. The halfe of the citye shal go away into captiuitee, and the residue of the people shall not be caryed out of the cityе. After that shall the Lord go forth to fight agaynst those Heathen, as men vse to fighte in the day of battell. Then shall his fete stande vppon the mount Oliuet, that lieth vpon the
B east syde of Jerusalem. And the mount Oliuet shall cleue in two, eastwarde and westward, so that there shall be a great valley, and the halfe mount shal remoue towarde the north, and the other towarde the southe. And ye shall flee vnto the valley of my hylles, for the valley of the hylles shall reache
Amos.1. vnto Asal. Yea, flee shall ye lyke as ye fled for the earthquake in the days of Oziah king of Juda. And the Lord my God shall come, and all sayncles with hym. In that day shall it not be
Mat.24e lyght, other cleare or dymme. This shalbe ỳ special day, which is knowē vnto ỳ lord, nether day nor night, but
zach.12.e about the euening time it shalbe light
Apo.22a In that tyme shall there waters of lyfe runne oute from Jerusalem: the halfe parte of them towarde the Easte sea, and the other halfe towarde the
Abdi.1.d vttermost sea, and shall continue both somer and wynter. And the Lorde hym selfe shall be kynge ouer all the
C earth. At ỳ time shal there be one lord onely, and hys name shall be but one. Men shall go about the whole earth, as vpon a fielde from Gibea to Rennon, and frome the southe to Jerusalem. She shall be set by, and inhabited in her place: from Ben Jamyns
2Esd.1a porte, vnto the place of the firste port,
Jer.31.f and vnto the corner porte: and frome the power of Hananeel, vnto the kynges wyne presses. There shall men dwell, and there shall be nomore curssynge, but Jerusalem shalbe safelye inhabited. This shal be the plage, wherwith the Lorde will smyte all people, that haue fought agaynst Jerusalem. Namely, their fleshe shalbe consumed awaye, though they stande vpon theyr fete, theyr eyes shalbe corrupte in theyr holes, and their tonge shall consume in their mouthe. In that daye shall the LORDE make a greate sedityon amonge theym, soo
zach.12a that one manne shall take another by the hande, and laye hys handes vpon the handes of hys neyghboure. Juda shall fyghte also agaynste Jerusalem, and the goodes of all the Heathen shall be gathered together round aboute: golde and syluer, and a verye greate multitude of clothes. And soo shal thys plague go ouer horses, mules, camels, Asses, and all the beastes that shall bee in the hoste, lyke as yonder plague was. Euerye one that remaynethe therme of all the people, whyche camme agaynste Jerusalem, shall goo vppe yeareiye, to worshippe
Leu.23.f the kynge (euen the LORDE of
Nu.29b hoostes) and to keepe the feaste of
3Esd.5f tabernacles. And looke what gene-
2Ma.1b ration vppon the earthe goeth not to Jerusalem, for to worshyppe the kynge (euen the LORDE of hoostes,) vppon the same shall come no rayne. If the kyndrede of Egipte
D goo not vppe, and come not, it shall not rayne vppon them neyther. This shall be the plague wherewith the LORDE wyll smyte all the Heathen, that come not vppe to keepe the feaste of tabernacles: yea, thys shall be the synne plague of Egypte, and the synne plague of all people, thas goo not vppe to keepe the feaste of tabernacles. At that tyme shall the rydyng geare of the horses be holye vnto the LORDE, and the ketteles in the LORDE ỳ house, shall be lyke the balyns before the aultare: yea, all the ketteles in Jerusalem and Juda, shall be holye vnto the LORDE of hoostes: and all they that sacrifyce, shall come and take of them, and dyghte them therein. And at that tyme there shall be no mo Cananites in the house of the Lorde of hoostes.

The ende of the Prophesye of Zachary.

¶ The boke of the Prophet Malachy.

¶ The fyrst Chapter.

THe heauy burtheyn which the Lord shewed against Israel by Malachi. I haue loued you, saieth the LORDE: and yet ye say: Wherin hast thou loued vs? Was not Esau Jacobs brother, saith the Lord: yet haue I loued Jacob, and hated Esau, yea I haue made his hilles wast, and his heritage a wylderneſſe for dragons. And though Edom say: Well, we are destroyed, we will go buylde vp againe the places that be wasted, yet (saieth the Lorde of Hoſtes) what they buylded, that brake I downe: so that it was called, a cursed land, and a people, whome the Lord hathe euer been angrye withall. Your eyes haue seene, and ye your selues muste confesse, that the Lorde hath brought the land of Israell to grete honor. Should not a son honor his father, & a seruant his maister? If I be now a father, where is myne honour? If I be the Lord, where am I feared? saythe the Lorde of Hoſtes. Nowe to you priestes, that despise my name. And yf ye saye, wherein haue wee despised thy name? In this, that ye offer vncleane breade vppon myne aultar. And yf ye will say: wherin haue we offered any vncleane thynge vnto thee? In thys that ye say: The aulter of the Lord is not to be regarded: If ye offre a blinde is not that euyll? And yf ye offre the lame and sicke, is not that euill? Yea offer it vnto thy prince, shalt he be content with thee, or accepte thy persone, saith the Lord of hoſtes? And nowe make your prayer before God, that he maye haue mercy vppon vs: for sithe thinges haue ye done. Shall he regard your persons, thinke ye, saith the lord of hoſtes? Yea, what is he among you that will do so muche as to shutte the doores, or to kyndle the fyre vppon myne aultar for naught? I haue no pleasure in you, saythe the LORD of hoſtes: And as for the meateoffe- Gen. 4.a
rynge, I will not accepte it at youre hande. For from the vprysyng vp of the Sunne, vnto the goyng down of the same, my name is greate amonge the Gentils: yea, in euery place shal there sacrifice be done, and a cleane meatoffe- Esai. 1.b
rynge offered vp vnto my name: For Ps. 113.a
my name is great among the Hethen, saieth the Lorde of Hoſtes. But ye haue vnhalowed it, in that ye say, the aulter of the Lord is not to be regarded, and the thyng that is set thervpon not worthy to be eaten. Now say yee: It is but laboure and trauayle, and thus haue ye thoughte frome at it (saieth the Lorde of Hoſtes) offerynge robberye, yea, the lame and the sycke. Ye haue brought me in a meatofferyng, should I accept it of youre hande, saith the Lord? Cursed be the dissembler, which hath in hys flocke one that is a male, and when he maketh a vowe, offreth a spotted one vnto the Lorde. For I am a great kyng (saieth the Lorde of Hoſtes) and my name is feareful among the Heathen.

¶ The ii. Chapter.

AND nowe (O ye Priests) thys commaundemente toucheth you: If ye will not here it, nor regard it, to geue the glory vnto my name, saith the Lord of hoſtes, Deu. 28.c
I will send a curse vpon you, & will curse your blessynges: yea, curse them all ready, yf ye doo not take hede. Behold, I shall corrupte your seede, and caste dounge in youre faces, euen the donge of your solemne feastes, and it shall cleaue faste vppon you. And ye shall knowe, that I haue sente thys Commaundement vnto you, that my Nu. 25.
couenaunte whyche I made wyth Leui, myght stande, saythe the Lorde of Hoſtes. I made a couenaunte of lyfe and peace wyth hym: This I gaue hym, that he myghte stand in awe of me: and so he dydde feare me,

and had my name in reuerence. The lawe of truth was in hys mouth, and there was no wyckednes founde in hys lyppes. He walked wyth mee in peace and equitie, and dyd turne many one awaye from their sinnes. For in the priestes lyppes shoulde be sure knowledge that menne maye seke the lawe at his mouth, for he is a messanger of the Lorde of hostes. But as for you, ye are gon cleane out of the way, and haue caused the multitude to bee offended at the lawe: ye haue broken the couenant of Leui, sayth the Lord of hostes. Therfore wyl I also make you to be despysed, and to be of no reputation among al the people: because ye haue not kept my wayes, but haue bene partial in the lawe. Haue wee not al one father? hath not one God made vs? why doth euery one of vs then despyse hys owne brother, and so breake the couenant of our fathers. Now hath Juda offended, yea, the abhomination is done in Israel, and in Jerusalem, for Juda hath defiled the Sanctuary of the Lord which he loued, and hath kepte the daughter of a straunge God. But the Lorde shall destroye the man that doth thys: (yea both the master and the scoler) out of the Tabernacle of Jacob, wyth hym that offereth meatofferinge vnto the Lord of hostes. Now haue ye brought it to thys poynt again, that the auter of the Lorde is couered wyth teares, weping and mourning: so that I wil nomore regard the meatoffering, neyther wyll I receaue or accepte anye thyng at your handes. And yet ye say wherfore? Euen because that where as the Lord made a couenant betwixt thee, and the wyfe of thy youth, thou hast despysed. Yet is she thine owne companion and maryed wyfe. So didde not the one, & yet had he an excellent spirit. What dyd then the one? He sought the seede promised of GOD. Therefore loke well to youre spirite, and let no manne despyse the wyfe of hys youth. If thou hatest her, putte her away sayeth the Lorde of Israell and geue her clothinge for the scorne

Olee. 4 b

Deu. 33 b

Ephe. 4 a

C

Zach. 7 b

Esdr. 9. a.

Gn. 2. d

D

sayth the Lord of hostes. Looke well then to youre spirite, and despise her not. Ye greue the Lorde wyth youre wordes, and yet ye say: wherewith al haue we greued hym? In this that ye say. All that dooe euil are good in the sight of God, and such as please him. Or els where is the God that punysheth.

The.iii. Chapter.

I

BEhold. I wil send my messanger, which shal prepare the way before me: and the Lord whom ye would haue: shall sone come to hys temple, yea, euen the messanger of the couenaunte whom ye longe for. Behold, he commeth, sayth the Lorde of hostes. But who may abide the daye of hys comynge? who shalbe able to endure, when he appereth? For he is lyke a golde smythes fyre, and lyke washers sope. He shal set him downe to crye and to clense the siluer, he shal pourge the childzen of Leui, and purifie theym lyke as golde and siluer, that they maye bring meatofferinges vnto the Lord in all ryghteousnesse. Then shall the offering of Juda and Jerusalem bee acceptable vnto the Lorde lyke as from the beginninge and in the yeares afore time, I wyll comme, and punyshe you, and I my selfe wyll be a swyfte wytnesse agaynst the wytches agaynste the aduoutrers, agaynst false swearers: yea and agaynste those that wrongfully keepe backe the hyrelynges dewtye: wyych were the wyddowes and the fatherlesse, and oppresse the straunger and feare not me, sayeth the Lorde of Hoostes. For I am the Lorde that change not: and ye (O ye childzen of Jacob) wil not leaue of, ye are gone away fro myne ordinances, and sence the tyme of youre fore fathers haue I not kepte them. Tourne you nowe vnto me, and I wil tourne mee vnto you, sayth the Lord of hostes: ye saye: wherein shall we tourne? Should a maune ble falshed and dysceyte wyth God, as yee vse falshed and dysceyte wyth me, yet ye say, wherein vse wee dysceat;

mat. 11
Luk. 7
Ge. 4
Esa. 6

B

C

deu. 31
Jac. 1

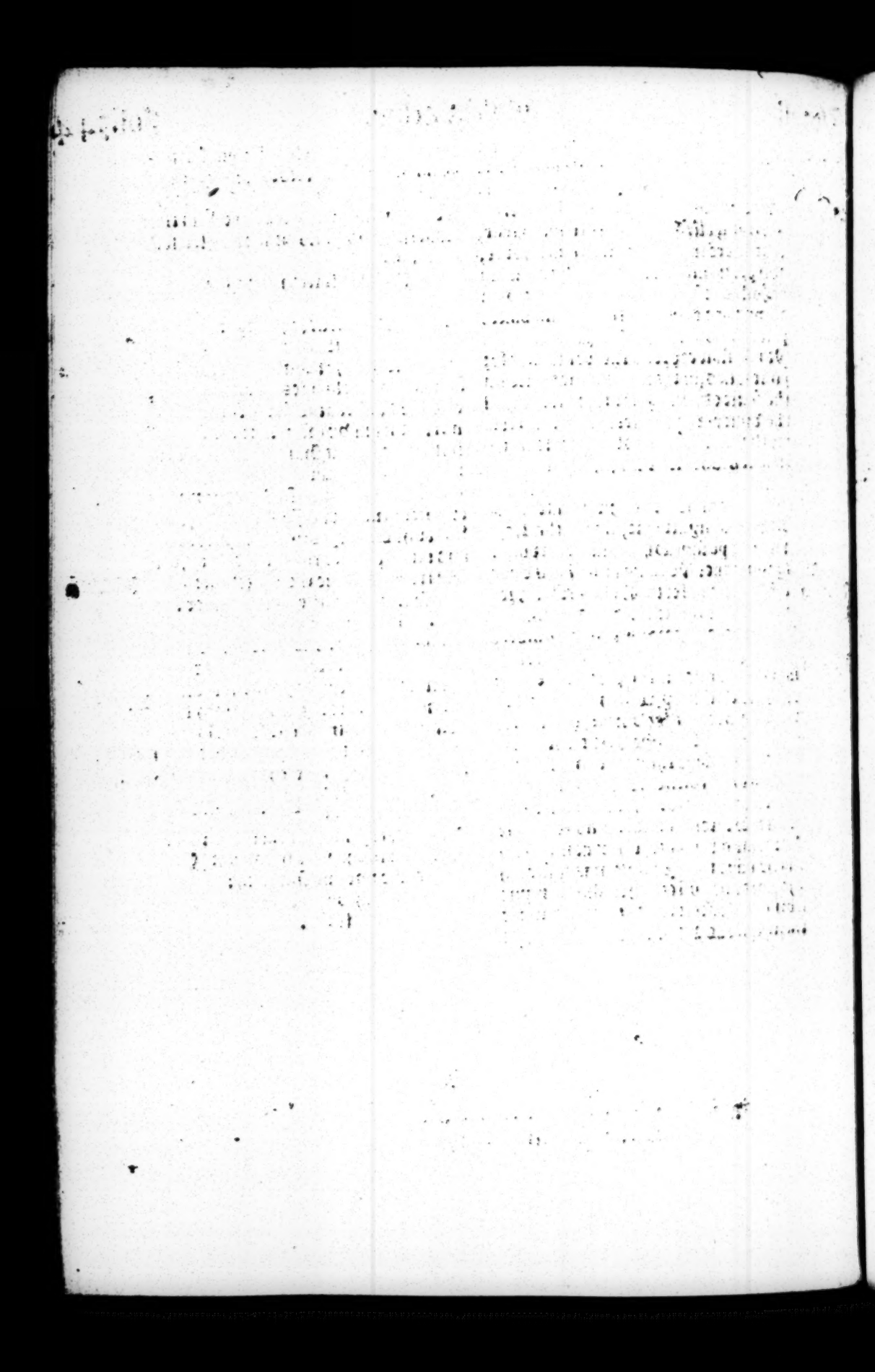
C

dysceate wyth thee? • In tythes and
heaueoffrynges. • Therfore are ye cur
sed wyth penurye, because ye dyssem=
ble wyth mee, all the sorte of you.
• Bryng currye tythe into my barne,
that there may be meate in my house,
and proue me wythal (sayth the Lord
of hostes) if I wyll not open the win
dowes of heauen vnto you, and poure
you out a blessing wyth plenteousnes
yea, I shal reproue the consumer for
your sakes, so that he shal not eate vp
the fruit of your ground, neither shal
the vyneyarde be barreyn in the feilde,
sayth the Lorde of hostes: In so much
that al people shal say, that ye be bles=
sed: for ye shalbe a pleasaut land, sayth
the Lorde of hoostes. Ye speake harde
wordes agaynste me, sayeth the Lord
And yet ye say: What haue we spoken
D agaynst the? Ye haue said, It is but a
lost labour to serue God. • What pro=
fit haue we for keppyng hys commaũ=
dementes, and for walkinge humblye
before the Lord of hostes? • Therfore
mape we say: that the proude are hap=
pye, and that they which deale wyth
vngodlynes, are set vp: for they tempt
God, and yet escape. But they that
feare God, saye thus one to another:
The Lorde considereth and heareth
it. Yea, it is before hym a memoriall
booke wryten for suche as feare the
Lorde, and remembre hys name. And
in the daye that I wyll make (sayeth
the Lorde of hostes) they shalbe myne
owne possession: and I will fauoure
them, lyke as a manne fauoureth hys
owne soonne, that doeth hym seruice.
Tourne you therefore, and consider
what difference is betwixte the right=
eous and vngodly, betwixt him that
serueth God, and him that serueth
hym not.

The fourth Chapter.

FOr marke, the daye commeth
that shall bourne as an ouen: I
and all the proude, yea, and all Psa.18 a
such as do wickednes, shalbe strawe,
and the daye that is for to come, shall
burne them vp (sayeth the Lorde of
hostes) so that it shal leaue them nei=
ther roote nor branche. But vnto you
that feare my name, shal that sonne of
ryghteousnes aryse, and health shalbe
vnder hys wynges: ye shal go forth,
and multiplye as the fatte calues, yee
shal treade downe the vngodlye: • for Psal.1.b
they shalbe lyke the ashes vnder the
soles of youre feete, in the day that I
shal make, sayeth the Lorde of hostes.
Remembre the lawe of Moyses my
seruaunt, • which I committed vnto
him in Oreb for all Israel, wyth the Deu.4.c.
statutes and ordinances. Beholde, I
wyll send you • Elias the prophet: be= mat.11 b
fore the commynge of the daye of the • Luk.1 a
greate and fearefull Lorde. • Hee shal
tourne the heartes of the fathers to
their children, and the heartes of their
children to theyr fathers, that I
come not and smyte the
earth wyth cur=
singe.

The end of the prophecie of Malachy: and consequently of al the prophetes.



¶ The volume of the Bokes called Hagiographa.

The third Booke of Esdras.
The fourth boke of Esdras.
The Booke of Tobiah.
The Boke of Judith.
The reste of the boke of Esther.
The Boke of Wysedom.
Ecclesiasticus.
Baruch, the Prophete.
The songe of the thre Chyldren in the Fuen.
The storye of Susanna.
The storye of Bell, and of the Dragon.
The prayer of Manasseh.
The first boke of the Machabees.
The seconde boke of the Machabees.

¶ To the Reader.

IN consideration ꝑ the bokes before ar found in ꝑ Hebrue tong, receiued of all mē: and ꝑ the other folowing, which ar called Hagiographa (because they wer wont to be red, not opēly, & in cōmon, but as it wer in secrete, & apart) are neither found in the Hebrue nor in ꝑ Caldei: in whiche tunges they haue not of long time ben writtē (onelesse then it were haply the boke of Sapience) wherupon it were now very hard to repaire & amend thē: And that also they are not receiued nor take as legitimate & ieful, aswel of the Hebrues of ꝑ whole church, as S. Ierom sheweth: we haue separate them, & set thē a side, ꝑ they may the better be knowē: to thintent ꝑ men may know of whiche bokes witnes ought to be receiued, & of whiche not. For the said S. Hierom speaking of the boke of Judith (which is Hagiographa) saith, that the auctorite therof is not estemed worthy & sufficient to confirme & stablishe the things that light in disputation. And generally of al the bokes called Hagiographa: he saith, that men may rede them to the edifying of the people: but not to confirme & strengthen the doctrine of ꝑ church. I leaue out here ꝑ law as they cal it of Canō. c. Sācta Romana. xb. dist. wher he sheweth his iudgement. Likewise the Glose of. c. Canones. xbi. distinct. which saith, ꝑ men rede them, but not in generall: as though he should say, that generally & thorowly they are not allowed. And not without a cause. For that they haue bene corrupted & falsified in many places, it appereth sufficiently by Eusebius in his boke called Historia Ecclesiastica. which thing is easy to be knowē enē now a days in certain pointes, namely in the bookes of the Machabees, whose second boke S. Ierom confesseth, that he found not in the Hebrue, by the meanes wherof, it is become vnto vs ꝑ more suspect, & the lesse receiued. In like maner is it of the third & fourth boke of Esdras, which S. Hierom protesteth that he wold not haue translated, esteming them for dreames: where as Iosephus yet in his boke of his antiquities declareth ꝑ summe of the matter after the maner of a story, aswel of the boke of Machabees, as of the. iii. of Esdras: although he esteme the bokes compiled from ꝑ reigne of kyng Artarerxes vnto his time, to be Hagiographa. wherfore then, whē thou wilt mainteyn any thing for certein, rendring a reason of thy faith, take hede to procede therin by ꝑ liuing & pitthy Scriptures, folowing S. Peter, which saith: He ꝑ speaketh, let hym speake as though he spake the word of God. He saith, the word of God, as a thing most true and certein, opened by the Prophets & Apostles, inspired with the holy ghost: of whom we haue witnesse more clere then the day. Lawyers hauing great desire to confirme and stablish their opinions by the law of man, say: that they shame to speake without law. How much more feare & dreade then ought he to haue, that saith, he is a Christian, the whiche holdeth not him self, or resteth not in the lawes of the liuing God, but in mēs inuentions: Iudging of all things according to them, and leaning to an vncertain imagination & fantasy? Let vs therfore, that are buylded on the foundation of the holy Prophetes, and Apostles, and on the head corner stone (on which they them selues were founded, & whych they preached, that is, Iesus Christ, the sure stone) leue the thinges that are vncerten to folowe the certain: holding vs, and resting vs in them, and fastening our anker there, as in a sure place. For our Christen faith consisteth not in doubtfull thynges, but in playn and most certayn assurance, and in moste true persuasion, taken and confyrmed by infallible veritie. In which GOD graunt vs to walke perpetually, to thintent that according to it, fulfyllyng his holy wyl in vs, and settyng aside all inuentions contrary vnto hym) wee maye lyue to hys honour, and to the edifyeng of hys Churche. So bee it.

In ꝑ prologe to ꝑ proverbs

In ꝑ prologue before Iudith.

In ꝑ prologe to ꝑ proverbs

In ꝑ iiii. boke the 22. chap.

In ꝑ prologue of Esdras.

In ꝑ prologue before the boke of ꝑ kinges.

In the 4. booke against Appion.

Erubescimus sine lege loqui.

In ꝑ. 11 12. & 13. of the antiquities

1. pet. 4. c

1. pet. 1 b

1. pet. 1 d

1. Co. 3 c

Eph. 2. d

¶ The thyrde booke of Eldras.

¶ The fyrst Chapter.

2.Pa.35. 2.Ki.23.

AND Josias helde the feaste of Easter in Jerusalē vnto the Lorde, and slewe the Passeouer the fourtenth day of the first moneth. He sette the Priestes also in order (accordinge to their dayelye courses) beynge arayed in longe garmentes in the temple of the Lorde. And he spake vnto the Leuytes the holye ministers of Israell, that they shoulde halow them selues vnto the Lord, to set the holy Arke of the Lorde, in the house that king Salomō the sonne of Dauid had builded, and sayd: Ye shal nomore bear the ark vppon youre shoulders. Nowe serue your Lord, and take the charge of hys people of Israel, after your byllages and your trybes: accordynge as kyng Dauid the king of Israel hath ordeined, and accordyng as Salomon hys sonne hath honorablye prepared: yea, loke that ye al do seruyce in the temple, according to the ordrynge and dystribution of the principal mē whiche are appoynted out of the trybes, to do seruyce for the children of Israel. Kil the Passeouer, and prepare offrynges for your brethren, and do accordyng to the commaundemente of the Lorde which was geuen vnto Moses. And vnto the people that was founde, Josias gaue thirtie thousande of sheepe, lambes, kyddes and goates, and three thousande oxen. These the kinge (of hys kingly lyberalitie) gaue vnto the people, accordyng as he had promised: and to the priestes for the Passeouer, he gaue two. M. sheepe, and an hundred oxen. Moreouer Iechonias and Semeiah, and Nathaniel hys brethren, and Hazabias, Jehiel, and Josabab gaue them to the Passeouer. v. thousand sheepe and fyue hundred bullockes. And whan these thynges were brought to passe, the priestes and the Leuytes stoode goodly in their order, and had the vnleuened bread through out the trybes. And after the ordringe of the principal men in the tribes, thei offred vnto the Lorde in the syghte of the people, according as it is wrytten in the booke of Moyses, and so they rosted the Easter lambe, as according was. As for the thankofferinges and the other, they dyght them in ketels and pottes, and sette them before the people wyth good wil, and afterward before them selues, and the priestes. For the priestes offered the fat, vntil the tyme was expyred, but the Leuytes prepared for them selues and for their brethren the children of Aaron. The holy singers also the childrē of Asaph stoode in their order, accordinge as Dauid deuysed. So dyd Asaph, Zacharye and Iduthum, which were appointed by the king. Moreouer the porters and dore kepers stode by the doores, and that diligentlye, so that none went out of hys standinge and seruyce: for their brethren, the Leuits, prepared for them. Thus wer al thynges perfourmed, that belonged to the offring of the Lord. In that day they helde the Passeouer, and offered thankeoffringe beside the sacrifice of the Lord, according to the commaundement of kinge Josias. So the children of Israel which were then presente, helde an honorable Passeouer, and the feast of swete bread. vii. daies long. Yea suche a Passeouer was not kepte in Israel, from the tyme of the prophete Samuel. And al the kynges of Israel held not such an Easter, as this which king Josias held, and the Priestes, the Leuytes, the Iewes, and al Israell, of all theym that were at Jerusalem. And in the Eyghtenthe yeare of the reygne of Iosyas, was thys Passeouer kept. And wyth a perfecte hearte dydde kynge Iosyas order all hys woorckes, before the LORDE, and the thynges that were wryttenne of hym in tymes paste, concernynge those that synned

Exo.12

synned, and wer vngodly agaynst the
Lord before all ꝑ people, & that sought
4.re.23.k not the word of the Lord vpon Isra-
2.pa.35d el. • After al these actes of king Jo-
sias, Pharao, the kynge of Egypte
went vp, and came towarde Carmis
by Euphrates, and Josias wente to
mete hym. Then sent the king of E-
gypt vnto Josias, saying: what haue
D I to do with thee, O kyng of Juda?
I am not sent of the Lord to fyght a-
gainst thee, for my warre is vpon Eu
phrates, go thou thy way home again
in all the haste. And Josias wolde
not turne agayne vpon his charet, but
vndertoke to fyght agaynst hym, and
hearkned not vnto the woorde of the
Prophete, which he told hym out of
the mouth of God, but pitched a bat-
taile against hym in the field of Ma-
geddo. And the Pynces prealled to
kyng Josias. Then said the kyng vn
to hys seruantes: Cary me away out
of the battaile, for I am sore wounded.
And immediatly his seruantes tooke
hym away out of the front of the bat-
taile. Then sat he vp vpon the second
charet, came to Jerusalem, dyed, and
was buried in his fathers sepulchre.
And in al Jury they mourned for Jo
sias, yea, the rulers also with theyr
wyues made lamentation for hym vn
to this day. And this was doone euer
styl in Israel. These things ar writ-
ten in the Booke of the stories of the
Kyngs of Juda: namely, all the actes
and works of king Josias, his kingly
power and maiesty, his vnderstãding
in the law of God, & what he dyd: yea
things, whiche are not written in the
boke of the kyngs of Israel and Ju-
3.re.23.f da. • And the people toke Jechonias
2.pa.26a the soonne of Josias, and made hym
E kynge in steede of Josias his father,
whan he was .xxiii. yere olde. And he
raigned ouer Israell three monethes.
And the king of Egipt put him doun
that he should not reigne in Jerusa-
lem, and raised vp a tare of the people:
namely, an C. talentes of syluer & one
talent of gold. The kyng of Egypte
also made Joachim hys brother kyng
of Juda and Jerusalẽ. As for them
of the kyngs counceli, with the kyng
hymselfe, and Zaraceles his brother,
he toke them, and caried theim awaye
prisoners into Egypt. Fiue & twen-
tie yeare old was Joachim, when he
was made kyng in the lande of Juda
and Jerusalem, and he dyd euil before
the Lord. After this, • Nabuchodo- 4.re.24
nosor, the kyng of Babylon, came vp,
and bound him wyth bandes of yron,
and caried him vnto Babylon. Nabu
chodonosor also tooke all the vesselles
that were halowed in the Temple of
the Lord: and all the Jewels, & caried
them vnto Babilõ, and brought them
into his owen temple at Babylon. Of
his vncleannes and vngodlynes, it is
F writtẽ in the boke of the acts of the
kyngs. And Joachim his son reigned
in his stede. He was made kyng, be-
yng .xviii. yere olde, and reigned but
iii. moneths and .x. days in Jerusalẽ,
and did euil before the Lord. So after
a yeare, Nabuchodonosor sent & cau-
sed hym to be brought vnto Babylon
with the holy vessels of the Lord, and
made Zedechias his brother kyng of
Juda and Jerusalem, when he was
xxi. yeare old: and he reigned .xi. yere.
And he dyd euyl also in ꝑ sight of the
Lord, & cared not for the wordes that Jer.26
were spoken vnto hym • by the Pro-
phet Jeremy at ꝑ mouth of the lord.
And where he had made an othe vnto
kynge Nabuchodonosor, he forswore
hym self, and fell from him, hauyng a
styffe necke & a hert, and transgressed
all the statutes and ordinances of the
Lord GOD of Israel. The rulers
also, and the headdes of the people
of the LORDE dyd muche euyll,
and became vngodlye, more then the
heathen, beyng defyled in all maner
of abhominations: Yea, and defiled
the holy temple of the Lorde at Je-
rusalem. And the god of their fathers
sente hys messangers vnto theym, to
turne them backe, and to calle theym
agayn from theyr synnes: for he wold
G haue spared them for his holy ta
bernacles sake. Neuertheless, they
had his messangers in derision: & toke
what God spake vnto them by hys

pro-

prophetes, they made but a spoyte of it. Thys dwewe on so longe tyll the Lorde was wroth wyth hys people for their vngodlynes, and til hee caused the kinges of the Caldees to com vp, which slewe their yonge mē with the sweard, yea, euen in the compasse of their holy temple, and spared no body, neyther younge nor olde, neyther mayden nor yonge man: but they wer al deliuered into the power of the kinges of the Chaldees, and al the holye vessels of the Lorde, and the kynges treasures toke they, and caryed theym vnto Babilon. * As for the house of the Lord, they went vp into it, & brent it, and brake downe the walles of Jerusalem, set fyre vpon her towres, destroied al her noble buildinges, and brought them to nought: and the people that wer not slayne with ỳ sword they caried vnto Babilon. Thus became they prisoners and bondemen of the king of Babilon, til they wer deliuered, and reigned for theym selues, * when the wordes of the Lorde were fulfylled, which he promised them by the mouth of the prophet Jeremye, & tyl the land had her rest: namely, al the time that it laye walte, had it rest and quietnes. lxx. vii. yeares.

¶ The ii. Chapter.

NOw whan king Cyrus reigned ouer the Persians, and when the Lorde wolde performe the word that he had promysed by the mouth of the prophete Jeremy, the Lord raised vp the spyrite of Cyrus, the king of the Persinas, so ỳ he caused hys writing to be proclaimed throughoute hys whole realme, saying: Thus saith the king of Persians: The Lorde of Israell, that hye Lord hath made me kyng of the land, and commaunded me to build him an house at Jerusalem in Jewrye. If there be any newe of your people, the Lorde be wyth him, and go vp wyth him to Jerusalem. And al they that dwel round about that place shal help thē, whether it be wyth gold, with syluer, with giftes, wyth horses and necessarye cattell, and al other thinges that are brought with a freewyll to the house of the Lorde at Jerusalem. Then the principal men out of ỳ tribes & villages of Juda and Beniamin stode vp: so dyd the priests also & the Leuites (whome ỳ Lord had moued) to go vp, & to buyld the house of the Lorde at Jerusalem. And they that were about them, helped theym with all maner of gold and syluer, & cattell also, and with manye liberall giftes: and this dyd many one, whose mynd was stirred vp therto. * Kyng Cyrus also brought forth the vessels and ornaments, that wer halowed vnto the Lord (which Nabuchodonosor the king had caried away from Jerusalem, and consecrated them to his ydoll and ymage) and deliuered thē to Mithridatus his treasurer, & by him they were deliuered to Salmanasar, the debitie in Jewrye. And this was the numbre of them: Two thousande and. iiii. C. syluer bolles. xxx. syluer basyns. xxx. basons of golde. ii. M. & iii. C. vessels of syluer, and a. M. beside. All the vessels of gold and syluer were. v. M. viii. C. and. lx. These wer numbred vnto Salmanasar, and to them that were come agayne with him to Jerusalem out of the captiuitie of Babylon. * Now in ỳ tyme of kyng Artaxerses the kyng of Persia these men: Belemus and Mithridatus, Sabbellius, Rathimus, Balthemus, Semelius the Scribe, & other that dwelt in Samaria, and in other places vnder the domynion thereof, wrote a letter vnto kyng Artaxerxes, wherein they complained vnto the kyng of them in Jewry and Jerusalem. The letter was made after this maner: Syr, thy seruants Rathimus the storye wryter, Sabbellius, the scribe, and other iudges of the court in Celosiria and Phenices. Wee it knowen and manyfest to oure Lorde the Kynge, that the Jewes which are comme vp frome you vnto vs into the rebellious and wicked Citie, begynne to buylde it agayne, and the walles about it, and to sette vppe the Temple a newe. Nowe yt thys Ci-

tie and the walles thereof be sette vp agayne, they shall not only refuse to geue tributes and taxes, but also rebell vtterly agaynst the king. And for soo muche as they take this in hande now about the temple, we thought it reason, to thinke no scorne of it, but to shewe it vnto our Lord the kyng, and to certifie him therof: to thintent that if it please the kynge, he maye cause it to be sought in the bokes of olde: and thou shalt fynd such warnyng wrytten, and shalte vnderstande, that thys Citye hathe alwaye bene rebellyous and dysobedient, that it hath subdued kynges and cities: and that the Iewes which dwell therin, haue euer bene a rebellious, obstinate, vnfaythful, and fightyng people, for the whiche cause thys citye is wasted. Wherfore nowe we certifye our Lord the kyng, that if this citye be buylded and occuppyed agayne, and the walles therof set vp a newe, thou canst haue no passage into Celosiria and Phenices. Then wrote the kyng to Rathimus the storye writen, to Balthemus, to Sabellius the Scrybe, and to the other officers and dwellers in Siria and Phenices, after this maner: I haue red the Epistle which thou sentest vnto me, and haue commaunded to make diligente search, and haue found, that the cytye hath euer resisted kings, that the same people are disobedient, and haue caused muche warre, and that mightye kinges haue reygned in Ierusalem, which also haue raysed vppe taxes in Siria and Phenices. Wherefore, I haue commaunded those people, that they shall not buylde the Cytie, that they make nomore in it, and that they proceade no further with the buyldyng: for so much as it myghte be the cause of warre, and dyspleasure vnto kynges. Now when Rathimus and Sabellius the Scrybe, and the rulers in the land had red the wrytynge of kyng Artaxerses, they gat them together, and came in all the hast to Ierusalem with an hooste of horsemen, and with muchpeople of fote, and forbad them to build. And so they lefte of from building of the temple, vnto the second yere of kyng Darius.

The .iii. Chapter.

KYnge Darius made a greate feaste vnto his seruantes, vnto all his court, and to all the officers of Media and Persia, yea, to all the debities and rulers that were vnder him, from India vnto Ethiopia, an hundreth and .xxvii. countreys. So when they had eaten and dronken, beyng satisfied, and wer gone home agayne, Darius the kyng wente into his chamber, layed hym downe to slepe, and so awaked. Then the three ponge menne, that kepte the kynges person, and watched hys bodye, commoned amonge them selues, and spake one to another: let euery one of vs say some thyng, and loke whose sentence is wiser and more excellente then the other, vnto hym shall kynge Darius geue great gyftes, and clothe him with purple. He shall geue hym vessels of golde to drink in, clothes of golde and couerynges: he shall make hym a costlye charette and a brydle of golde, he shall geue hym a bonette of whyte silcke, and a cheyne of golde aboute hys necke: yea, he shalbe the second and principall nexte vnto kynge Darius, and that because of his wysdome, and shall bee called the kynges kinseman. So, euery one wrote his meaning, sealed it, and laied it vnder the kynges pelowe, and sayd: whē the kynge aryseth, we will geue hym our writings, and loke whose worde the kyng and hys chefe Lordes iudge to be the most wisely spoken, the same shall haue the victorye. One wrote: Wine is a stronge thing. The seconde wrote: The kynge is stronger. The thirde wrote: Wemen haue yet more strength, but aboue all thynges, the tructh beareth awaye the victorye. Now when the kyng was rysen vp, they toke their wrytynges and delyuered them vnto him, and so he redde theym. Then sente he forth to call all hys chefe Lordes, all the debitues and rulers of the countrees of Media and Persia. And when they were set downe

downe in the councell, the writinges were red red before them. And he commaunded to cal for the yong men, that they might declare their meanynges themselues by mouth. So when they were sente for, and came in, the kyng sayde vnto them: shewe vs and make vs to vnderstande what the thynges
D are that ye haue written. Then began the firste (whiche had spoken of the strengthe of wyne) and sayde: O ye
Ps.100 men, wine is maruelous strong, and ouercommeth them that drinke it: it disceaueth the mynde, and bryngeth both the poore man, and the kynge to dotage and vanitie. Thus doeth it also with the bondeman and with the free, with the pore and ryche: it taketh away their vnderstandynge, and maketh them careles and merye, so that none of them remembreth any heauynes, or det or deuty. It causeth a mã to thinke also that the thing which he doth, is honest and good: and remembreth not that he is a king, nor that he is in authoritie, and that hee ought not to doo suche thynges. More ouer, when men are drynkynge, they forget all frēdshyp, al brotherly faythfulnes and loue: but as soone as they are dronken, they draw out the sword and will fyghte: and when they are layed downe from the wyne, and so risen vp agayne, they can not tell what they did: iudge ye nowe, is not wyne the strongest? For who wold els take in hand to do such things? And when he had spoken this, he held his tonge.

¶ The .iiii. Chapter.

THen the secōd (which had sayd) that the kyng was stronger began to speake saying: O ye men are not they the strongest and mooste excellent, that conquere the lande and the sea, and al that is in the sea, and in the earth? Nowe is the kynge lorde of all these thynges, and hath dominyon of theym all, and looke what he commaundeth, it is done. If he sende hys men forth a warfare, they go and breake downe hyls, walles & towres. They are slaine, and slay (other men) them selues, and ouerpasse not the kinges woord. If they get the victorye, they bryng the kynge all the spoyle. Lykewyse, the other, that meddle not with warres and fyghting, but tylle the grounde: when they reape, they bryng tribute vnto the kyng. And if the kyng alone do but commaunde to kyll: they kill: if he commande to forgeue, they forgeue: if he cōmaunde to smyte, they smyte: if he bydde driue away, they driue away: if he cōmaunde to buyld, they buyld: if he commaunde to breake downe, they breake downe: if he commande to plant, they plante. The common people and the rulers
C are obedient vnto him. And the kynge in the mean season sitteth hym down, eateth and drinketh, & taketh his rest: then kepe they watche round aboute the king, and not one of them dare get out of the way to do hys owne busynes, but muste be obediente vnto the kyng at a worde. Iudge ye now, O ye men, how should not he go farre aboue, vnto whom men are thus obedient? And when he had spoken thus he held his tongue. The third whose name was Zorobabell, whiche hadde spoken of women, and of truthe, begānne to saye after this maner: O ye men, it is not the great kyng, it is not the multitude of menne, neither is it wyne that excellethe. Who is it then, that hath the lordshyp ouer thē? Haue not women borne the king, and al the people that rule those thynges? Haue not women borne them, and brought them vp, that plant the vynes, wherout the wyne commeth? They make garmentes for all men, they geue honour vnto all men, and without women can not men lyue. If they gather gold and syluer, and all precious thinges, and see a fayre wel fauoured woman, they leaue al together, and turne their eyes only vnto the woman, and gape vpon her, and haue more desyre vnto her, thenne vnto the syluer and gold, or any maner of precious thing. Gen. 2.d
A manne leaueth hys father that Mat. 19.
broughte hym vp, leaueth hys owne 1.cor.6.b
naturall countrey, and cleaueth vnto Eph.5.g

the woman, yea he ieopardeth his life with the woman, and remẽbreth neyther father nor mother, nor countrey. By thys then ye muſt nedes knowe, that wemen haue the dominion ouer you. Doeth it not greue you? A man taketh his ſweard, and goth his way to ſteale, to kyll, to murther, to ſayle vpon the ſea, and ſeeth a Lion, & goeth in the darkenes: and when he hath ſtollen, diſceaued and robbed, he bringeth it vnto his loue. Agayne, a man loueth hys wyfe better then father or mother: yea, manye one there be that renne out of their wittes, and become bondmen for their wyues ſakes: manye one alſo haue peryſhed, haue bene ſlaine, and haue ſinned becauſe of wemen. And nowe beleue me, I knowe a kyng which is greate in his power, and all landes ſtande in awe of hym, and no man dare laye hand vpon him: yet did I ſee, that Apame (the daughter of the great kynge Bartacus) the kynges concubine, ſat beſide the kyng vpon the ryght hand, and toke of hys crowne from his heade, and ſet it vpon her owne heade, and ſmote the
D kyng with her lefte hand. Moreouer, the kynge loked vpon her with open mouth: if ſhe laughed vppon hym, hee laughed alſo: but if ſhe toke anye diſpleaſure with hym, the kynge was fayne to flatter her, and to geue her good woordes, tyll he had gotten her fauour againe. O ye men, are not wemen then ſtrõger? Great is the earth and hye is the heauen. Who doth theſe thinges? Then the kyng and the pyntes loked one vpon another. So he beganne to ſpeake of the trueth. O ye men, are not wemen ſtronger? Great is the earth, hye is the heauen, ſwifte
Eccl. 1.8 is the courſe of the ſunne: he compaſſeth the heauen round about, and fetcheth his courſe agayne to his owne place in one daye. Is hee not excellent that doeth this? Yea, great is the trueth, and ſtronger then all thinges. All the earth calleth vpon the trueth, the heauen prayſeth it, all woorkes ſhake and tremble at it, and with it is no vnryghteous thyng. Wyne is vnwemen are vnrighteous, all the children of men are vnryghteous, yea, all their woorkes are vnryghteous, and there is no truth in them, in their vnryghteouſneſſe alſo ſhall they be deſtroyed and peryſhe. As for the truth,
E it endureth, and is alway ſtrong: it Eſa. 101
ſyueth and conquereth for euermore, pſa. 117
woorld without ende. The trueth accepteth no perſons, it putteth no difference betwyxte the ryche or poore, betwyxte the myghtye or ſymple, but doth right vnto euery man, whether they be euyll or good, and al men are louyngly dealte withall in the woorkes of it. In the iudgement of it there is no vnryghteous thynge, but ſtrength, kyngdome, and power and maieſtie for euermore. Bleſſed be the God of trueth. And with that he held his tonge, and all the people cried, and ſayd: Greate is the trueth, and aboue all. Then ſayde the kynge vnto hym: Aſke what thou wylte, more then is appoynted in the wryting, and I ſhal geue it the: for thou art founde wyſer then thy companyons, thou ſhalte ſyt next me, and be my kynſeman. Then ſaid he vnto the king: Remember thy promiſe and bowe, which thou haſte bowed & promiſed (in the daye when thou cameſt to the kingdome) to build vp Jeruſalem, and to ſend agayne all the veſſels and Jewels, that wer taken away out of Jeruſalem: whiche Cyrus ſeparated, when he offered in Babylon, and would ſende theym agayne. And thy mynd was to buyld
F vp the temple, whiche the Edomites brent, when Jeruſalem was deſtroyed by the Caldees. This onely (O kyng) is ꝑ thyng that I require, this is the maieſtye: whiche I deſire and aſke of thee, that thou perfourme the bowe, which thou with thyne owne mouthe haſte made vnto the kynge of heauen. Then Darius the king ſtode vp, and kyſſed him, and wrote a let- 2 Eſd. 1
ter vnto al the debities and ſhreues, to 3 Eſd. 6
all the Lordes and nobles, that they ſhould conuey him forth, and all them that wold go vp with him. He wrote a letter vnto all the Shreues that

were

were in Celosyria and Phenices, and vnto Libanus, that they should draw Cedre trees from Lybanus vnto Jerusalem, to bylde the cityе withall. Moreouer, he wrot vnto al ỹ Jewes that were gone out of his realme into Jewry because of the fredome, that no officer, no ruler, nor Shreue shold come to their dores, and that all theyr land which they had conquered, shold be free and not tributary. And that the Edomites sholde geue ouer the cities and vyllages of the Jewes, whiche they had taken in: yea, and that they sholde yerely geue .xx. talentes to the buyldynge of the temple, vntyll the time that it were fynished, and to the dayly halowing of the brentoffringes (as it is commaunded) ten talentes yerely also: And that all they whyche come from Babilon to bylde the cyte, shoulde haue free lybertye, they and their children, and al the prestes. He wrote the greatnes also, and commaunded that the holy garment shold be geuē to thē, wherin thei ministred: and wrote that commaundementes shold be geuen to the Leuites, vntyll the day, that the house were fynished, and Jerusalem buylded vp: and commaunded that all they that watched the citie shold haue their porcions and
6 wages. He gaue ouer also all the vessels that Cyrus had separated frome Babilon: and all that Cyrus had geuen in commaundemente, the same charged he also, that it shold be done, and sent vnto Jerusalem. Now whē this yonge man was gone forthe, hee turned his face towarde Jerusalem, and prayed the kynge of heauen, and
1.Esd. sayd: Of thee commeth the victorye, of thee commeth wisdome and clearenesse, and I am thy seruaunt. Blessed arte thou, which hast geuen me wysdome: thee will I prayse, O Lorde, thou God of oure fathers. And so he tooke the letters, and wente vnto Babylon. And when hee came there, he tolde this vnto all hys brethren that were at Babylon, and they prayed the GOD of their fathers, that he had geuen theym refreshynge and lybertye to go vp, and to buylde Jerusalem and the temple (wherein the name of the Lorde is called vpon) and they reioyced with instrumentes and gladnes seuen dayes longe.

The.v. Chapter.

AFter this were the principall men of all the villages chosen in the trybes and kynredes, that they should go with their wiues and children, with their seruauntes and maidens, with all their catell and substaunce. And Darius the kynge sent with them a thousand horsemen, to conuey thē safely vnto Jerusalem: and their brethren were glad, playing vpon instrumentes and singing. And these are the names of the men, which went vp out of the villages, according to the trybes. Of the prestes, the son of Phinehes, the sonne of Aaron: Jesua the sonne of Josedec, Joachim, the sonne of · Zorobabel, the sonne of Matt. 1b
Salathiell (of the kynred of Dauid, oute of the kyndred of Phares of the tribe of Juda) which spake wonder full thinges vnder Darius the kyng of Persia, in the seconde yeare of hys raygne, in the firste moneth of Nisan. These also are they of Jewry, which came vp, and turned agayne vnto Jerusalem, out of the captiuity that Nabuchodonosor the kynge of Babylon had brought vnto Babilon. And euery man sought his porcion agayne in Jewry, his citie, they that came with Zorobabell, and with Jesua, Nehemias, Saraias, Raelaias, Elimus, Emmanius, Mardocheus, Beelserus, Mechpha, Rochor, Oliorus, Emonias, one of their princes. And B
the nnmbre of them according to their kynredes and rulers were: The children of Phares, two thousande, an hundreth and lxxii. The chyldren of Ares, three thousand, an hundred and lvj. The chyldren of Femo, an hundred, and .xlii. The sonnes of Jesus and Joabes, a. M. iii. C. & two. The sonnes of Benin .ii. M. iiii. C. and lxx. The sōnes of Chorobe. ii. C. and v. The. sonnes of Banica, an. C. and lxviii. The sonnes of Rebeth, iiii. C.

and thre. The sons of Archad. iiii. C. and. xxvii. The sons of Cham. xxxvii The sons of Zozoar. ii. M. and. lxvii. The sonnes of Adinu. iiii. C. and. lxi. The sonnes of Adarectis an. C. and. viii. The sonnes of Cialo, and Zelas an. C. and seuen. The sons of Azozec, iiii. C. xxxix. The sons of Zedarbone an. C. xxxii. The sonnes of Hananias an. C. and. xxx. The sons of Asonixc. The sons of Marsar. iiii. C. and. xxii The sons of Zabarus. xcv. The sons of Sepholemon an. C. and. xxiii.

The sons of Nepopas. lv. The sons of Hechanatus an. C. and. lviii. The sons of Zebethanus an. C. and. xxxii. The sons of Crearpatros (whiche is called also Enohadies and Modias) iiii. C. and. xxiii. Of thē of Gramos, and Fabea an. C. and. xxi. Of theim of Besselon & Ceagge. lxv. Of them of Bastarus an C. and. xxii. Of them of Beche nobles. lv. Of the sonnes of Liptis, there were an. C. and. lv. Of the sonnes of Labonus iii. C lvii. Of the sonnes of Sichem. iii. C, and. lxx. Of the sonnes of Suadon and Elimon. iii. C. and. lxxviii. Of the sons of Ericus. ii. M. an. C. and. xlv. The sonnes of Anaas. iii. C. and. lxx. The Pzieſtes: The sons of Jeddus. The sonnes of Euther: the soonnes of El Jasib. iii. C. and lxxii. The sonnes of Emerus. ii. C. and. iii. The sons of Falurius. iii. C. and. lvii. The sons of Carea. ii. C. and. xxvii. The Leuytes. The sonnes of Jesus in Caduhel and Banus, & Serebias, and Et eas, seuentye and foure. The whole number of these from. xii. yeares was. iii. M. iiii. C. and. lxii. Of the sonnes, daughters and wiues, the whole summe was. iiii. M. ii. C. and. xlii. The sonnes of the pzieſtes that pzaised God in the temple: The sonnes of Asaph, of whom there wer an. C. and xxviii. But the dooze keepers were, The childzen of Esmenus: the chyldzen of Aser: the childzē of Amon: the childzen of Acuba, Topa: the childzen of Tobi: an hundzed and. xxxix. in all. The pzieſtes that serued in the temple: The sonnes of Sel, the sonnes of Galpha, the sonnes of Tebloch, the sonnes of Caria, the sonnes of Sud, the sonnes of Helia, the sonnes of Sabana, the sons of Armacha, the sons of Acub, the sonnes of Utha, the sons of Cetha, the sons of Aggab, the sons of Obay, the sons of Anani, & sonnes of Canna, the sons of Geddu, the sons of Ani, the sonnes of Kadin, the sons of Desanon, the sonnes of Mechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sons of Atra, the sons of Hasten, the soonnes of Asiana, the sons of Manei, the sons of Masisin, the sonnes of Accua, the sonnes of Agista, the soonnes of Azui, the sons of Fauon, the sonnes of Phazalon, the soonnes of Meeda, the sons of Susa, the sonnes of Cared, the sons of Barcus, the sonnes of Sarea, the sonnes of Coesi, the sonnes of Masit, the sonnes of Agista, the sons of Pedon: Salomon hys sonnes, the sonnes of Asophot, the soonnes of Phazida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gadahel, the sonnes of Japheus, the soonnes of Aggia, the soonnes of Sacharet, the soonnes of Sabathen, the sonnes of Saroneth, the sonnes of Maisyt, the soonnes of Ania, the sonnes of Salus, the sonnes of Addus, the sons of Suba, the sonnes of Enra, the soonnes of Rabotis the sonnes of Phasphat, the sonnes of Malmon. All these ministred in the Sanctuary, and were seruauntes of Salomon: euen foure hundzed and foure scoze and two. These folowing are they, that went vp from Chelmel at Thelarsa (whose Vzynces were Carmelam and Careth) and myghte not shewe fozth their cyties and kinredes, howe they were of Israell: The sonnes of Dalarus, the sonnes of Tubin, the sonns of Mechodaius. Of the Pzyestes that executed the office of Pzieſthoode, and were not founde. The soonnes of Obia, the sonnes of Achylos, the sonnes of Addin, whych maried one of the daughters of Phargelen, and were named after hym. The wzytynge of the same kyndzed

kindred was soughte in the regyster of their generation, but it was not found: and therefore were they forbidden to execute the office of the preesthoode. Unto theim sayde Nehemyas and Assharas, that they shoulde haue no porcion in the sanctuarye, til there rose vp an hye preeste, that were well instructe in the playne clearenes and trueth. Of all Israel (beside seruantes and maydens) there were .xlii. M two hundred and fortye. Howe were there of seruantes and maydens, seuē thousand three hundred thirty and six Of syngyng men and synging womē ther wer two hundred and .lxv. Four hundred and .xxxv. Camelles. Seuen thousand and .xxxvi. horses. Two. C. M. and . xlv . Mules. Fyue. M. and xxv. asses. Their heades also and the rulers in the trybes, when they came to Jerusalem, and woulde builde and sette vp the temple of God agayne in hys place, they gaue (after their abylitie) vnto the temple, to the treasure, and to the seruyce of the sanctuarye, xii. thousande poundes of golde, fyue thousande of syluer, and an hundreth preestes garmentes. And so dwelt the preestes and the Leuites, and the people that went oute to Jerusalem, and in the countrye there aboute, the syngers also and the porters, euery one of
Ezr.3.a Israel in hys owne land. ✱ So when the seuenth moneth came, and whan the childrenne of Israel were euerye manne at hys busynes, they came all wyth one consent into the court whiche was before the Easte doore. And there stoode Jesua the sonne of Josedech and hys brethren the preestes, and Zorobabel the sonne of Salathiel and hys brethren, setting vp an alter, to offer burnt sacrifyces vppon it, as it is written in the law of Moses. There came people also of other countreys, and the Heathen out of all landes to sette vp an aulter in hys place, and offered sacrifyces and brente offerynges vnto the Lorde in the morninge. And so they helde the feaste of
Ezr.3.f Neh.8.b tabernacles, ✱ as it is commaunded in the lawe. And dayelye offered they as accordynge was, and made the sacrifyces appointed, the offerynges also of the Sabbothes and the newe mones, and all holye feastes. And al they 1 Esd.3. that vowed offerynges vnto the Lord beganne at the newe Moone of the seuenth moneth to offer vnto GOD, for the temple of the LORDE was not yet buylded. And they gaue vnto the Masons and Carpenters, F money, meate and drinke wyth cheerfulnes. Unto theym of Sydon also, and Tyre they gaue carres, that they shoulde carye Cedre trees from Libanus to be ioystes and beames, and that they shoulde make shyppes in the hauen of Joppe, accordynge, as it was appoynted, and ordeyned by Cirus kynge of the Persians. And in the seconde yeare they came into the Ezr.2.b temple of GOD at Jerusalem. ✱ In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedech and theyr brethren the preestes and Leuites, and al they that were comme vnto Jerusalem oute of the captyuitie of Babylon, and layed the foundation of the Temple, in the newe moone of the second moneth in the seconde yeare that they were come into Jewry and Jerusalem. And they appointed the Leuites, that wer aboue twēty yere old, vnto the seruice of the Lord: so Jesua and hys sonnes and hys brethren, & al the Leuytes stode together, and perfourmed the lawe and ordeynaunce in the house of the Lorde. And the preestes stode, and hadde their garmentes and trompettes, and the Leuytes, the sonnes of Asaph had Cymbals, ge-
2.pa.16b uynge thankes and prayses vnto the Lord, according ✱ as Dauid the kyng of Israel had ordeyned. And the song
Psa.135 that they dydde sing vnto the Lorde, was after thys maner: ✱ O synge vnto the Lorde, for hee is gracious, and his goodnes vppon Israel endureth for euer. And al the people blewe out with trompets, and sang wyth loude voyce, praysyng the Lord together in the rering vp of ỹ hous of the Lord. ✱ There cam also frō amōg the preests,

and

and Leuytes, the rulers and elders, according to the trybes and kynredded, (such as had seene the house afore) to the buildinge of thys Temple with great crye and great mourning, many also with trompettes and great ioye. In so much, that the trompets might not wel be heard for the weping and mournyng. For the common people blewe goodly vppon the trompettes.

1 Es. 4. a. * Then came the enemyes of the tribes of Juda and Beniamin, to knowe what that trompettinge and noyse of shawmes myghte bee. And they perceaued that it was they, which were come agayne oute of captiuitie, and wouldе builde the temple vp a newe vnto the Lorde God of Israell. So they wente to Zorobabel and Jesua, and to the rulers of the villages, and sayde vnto theym: Shal wee buylde with you also? For wee lykewyse haue heard your Lord, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria, which brought vs hyther. Then Zorobabel and Jesua, and the rulers of the villages of Israell sayd vnto thē It is not mete that ye shoulde builde the temple of our God with vs: wee our selues alone will buyld vnto the

1 Es. 1. a. Lorde, lyke * as Cyrus the kynge of the Persians hath commaunded vs. But the Heathen in the lande layed them selues agaynst those that were in Jewry, held vp the buyldinge frō them, layed wayte vpon them priuelye, stopped suche as broughte anye thyng to them, forbad them to builde, and hyndred those that made thē passage, that the buylding should not be synished, and thys continued so long as king Cyrus liued, and so they put of the buyldynge for the space of two yeares, vntyl the raygne of king Darius.

¶ The. vi. Chapter.

3 NOtwythstandinge in the seconde yeare of the reygne of Darius. * Aggeus and Za-

2 Es. 5. a. charye the sonne of Addo prophecied vnto them in Jewry and Jerusalem

Agg. 1. c. in the name of the God of Israell.

* Then Zorobabel the son of Salathiel, & Jesua, the son of Josedech, stode vp, and began to build the house of the Lord at Jerusalē, whan the prophets of the Lord helped them. At the same tyme cam Sisennes the vnder shreue in Siria and Phenyces, with the landlordes and hys companions, and sayde vnto them: Who hath bydde and commaunded you to build the house, to make the rouse, and al other thynges agayne? And who are the workmen that buylde them? Neuertheles the elders of the Jewes hadde suche grace of the Lorde, that they wouldе not be let (thoughe they were prouoked thereto) but builded on stil, vntil the tyme that kyng Darius wer certifyed thereof, and an aunswer receaued from hym. The letter that these men sent vnto kyng Darius, was after thys manner. Sisennes the vnder shreue in Siria and Phenices, and the landlordes with their companyons, which are head rulers in Syria and Phenyces, sende their salutation vnto Darius the kynge. We certifye the Lorde the kynge, that we came into the lande of Jewry, and wente to Jerusalem: where we founde theym B building the greate house of God and the temple, with greate costlye free stone, and with goodly timber for the walles: yea, they make greate haste with the worke, and helpe one another, and it goeth forth prosperouslye in theyr handes, and with greate diligence and worshyp is it made. Thē asked we the elders, who hadde commaunded them to make vp the house and the building, and thys we dyd, to the intent that we myght certify thee perfectlye, and write vnto thee, the names of those that wer the rulers of the worke. So they gaue vs this answere: wee are the seruauntes of the Lorde, which made heuē & earth, & as for this house, * it hath beene builded 3 Re. 6. I & set vp afore time by the greate and mighty king of Israel. But whē our fathers prouoked God vnto wrathe, Jer. 39. and synned agaynste the GOD of Israel, * he gaue theym ouer into the

power

power of Nabuchodonosor kynge of Babylon, the kyng of the Chaldees, whiche brake downe the house, and brente it, and caryed awaye the people
2.Esd.5.c prisoners vnto Babylon. ✠ Neuertheles, in the first yere that kyng Cirus reygned at Babylon, Cirus the king wrote, and commanded to build vp this house agayne: and al the ornamentes that Nabuchodonosor caried away from Jerusalem vnto Babilō, and appropriated vnto his owen temple: these brought Cyrus forth agayn, and deliuered them to Zorobabel, and to Salmanasar the vnder shreue, commaundynge theym that they shoulde kyng those same ornamentes agayne to Jerusalem into the temple, and to begyn from that tyme forth, to buylde the temple agayne in his owne place. Then Salmanasar layed the foundacion of the Lordes house at Jerusalem, and euer sence haue they builded,
C and yet is it not ended. And therefore, O kyng, if thou thinkest it good, let it be soughte in the Libraries and rolles of kynge Cyrus, if it be founde then, that it is done with the councel and consent of king Cirus, and if our Lord the kynge be so minded, let hym
1.Esd.6.a wrote vnto vs thereof. ✠ Then com-
1.Esd.4.c maunded kyng Darius to seke in the Libraries: & so at Ecbathanis in a litel city of Media ther was fōūd such a writynge. In the firste yeare of the reygne of Cyrus, the same kyng Cyrus commaunded, that the house of the Lorde at Jerusalem, shoulde bee buylded agayne (& odours to be made there continually vnto the Lorde) whose heyghth shalbe .x. cubites, and the bredth, threescore cubites, & foure-square with thre hewen stones, with a lofte of timber of the same countrey, yea, with a newe lofte, and the expenses thereof to be geuen of the house of kyng Cyrus. And the ornamentes of golde and siluer, that Nabuchodonosor toke out of the house of the Lord at Jerusalem, shall be set agayne in the temple at Jerusalē, where they were afore. Sisennes also the vnder shreue in Syria and Phenices, the princes and their companions and the other that be heade rulers in Syria and Phenices, shall not medle nor haue D
anye thynge to do with that place. I Cyrus haue commaunded also, that they shall buyld the house of the Lord whole vp, and haue ordeyned them, to helpe those that be come out of captiuitye: tyll the house of the Lord be finished: and out of the tribute and taxyng that is yerely raysed vp in Syria and Phenices, diligently to geue them a certayn summe to the offering of the Lord: and the same to be deliuered vnto Zorobabel the officer, that he therwithall may ordeyne oxen, rams, lambes, and corne, salt, wine and oyle,
and that continually euery yere: after 1.Esd.6.b
the expences ✠ which the priestes that be at Jerusalem, shewe to be made dayly: this shalbe geuen vnto theym without delay, that they may offer sacrifices dayly to the hiest God, for the kyng and for hys seruauntes, and to pray for their lyues. Let it be proclaymed also on euery syde, that whosoeuer breaketh or despiseth this commaundement of the kyng, shalbe hanged vpō a galowes (made of hys owen good) and all hys goodes shalbe seasoned vnto the kyng. The Lord therfore (whose name is ther called vpō) roote out and destroye all the kynges and people, that vndertake by violence to hynder the same, or to deale vncurteously with the house of the Lord at Jerusalē. I Darius the king haue ordeyned, that these thynges shal be done with all diligence.

¶ The .vii. Chapter.

THē Sisennes the vnder shreue I
in Celosiria, and Phenices, and the other landlordes with their companions, obeyed the thynges that kyng Darius had ordeyned, and were diligent in the holy workes, and were felow helpers with the old rulers of the Jewes. And so the worke of the Sanctuarye went forthe, and prospered, when Aggeus and Zacharye prophecied. And they perfourmed all thynges thorowe the com-
maundes

maundement of the Lord God of Israell, and after the deuyse of Cyrus, Darius, and Artaxerses, kynges of
B Persia. And thus was our house fynyshed vnto the. xxiiii. daye of the monethe Ader in the. vi. yeare of kynge Darius. And the chyldren of Israell, the Prystes and the Leuytes, and the other that were comme oute of captiuitie, and suche as were ioyned vnto theym, dydde accordyng as it is wrytten in the booke of Moyses. And in the dedication of the temple: they offred an hundred oxen, two hundred raunmes, foure hundred lambes, and twelue goates for the sinnes of al
C the people of Israel, after the number of the trybes of Israell. The prystes also and the Leuites stode arayed in the prystly garmentes, after the trybes, ouer all the workes of the Lorde God of Israel, accordyng to the boke of Moses, & the porters by al ẏ dores. And the chyldren of Israell (wyth those that were come oute of captiuitye) helde the Passouer the fourtēth day of the firste moneth, whenne the prystes and the Leuites were sanctifyed. They that came out of captiuitye, were not all sanctifyed together: but the Leuites wer all sanctifyed together, and so all they that came out of captiuitie, killed the Easter lambe for their brethren, for the prystes, and for
D them selues. And the chyldren of Israell that came out of captiuitye, and escaped from all the abhominacions of the Heathen, sought the Lorde, and kept the feast of the vnleuened breade seuen daies long, eating and drinking and were mery before the Lorde: that the Lord had turned the deuice of the kyng of Assiria, and conforted their handes to the workes of the Lorde God of Israell.

¶ The viii. Chapter.

A
1 Esd. 7 b AND after him, when Artaxerses the kyng of the Persians reigned, ther went vnto him Esdras the sonne of Sarayas, the sonne of Azarias, the sonne of Helchi ach, the sonne of Sallum, the sonne of Sadoch, the sonne of Achitob, the son of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the firste Priest. This Esdras went vp from Babilon (for he had good vnderstandyng in the lawe of Moses, that was geuen of the Lord God of Israell, to be taught and done in dede.) And the kyng fauored him, and dyd him great worshippe and honoure after all hys desires. There went vp with him also certayne of the chyldren of Israell, of the prystes, of the Leuites, of the syngers, porters and ministres of the temple at Jerusalem. In the seuenth yere of the reigne of kyng Artaxerses, in the fiueth moneth, that is in the seuenth yere of the raygne, they wente from Babylon in the newe moone of the. v. moneth, and came the hye waye to Jerusalem after hys commaundement, lyke as the Lorde had prospered their iourney. For in these Esdras gat great instruction, that he shoulde leaue none of the things behind, whiche are in the lawe and commaundementes of God. And he taught whol Israell all ryghteousnes and iudgement. Then came the Secretaries of kyng Artaxerses, and deliuered the wrytinges (that were come from Artaxerses the kyng (to Esdras ẏ priest and reader of the lawe of the Lorde. And this is the coppe of the letter: King Artaxerses sendeth his greting vnto Esdras the priestе and reader of the lawe of the Lord. Of frendshyp & good wil, I haue ordeined & charged, if ther be any of the Iewes, of ẏ prestes and Leuites in my realm, which desireth and is contēt to go with thee vnto Jerusalem, that he maye doo it.
B Therfor, if any man be minded to bear thee company, let them come together and go with thee (lyke as I am content, and my seuen frendes, my counceliers) to see what they do at Jerusalem and in Jewry, and keepe the thynges accordyng as thou hast in the lawe of the Lorde: and to bryng the gyftes vnto God the Lorde of Israel,

that

that I and my frendes haue promised to Jerusalem, and all the syluer and golde that is in the countrie of Babilon, vnto the Lorde to Jerusalē, with the thyng that is geuen for the people in the Lordes temple at Jerusalem. Yea, that the same syluer and golde may be gathered: and oxen, rammes, sheepe and goates and other that belonge to these thinges: and that they offer sacrifyces vnto the Lorde, vpon the auiter of their Lorde, whiche is at Jerusalem. And what soeuer thou and thy brethren will do with the siluer and golde, that do after thy mynd, accordyng to the commaundemente of the Lord thy God: and likewise, with the holy vessels that are geuen the, for the seruice of the house of the Lorde thy God: and other thynges whatsoeuer is necessary for the to the worke of the temple, that shalbe geuen thee of the kynges treasure, and loke what thou with thy brethren will do with the golde and syluer, that do after the will of the Lorde. And I kynge Artaxerses haue cōmaunded the kepers of the treasures in Siria and Phenices, that whatsoeuer Esdras ỹ priest and reader of the lawe of the Lorde doeth wryte, it shalbe geuen him: till an hundred talentes of syluer, and of gold in lyke maner. Of corne also an hundred measures, and tyll an hundred vessels of wyne, and other plenteous thynges wythoute number. Lette all thynges be doone after the lawe of the hyest GOD, that the wroth of God aryse not in the realme of the kynge, and of hys soonnes. I commaunde you also, that ye require no taxe nor trybute of the Priestes, Leuytes, Syngers, and mynysters of the temple, nor of the writers and that no man haue authorytye to medle anye thynge agaynste theym. As for thee (O Esdras) set thou iudges and arbitrers in the whole lande of Siria and Phenices, after the wisdom of God: and learne all such as are ignorant in the lawe of God thy lord, and let al them that offend againſt the lawe be punished: whether it be wyth death, with payne to be condemned in money, or to be banyshed. Then sayde Esdras the writer. ¶ Blessed bee the God of our fathers, that hath geuen so good a mynde & will into the heart of the kynge, to magnifye his house that is at Jerusalem, and hath made me to be accepted in the syghte of the kyng, of his councell, of his frendes, & of his nobles. And so I was stedfast in my mynde, accordyng as ỹ Lord my God helped me, and I chose oute mē of Israel to go vp with me. ¶ And these are the heades (after their kynredes & houses of their fathers) that went vp with me from Babylon, out of the kyngdome of Artaxerses: Of the soonnes of Phares, Gersonius: Of the soonnes of Siemarith, Amenus. Of the sonnes of Dauid, Iecus, the sonne of Cecilia. Of the sonnes of Phares, Zacharye: and wyth hym there turned agayne an hundred and fifty menne. Of the sonnes of the captain of Moabilon, Zaraei, & with hym. ii. C. and. l. men. Of the sonnes of Zachnes, Jechonias, Zecholy, and with hym two hundred and fifty mē. Of the soonnes of Salamasias, Botholy, and. lxx. with him. Of the sonnes of Zaphatia, zarias. Miheli, and with hym foure score. Of the sonnes of Job, Abdias, Jehely, & with hym two hundred and twelue men. Of ỹ sonnes of Bania, Salimoth the sonnes of Josaphia, and wyth hym an hundred and three score men. Of the sonnes of Beer, zacharie Behei, and with hym two hundred and. viii. mē. Of the sonnes of Esead, Johannes Ezechā, and with hym an hundred and ten men. Of the sonnes of Adonicam those that were the last, & these are theyr names. Eliphalā the sonne of Gebel and Semeias, & with hym lxx. men. All these called I together by the water of Thia, where we pitched our tentes three dais, and there I mustered them. As for the sons of the Priestes and Leuites, I found none there. Then sente I vnto Eleazar, and Ecrelom, and Maimam, and Nalabam, and Enaathan, and Samea, and

1. Esd. 7.

1. Es. 8. b

and Jozabmathan, Eunagan, Jachazie, Mosollamun, these were the Elders and menne of experience: and I sente them woorde, that they shoulde come vnto Loddeus, whiche was by the place of the treasurye, and commaunded them that they shuld speake vnto Loddeus and to his brethrē, and to those that were in the treasurye, to sende vs such men, as myghte execute the prieſtes office in the house of the Lord our God. And wyth the mightye hande of oure Lorde God, they brought vnto vs men of good experience, from amonge the sons of Moolins, the sonne of Leui, the son of Israell, Sebetiam, and the sonnes, and his brethren Asbin and Anin, of whō there were eyghtene. From amonge the children of the sonnes of Chananeus, and their sonnes were .xx. menne. And of theym that serued in the tēple, whom Dauid had ordeyned, and the principal men that ministred for the worke vnto the Leuytes in the temple two hundred and twenty menne, whose names are al tokened vppe in wrytinge. • Than commaunded I a fasting vnto the yonge men before the Lorde, that I myghte despye of hym a prosperous iourney, and a good waye for vs, yee, for vs, for our chyldren and for the cattel, because of the layinges awayte, and I durste not requyre of the kinge men of horse and of foote, to conueye vs safely agaynst oure ennemyes: for we had sayde vnto the king that the power of the Lord our God should be wyth them that seeke hym wyth their whole hearte. In· therefore, we besought God our Lord earnestly because of these thinges, and he was merciful vnto vs, and heard our prayer. And I separated from among the rulers of the people, and from the prieſtes of the temple twelue men, and Sebeia and Asania, and ten menne of their brethren wyth theym. And I weyed them the golde and the syluer and al the prieſtlye ornamentes of the house of our God, which the kynge, and hys councel, and his princes, and whole Israel had geuen. And when I had weyed it, I gaue them an hundred and fiftie talentes in syluer and an hundred Talentes of syluer vessel, an hundred talentes of golde, and of golden vessel seuen tymes twenty, and vessels of other metal (ye, of good metal) twelue glistering as the gold, and sayde vnto them: ye are holye vnto the Lorde, and the vessels are holy, and the golde and the siluer is promised vnto the Lord God of our fathers. Be diligent nowe and kepe it, vntyll the tyme that ye deliuer it to the rulers of the people, to the prieſtes, to the Leuytes, and to the principal men of the cities of Israel in Jerusalem, and in the chamber of the house of our God. • So the Prieſtes and the Leuytes, which receaued of me the gold the syluer and the vessel, brought it vnto Jerusalem, into the temple of the Lord. And from the riuer of This we brake vp the twelueth daye of the fyrſt moneth, til wee came to Jerusalem. And when the thyrde daye was paste, the weyed gold, and syluer was deliuered in the house of the Lord the fourth daye, vnto Marimoth, the son of Joz the prieſte, and with him was Eleazar the soonne of Phineas, and wyth theim were Josabdus the sonnes of Jasnet, Medias and the sonne of Banus, and certayne of the Leuytes to the number and to the waygh: and the waight of them was written vppe the same time. As for those that were come out of captiuitie, they offered sacrifyce vnto the Lorde the God of Israel: euen twelue oxen for al Israel. lxxxvi. rammes. lxxii. sheepe. xii. goates for sinne, twelue kyne for a thankeoffering, al to the sacrifyce of the Lorde. And the kinges commissiō deliuered they vnto the stewardes and debities of the kynge, and to the vndershrieues in Celosiria and Phenices. • Nowe, when these thynges were done, the rulers came vnto me, and sayde: The generation of Israel, the princes, the prieſtes, and Leuites, the strange people, and indwellers of the land, haue not put away their vnclennes, from ỹ Cananites, Hethites

Phere-

2 Esd. 18

1 Esd.

Pherezites, from the Moabites, Egiptians, & Edomites. For both they and their sonnes haue myngled them selues with the daughters of thē, and the holye sede is mixte with the oute landysh heathen, and sens the beginning of their reygne haue the rulers
f and heades bene partakers of theyr
Ch.9a wickednes. ¶ As sone as I had herde these thyngs, immediately I rent my holye garmentes, and pulled out the heare of my head and my berd, and sat me downe sorowfull and heauy. So all they that were moued thorow the word of the God of Israell, came vnto me: and I sat still, full of heauines, vntyll the euenynge sacrifyce. Then stode I vp from fastyng, hauyng rent clothes and the holy garment, kneled downe vppon myknees, helde vp my handes vnto the Lorde, and sayde: O Lorde, I am confounded and ashamed before thy face, for our synnes are become many vpon our heades, and our wickednesses are exalted vnto the heauen, for sens the tyme of our fathers, we are in great synne vnto thys day. And for the synnes of vs and our fathers, we with our brethrē and with our priestes haue bene delyuered vnto the kynges of the earthe, into the sword, and into captiuitie, and became a spoyle, with confusion and shame vnto this day. And nowe, O Lorde god, how great is thy mercy that we haue gotten of thee: in that thou haste leite vs a rote & a name in the place of thy sanctuary, to discouer our light in the house of ϒ lord our god, & hast genē vs meat at all tymes of oure ministration. And whē we were in captiuitiy we were not forsakē of ϒ Lord our god: but he made ϒ kings of Persia gracious and fauourable vnto vs, so that they gaue vs vyttayles and meate, yea, and leaue to buylde vp the temple of our Lord God againe, to repayre the wasted places of Sion, and to dwell in Iewry and Jerusalem. And now, O Lord, what shal we say, hauyng all these thinges in possessiō? For we haue brokē thy cōmandemēts which thou gauest vnto vs by the handes of thy seruantes ϒ prophets, sayinge: The lande that ye go vnto and that is geuen you for an herytage to haue in possession, is defyled with the vnclennesse and fylthines of the Heathen, and with their abhomination haue they poluted it altogether. Ther G
fore, shal ye not ioyne your daughters vnto their sonnes, nor marye youre sonnes vnto their daughters. Moreouer, ye shall not seeke to make peace with them, that ye maye increase and eate the beste in the lande, and that ye may deuyde the inherytaunce of the land vnto your children for euermore. As for the thynge that nowe happeth vnto vs, it commeth all for our wycked workes and great sinnes, yet hast thou geuen vs such a rote, that we are come agayne into our owne land, and we are so wicked, that we haue broken thy statuees and commaundementes agayne, and myngled oure selues with the vnclennes of the outlandish Hethen. O Lord, art thou angry with vs: wilt thou rote vs cleane out: that our rote and name remayne nomore? O Lord god of Israell thou art true, for our roote endureth yet vnto thys present daye. And beholde, nowe are we before thee in our sinnes, now can we not stand before thee in thē. ¶ And 1 Es. 10
when Esdras with thys prayer had knowledged the synne, weppynge, and lying flat vpon the ground before the temple, there gathered vnto him from Jerusalem a great multitude of men and wemen, of yonge men and maydens, for there was a very great weppyng and mourning in the congregation. So when Iechonias the sonne of Jeheli one of the chyldren of Israell cryed, he sayde vnto Esdras: we haue synned agaynste the Lorde, because wee haue maryed outelandyshe wemen of the Heathen. Nowe arte thou ouer all Israel. We will sweare an othe therfore vnto the Lorde, that we shall put awaye all oure wyues, which we haue taken of the Hethen, with their chyldren: lyke as it is appointed thee by our forelders. Stand vp then, open thou it, and declare it

playneiye vnto vs, accordynge to the
law of the Lord: for the matter belon-
geth vnto thee, and we will helpe the,
quite thy selfe manly. So Esdras a-
rose, and toke an othe of the rulers, of
the Priestes, and of the Leuites, and
of Israell, to do after these thynges:
and they sware.

¶ The.ix. Chapter.

A
1 Esl. 10b THen Esdras stode vp from the
court of the temple without,
and wente into the chamber of
Jonathas, the soonne of Nalabus,
and remayned there, and dyd eate no
meate, nor dronke drinke, for the mul-
titude of the wyckednesse of the peo-
ple. And there was made a proclama-
tion in all Jewry and at Jerusalem,
for all such as wer gathered at Jeru-
salem out of captiuitye, that whoso-
euer came not to Jerusalē within two
or three days (accordīg to the iudge-
ment of the old lordes of the councel)
his goodes should be taken from him,
and be excluded from the congregatiō
of the captiuitye. And in three dayes
were all they of the trybe of Juda
and Beniamin gathered together at
Jerusalem, the twentieth daye of the
ninth moneth. And the whole multi-
tude sat tremblyng in the court of the
temple, for it was wynter. So Es-
dras arose vp, and sayde vnto them: ye
haue done vnryghteousnye, in that ye
haue taken outlandishe wiues in ma-
riage, and so to increase the synnes of
Israell. And nowe knowledge the
same, and geue prayse vnto the Lorde
god of our fathers, and perfourme his
B will, departyng from the Heathen of
the lande, and from the outlandyshe
wiues. Then cryed the whole multi-
tude with a loude voyce, and said: like
as thou hast spoken, so will we do: but
for so much as the people are manye,
and the wynter here, we maye not
stand without the house: agayne, this
worke is not a thynge, that can be fy-
nyshed in a day or two, for we be ma-
ny that haue synned in these thynges.
Ordeyne therefore that the rulers of
the multytude, and they that dwell
with vs, and as manye as haue out-
landysh wyues, that the priests also &
iudges of euery place may stand in the
tyme appoynted, tyll they swage the
wrath of the Lorde in this busynes.
Then Jonathas the sonne of Ezely,
and Ozias and Thecan receiued the
charge of this mater, and Bozozamus
and Leius, and Sabatheus helpeth
them therto. After thys all they stode
vp that were come oute of captiui-
tye. And Esdras the priest chose vnto
him the principall men from amonge
the fathers, according to their names,
and the newe mone of the tenthe mo-
neth they sat together, to examin this C
matter. And so the matter was a de-
termining (concernynge the men that
had outlandyshe wyues) vntyll the
newe mone of the firste moneth. And
of the priestes that had myxte theym 1 Esl. 10
selues with outlandyshe wyues, ther
were found: Of the sons of Jesus,
the sons of Josedec and his brethren,
Mazeas, Eleazar, Jozibus and Joa-
deus, which offred them selues to put
away their wiues, and to offer a ram
for their ignorannce. And of the sons
of Semmeri, Masseas, and Elles,
and Jeelech, Azartas. Of the sonnes
of Fosera, Limosias, Hisinaen, Ma-
thanea, Jussio, Jeddus, and Taisas.
And of the Leuites, Jolabdus, Se-
meis, and Colnis, Caletas, Facteas,
Colnas, and Elionas. Of the singers
of the sanctuary, Eliarib, Zacharus.
Of the porters, Sallumus and Tol
banes. And of Israel, of the childzen
of Foro, Oki, and Remias, and Ged-
dias, and Melchias, Michelus, Elea
zarus, Jemmebias, & Wannas. And
the chyldzen of Jolaman, Thanias,
zachari, Jeizrelus, Jodius, Erimoth
and Elias. And of the soonnes of Ja-
thoim, Eliadas, Liasamus, and Jo- D
chias, Larimoth, Sabdis, and Ze-
bedias. And of the sonnes of Zebes,
Joannes, Amanias, Jabdias, and
Emmeus. And of the sonnes of
Wannus, Olammus, Malachus,
Jeddus, Jasub, Asabus, & Jerimoth
And of the sonnes of Jdden, Nastus
and

and Hooshas, and Caleus, and Raanas, Maalias, Mathathias, Besell, Bannus, and Manasses. And of the sonnes of Naue, Nones, Aras, Melchias, Sameas, Simon, Beniamin, Malchus, and Marras. And of the sonnes of Asom, Cartaneus, Mathathias, Bamus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremie, Hoodias, Abzamas, Johell, Baneas, Pelias, Jona, Marimoth, Eliasib, Mathaneus, Eliasis
C Ozias, Dielus, Semedius, Zambzis, and Joseph. Of the sonnes of Nobeius, Idelus, Mathathias, Shabadus, Zecheda, Sedmi, Jesseus, and Baneas. All these had taken outlandish women to mariage, and they put them away with theyr childzen. The Pziestes and Leuytes, and all they that were of Jsraell, dwelte at Jerusalem, and thozowout all the land, in the newe moone of the seuenth moneth, and the childzen of Jsrael were in theyr dwellynges: And the whole multitude came together, vppon the flooze at the Easte syde of the holye Pozt of the Temple. And they spake vnto Esdzas, the hye Pziest and reader, that he would bzyng the lawe of Moyses, whyche was geuen of the LORD GOD of Jsraell. So Esdzas the hye Pziest bzoughte the lawe vnto the whole multitude, to man and woman, and to all the pziestes, that they myght heare the lawe,
Ef.3.a * in the newe Moone of the seuenthe
Ef.3.a monethe. And he redde in the flooze that is befoze the holy pozt of the temple, from the mozning earely vnto the euenyng, befoze men and womenne.
F And they applyed theyr mynd all vnto the lawe. And Esozas the Pziest and reader of the lawe stoode vp vppon a pulpyt of wodde, whyche was made therefoze: and vppon hys right hande there stode by hym Mathathias, Samus, Anamias, Azarias, Urias, Ozechias, and Balsamus. Vpon hys lefte hande stoode Faldeus, Mishael, Malachias, Abulchas, Sabus, Nabadias, and zacharye. Then tooke Esdzas the Booke befoze the whole multitude: foz he was the pzincipall, and hadde in moste honoure of theym all. And when he hadde redde out the lawe, they stoode all streight vppon theyr feete. So Esdzas pzayse the LORDE, the moste hye GOD, the Almyghtye GOD of Hoostes. And all the people answered, Amen: and healde vp theyr handes, felle downe flatte vppon the earthe, and pzayse the LORDE. And Jesus, Beneas, Sarebias,
Jaddimus, Accubus, Sabbatheus, B
Calithes, Azarias, Jozadus, Ananias, and Philias, the Leuites, lyfte theyr handes vpwarde, and bowed theyr faces to the grounde, and pzaised the LORD. Those were they whyche taught the lawe of the Lozd: and redde the lawe of the LORD in the congregation: and euery man sette theym befoze, that vnderstoode the lawe. Thenne spake Atharates vnto Esdzas, the hye Pziest and reader, and to the Leuytes, that taughte the multitude, sayenge: Thys daye is holye vnto the Lozde, and all they 2.Esd.8.
that hearde the lawe wept. So Esdzas sayd: * Departe your way then, and eate the beste, and dzynke the sweeteste, and sende gyftes vnto them that haue nothynge: foz thys daye is holye vnto the Lozde, and bee not ye sozy: foz the LORDE wyll bzyng you vnto honour. Then wente they theyr waye euerychone, and dyd eate and dzynke, and were mery, and sente rewardes vnto theym that hadde nothynge, that they also myght eate wyth gladnesse: foz they were exceedyng reioyced, thozowe the woozdes that were redde vnto theym in the lawe. And so they were al gathered together at Jerusalem, to hold the feast, accozding to the couenaunte of the Lozde GOD of Jsrael.

¶ The ende of the thirde Booke of Esdras.

The.iiii. Booke of Esdras.

The fyrst Chapter.

A 1.Es.7 a 3.Es.8.a

The seconde Boke of the Prophete • Esdras, the son of Saraias, the soonne of Azarias, the sonne of Helchia, the sonne of Sallum, the son of Sadoc, the soonne of Achitob, the son of Achia, the soonne of Phinees, ỹ sonne of Hely Amerias, the sonne of Azarias, the sonne of Marimoth, the sonne of Sarahias, the sonne of Uzi, the sonne of Bocchus, the son of Abisu, the sonne of Phineas, the sonne of Eleazar, the soonne of Aaron (of the tribe of Leui) which was prisoner in Esa.58 a the lande of Medes, in the raigne of Artaxerses kyng of Persia. • And the word of the Lord came vnto me, sayeng: Go thy way & shewe my people theyr synfull dedes, and theyr childrē theyr wickednesses, which they haue done against me, that they maye telle their childrens childrē the same, for W. the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto strange goods. Am not I euē he, that brought them out of the land of Egypte from the house of bondage? But they haue prouoked me vnto wrath, and despysed my councels. Pull thou out than the heare of thy head, and cast all euil ouer them, for they haue not ben obediente vnto my lawe. It is a people without lernyng and nourture. How longe shall I forbeare theym, vnto whom I haue doone so much good? Nu.21 d • Many kynges haue I destroyed for Josue.8. theyr sakes. • Pharao wyth his ser- 80.E.12. uauntes, and all hys power haue I Ex.14.g smytten downe and slayne. All the nations haue I destroyed and rooted out before them: and in the East haue I broughte twoo landes and people to naughte, euen Tyre and Sydon, and haue slayne all theyr ennemies. Speke thou therfore vnto them, sayeng: Thus sayeth the Lorde: • I led Exo.14 you thorowe the sea, and haue gyuen you sure stretes sens the begynnyng. • I gaue you Moyses to be your cap- Exo.3 tain, and Aaron to be the Priest. • I Nu.18 gaue you lyghte in a pyllour of fyre, Exo.13 and greate wonders haue I doone amonge you: yet haue you forgotten me, sayth the LORDE. Thus sayeth the almyghty Lorde: I gaue you quayles to eate, and tentes for youre succour: Neuertheiesse ye murmured and ascribed not the victorye of youre enemies vnto my name: yea, the same day doo ye yet mourne. Where are the benefites, that I haue doone for you? when ye were hungry in the wildernes, • dydde ye not cry vnto me: Why Nu.14 haste thou brought vs into this wildernes, to kyll vs? It had ben better for vs, to haue serued the Egiptians, then to dye in this wyldernes. Then had I pitie vpon your mournynges, Sap.16 and gaue you Manna to eate. • Ye did • Nu.20 C eate Angels foode. • When ye were thirsty, dyd not I hewe the hard stone, and caused water to flowe thereout? For the heate I couered you with the leaues of the trees. A good pleasaunt fat lande gaue I you: I cast oute the Cananites, the Pherezites, and Phi- Esay.5 listines before you. • What shall I doo more for you, saith the LORDE? Exo.15 Thus sayth ỹ Almighty Lorde: • whē ye were in the wildernes, in the water of the Ammorites, beyng a thirste, and blaspheminge my name, I gaue you not fyre for youre blasphemies, but cast a tree into ỹ water, and made the ryuer swete. What shall I do vnto thee, O Jacob? Thou Juda wouldest not obey me. • I wyll turne me Deu.32 to another people, and vnto those will I geue my name, that they may kepe my statutes. Seynge ye haue forsaken mee, I wyll forsake you also. Whenne ye desyre me to bee gracious Esai.1 vnto you, I shall haue no mercy vpon you. • When ye call vppon me, I wyll not heare you. For yee haue defyled your handes wyth blood, and your feete are swifte to commit manslaughter.

slaughter. Yee haue not forsaken me, (in a maner) but youre owne selues saieth the Lorde. Thus sayth the almyghtye Lorde: Haue I not prayed you, as a father his sonnes, as a mother her daughters, & as a nourse her yong babes, that ye wold be my people, and I should be your God: that ye would be my children, and I shold
Mat. 23 be youre owne father? * I gathered you together, as an henne gatherethe her chickens vnder her winges. But
D nowe what shall I doo vnto you? I
Esay. 1 d shall cast you out frō my face? Whan
Ier. 65. a you offer vnto me, I shall tourne my face from you: for your solemne feaste days, your newe Moones, and youre circūcisions haue I forsaken. I sent vnto you my seruantes the Prophets whom ye haue taken and slayne, and tozne theyr bodyes in pieces, whose bloud I will requyre of your handes, sayth the Lorde. Thus sayth the almyghty Lord: Your house must be desolate. I wyl cast you out as ẏ wind dothe the stra we: your children shall not bee fruitfull, for they haue despised my commandement, and done the thyng that is euyll before me. Youre
Ier. 65. houses will I gene vnto a people that
Ier. 10. c shal come, & * thei that neuer herd me, shall beleue in me: & they vnto whom I neuer shewed token, shall doo the thyng that I commande them. They haue sene no Prophets, yet shall they call theyr sinnes to remembrance, and knowledge theim. I repoꝛt me vnto the grace, that I wyll do for the people whyche is come, whose children reioyce in gladnes, and thoughe they haue not seene me with bodily eyes, yet in spirite they beleeue the thynge that I say. And nowe brother, behold what great worshyp, and see the people that cometh from the East, vnto whome I wyll geue the Dukedome
Mat. 8 d * of Abraham, Isahac, and Jacob, of
Osee. 13. Oseas, Amos, and Micheas, of Joel
Ion. 1. d Abdi, Jonas, Nahum, and Habacuc, of Sophonye, Aggeus, Zacharye, and Malachye, whiche is called also an Aungelie, (or messanger) of the Lorde.

¶ The. ii. Chapter.

THus sayethe the LORDE: A
I brought this people oute of of bondage, I gaue theim my commaundementes by my seruauntes, the Prophetes, whyche they wouldе not heare, but despysed my counsayles. The mother that bare theym, sayeth vnto theym: Goe youre waye yee chyldren, for I am a wydowe, and forsaken: I broughte you vppe with gladdenesse, but with sorowe and heuynesse haue I lost you: for yee haue synned before the Lorde your GOD, and doone the thynge that is euyll before hym. But what shall I nowe dooe vnto you? I am a wydow, & forsaken: Goe your waye O my children, and aske mercy of the B
Lord. As for me, O father, I call vpGe. 19. on the for a wytnes ouer the mother of these chyldren, whiche wouldе not keepe my couenant, that thou bryngе them to confusyon, and their mother to a spoyle, that she beare no more. Let theyr names be scattered amonge the Hethen. Let thē be put out of ẏ earth for they haue thought scorn of my couenannt. Wo be vnto the Assur, thou that hydest the vnryghteousnesse by thee. Thou wycked people, remember * what I dyd vnto Sodom and Gomorra, whose laude is tourned to pitche and ashes. Euen so also wyll I doo vnto all theym, that heare me not, sayth the Almighty Lord. Thus sayth the Lord vnto Esdras, Tel my people, that I wylle gene theym the kyngdom of Jerusalem, whyche I would haue geuē vnto Israel. Their glory also I toke vnto me, & geue thē the euerlastyng tabernacles, whiche I had prepared for those. The tree of lyfe shalbe vnto thē a swete smellyng oyntment, they shall neyther labour, C
nor be weery. Go ye your waye, and ye shall receaue it. Pray for your selues a fewe days, that they may dwell therein. Nowe is the kyngdome prepared for you, therfore watche. Take heauen and earthe to wytnesse, for I haue broken the euyll in pieces, and

created the good: for I lyue, sayth the Lord. Mother embrace thy chyldren, and bryng thē vp with gladnes: make their sete as fast as a pilier, for I haue chosen thee, sayth the Lord. And those that be deade will I rayse vp agayne from their places, and bryng them out of the graues, for I haue knowen my name in Israell. Feare not thou mother of the children, for I haue chosen thee, sayth the Lord. And for thy helpe I shall sende thee my seruauntes Esay and Jeremy, after whose counceil I haue sanctified and prepared for the twelue trees with diuerse frutes, and as many welles, flowyng with milk and honye, and seuen mountaynes, whervpon there growe roses and lyllyes, wherin I will fyll my children with ioy. Execute iustice for the widowe, be iudge for the fatherles: geue to the poore, defende the comfortlesse, clothe the naked, heale the wounded and sicke, laughe not a lame manne to scorne, defende the crepell, and let the blynd come into the lyght of my clearnes: * where soeuer thou fyndest the dead, take them, and bury them, and I shall geue thee, the firste place in my resurrection. Holde still (O my people) and take thy rest, for thy quietnes is come. Feede thy children, O thou good norse, stablyshe their sete: As for the seruauntes whom I haue geuen thee, there shall not one of theym perysshe. For I will seke them from thy numbre, vexe not thy selfe. For when the day of trouble and heauynes commeth, other shall wepe and be sorowfull, but thou shalt be mery and plenteous. The hethen shalbe gelous, but they shalbe able to do nothing against the, sayth the Lord. My handes shall couer the, so that thy children shal not see the fire euerlastyng. Be ioyfull, O thou mother with thy children, for I will deliuer the, sayth the Lord. Remember thy dead children, for I shall bryng them out of the earth, and shewe mercy vnto them, for I am mercifull, sayth the Lorde almightye. Embrace thy children, vntill I come, and shewe mercy vnto them, for my wels runne ouer, and my grace shall not fayle. I Esdras receaued a charge of the Lord vpon the mount Oreb, that I should go vnto Israell. But when I came vnto Israell, they set me at naughte, and despised the commaundemente of the Lorde. And therefore I saye vnto you, O ye heathen that heare and vnderstand: Loke for your shepeheарde, he shall geue you euerlastyng rest, for he is nye at hande, that shall come in the ende of the worlde: Be readye to the reward of the kyngdome, for the euerlastynge lyghte shall shyne vpon you for euermore. Flee the shadowe of this worlde, receaue the ioyfulnes of your glory. I testify my sauiour openly, O receyue the gyft that is geuen you, and be glad, geuing thankes vnto him that hath called you to the heauenly kyngdome. Aryse vp, and stande fast: behold the number of those that be sealed in the feast of the Lord, whiche are departed from the shadowe of the worlde, and haue receaued glorious garmentes of the Lord. Take thy number O Sion, and shut vp thy purified, which haue fulfylled the lawe of the Lord. The number of thy children whom thou longest for, is fulfilled, beseech the power of the Lord, that thy people whiche haue bene called from the beginning, may be halowed. * I Esdras sawe vpon the mount Sion a great people, whom I could not number, and they all praysed the Lord with songes of thankesgeuyng. And in the myddest of theym there was a yonge man of an hye stature, more excellent then all they, and vpon euerye one of their heades he set a crowne, and was euer higher and higher, whiche I marueled at greatly. So I asked the aungell, and sayde: Sir: what are these? He answered and sayd vnto me: These be they, that haue put of the mortall clothynge and put on the immortall, & haue testified and knowledged the name of God. Nowe are they crowned, & receaue the rewarde. Then sayd I vnto the aungell: what yong person is it, that crowneth them, and geueth them the palmes in their

Tob. 1. d

Apoc. 7.

handes?

the whole worlde, thou hast chosē thee one pti: and of all floures of the grou̅d thou hast chosen thee one lilye: and of al the depthes of the sea thou hast filled the one ryuer: and of al builded cytyes thou hast halowed Sion vnto thy seife: and of all the fowles that are created, thou hast named the one doue: and of al the cattel that are made, thou hast prouided the one sheepe, and among al ꝑ multitudes of folckes, thou hast gotten the one people, and vnto thys people whome thou louest, thou gauest a law, that is proued of al. And nowe, O Lorde, why hast thou geuē this one people ouer vnto many: and vpon the one roote thou hast prepared other, and why hast thou scattred thy one only people among many: wyych treade them downe: yee whyche haue euer withstand thy promises, and neuer beleeued thy couenauntes: And
C though thou werest enemye vnto thy people, yet shouldest thou punishe tyē with thine owne handes. Now whē I had spoken these wordes, the Angel that came to me the nyghte afore, was sent vnto me, and sayd vnto me: Here me, and herken to the thing that I say, and I shal tel the more. And I sayd: Speake on my Lord. Then said he vnto me: Thou arte sore vexed and troubled for Israels sake. Louest thou that people better then him that made them: And I said: No Lord, but of verye greife and compassion haue I spoken. For my reynes payne me euerye houre, because I would haue experyence of the way of the moste hiest, and to seeke oute part of hys iudgemente. And he sayde vnto me: that thou mayest not. And I sayde: wherfore Lord, whereunto was I borne then: Or why was not my mothers childebed then my graue: So hadde I not sene the misery and trouble of Iacob, and the trauayle of my people of Israell. And hee sayde vnto me: Number the thynges that are not yet come: gather me together the droppes that are scattred abrode: make me ꝑ floures grene agayne, that are withered: open mee the thing that is closed: and bring me
forth the wyndes, that are shut vppe: Shewe me the ymage of a voice, and then shal I declare the thynge, that thou labourest to know. And I said: O Lorde Lord, who may know these things, but he that hath not his dwellyng wyth men: As for me, I am vnwise: how may I then speake of these thinges wherof thou askest me. Thē sayde he vnto me: lyke as thou canste do none of these thynges that I haue spoken of, euen so canst thou not fynd out my iudgemente, or in the ende the loue that I haue promised vnto my people. And I said: Behold O Lord, yet art thou nye vnto them that haue no ende: and what shall they doe, that haue beene before mee: or we that bee nowe, or they that shall comme after vs: And he sayde vnto me: I wyl lyken my iudgement vnto a ryng. Lyke as there is no slackenesse of the laste, euen so is there no swyftenes of the ryght. Soo I aunswered and sayde: couldest thou not make those (that haue bene made, and be now, and that ar for to come) in one, that thou mightest shew thy iudgemente the sooner: Then answered he me, and sayd: The
D creature may not haste aboue the maker, nether may the world hold thē at once, that shalbe created. And I sayd: How hast thou said then vnto thy seruaunt, that thou liuyng maker, haste made the creature, liuing at once, and the creature bare it: euen so myght it now also bear them that be present at ones. And he said vnto me: Aske the childbed of a womā, and say vnto her: If thou bringest forth children, why doest thou it not together, but one after an other. Pray her therfor, to bring forth ten children at ones. And I said: She cānot, but muste doo it one after another. Then said he vnto me: Euē so haue I geuen a childebed vnto the earthe, for those that be sowen vpon it by processe of tyme. For lyke as a younge chylde maye not bryng forth thinges that belonge to the aged: euen so haue I ordeyned the worlde whyche I made. And I asked, and sayde: Seeyng thou haste nowe geuen vs

aswaye, I will speake before thee: for our mother of whom thou haste tolde me, is yet yonge, and nowe she drawe=eth nye vnto age. He aunswered me, and sayd: Aske a woman that beareth chyldren, and she shal tel thee. Saye vnto her: wherefore are not they (whō thou haste nowe brought forth) lyke these that were before thee, but lesse of stature. And she shal aunswer thee: They that bee borne in the youthe of strength are of one fashion, and they that are borne in the time of age (whē the childbed fayleth) are otherwyse. Consider nowe thy selfe, how that ye are lesse of stature, thē those that were before you, and so are they that come after you lesse thē ye, as the creatures which nowe begynne to be olde, and haue passed ouer the strēgth of youth. Then sayde I: Lorde I beeeche thee, if I haue found fauour in thy syghte, shewe thy seruaunt, by whome doest thou visite thy creature?

¶ The .vi. Chapter.

AND he sayd vnto me: In the beginning when the ground was made: before the worlde stoode, or euer the windes blewe, before it thondred and lyghtened, or euer the foundations of Paradyse were layed, before the fayre floures were seene, or euer the moueable powers were stablyshed, before the innumerable multitude of aungelles were gathered together, or euer the highnesses of the ayre were lifted vp, afore the measures of the fyrmamente were named, or euer the chimneys in Syon were hote, and or the presente yeares were sought out, and or euer the inuēctions of them that now synne, wer put aside, before they wer sealed that nowe gather faythe for a treasure: then did I consider and ponder all these thynges, and they al wer made through me, and throughe none other: by me also they be ended, and by none other. Then aunswered I and sayde: whych shalbe the partyng asunder of the times? Or when shalbe the ende of the fyrste, and the begynninge of it that followeth? And he sayde vnto mee: From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hande helde fyrste the heele of Esau: for Esau is the ende of thys worlde, and Jacob is the begyn=ning of it that followeth. The hand of man betwixte the hele and the hande. Other question (Esdras) aske not thou. I aunswered then, and said: O Lorde, Lorde, yf I haue found fauour in thy syght, I beseche thee, shew thy seruaunte, the ende of thy tokens, whereof thou shewedst me parte the laste nyghte. So he aunswered, and sayde vnto me: Stand vp vppon thy feete, and heare the perfect voyce and sounde. There shal come a great mo=tion, but the place wher thou standest shal not be moued. And therefore whē thou heareſt the wordes: be not afraid: for of the ende shal the woorld and the foundacion of the earth be vnderstand And why? the word therof trembleth and quaketh, for it knoweth, that it must be chaunged at the ende. And it happeneth that when I had heard it, I stoode vp vpon my fete, and herke=ned: and beholde, there was a voyce that spake, and the sounde of it was lyke the sounde of manye waters, and it saide: Beholde the dayes come, that I will begynne to drawe nye, and to visite them that dwel vpon earth, and wil begynne to make inquisition of them, what they be that haue hurt e=quitye with vnryghteousnesse, and when the lowe estate of Syon shall be fulfylled: and when the worlde, that shal vanyshe aswaye, shalbe ouerse=led, then wyl I do these tokens. The bookes shalbe opened before the fyr=mamente, and they shall see altoge=ther, and the chyldren of a yeare olde shall speake with theyr voyces: the wemen with childe shall bryng forth vntymelye children of three or foure monthes olde, and they shall lyue, and be rayled vp: and sodenly shal the sow en places appeare as the vnsowen, the full store houses shall sodenlye be

be founde emptye, and the trompette
shal geue a sounde, which when euery
man heareth, they shalbe hastelye
47.a affrayde. ✱ At that tyme shall frendes
fyght one agaynst another lyke ennemyes, and the earth shall stand
wyth them. The springs of the welles shal stand styl, and in three houres
they shal not renne, whoe so euer remayneth from al these thynges that
I haue tolde thee, shal escape, and see
my saluation, and the ende of youre
worlde. And the men that haue receiued, shal see it, they that haue not tasted death from theyr byrthe, and the
heart of the indwellers shalbe chaunged, and turned into another mening:
for euil shalbe put out, and disceit shal
bee quenched. As for faith, it shal florysshe, corruption shalbe ouercome, and
the truth, whiche hath beene so longe
wythout fruite, shalbe declared. And
it happened whenne hee talked wyth
me, that I looked demurely vpō him,
before whom I stode, and these wordes sayde he vnto mee: I am come to
shewe thee the tyme of the nyghte for
to come. If thou wylt praye yet more
and faste seuen dayes agayne, I shall
tell thee more thynges, and greater
C then before: for thy voyce is heard before the hyest: for whyche the myghtye
hath seene thy ryghteous dealyng: he
hath seene also thy chastytie, whiche
thou haste had euer sence thy youthe:
and therefore hath he sent me to shewe
thee all these thynges, and to saye vnto thee: Be of good confort, and feare
not, and haste not with the times that
are paste to thynke vayne things, and
make not hast of the latter times. And
it hapned after this, ỹ I wept agayn,
and fasted seuen daies in like maner,
that I myghte fulfyll the three weekes: whyche hee tolde mee: In the
eyghte nyghte was my hearte vexed
wythin me agayne, and I beganne to
speake before the hyest: for my spyrite
was greatelye sette on fyre, and my
soule was in dystresse, and I said: O
Lorde, thou spakest vnto thy creature
18. from the begynning) (euen the fyrste
daye) and saydest. ✱ Lette heauen
and earth be made, and thy worde was
a perfect worke. And then was there
the spirite, and the darknesses were
yet on euery side, and silēce: there was
no mans voyce as yet from thee. Thē
commaundedst thou a fayre lyghte to
come foorth out of thy treasures, that
thy worke might appeare and be sene.
Upon the second day thou madest the
spirite of the firmament, and commandedst it to part a sunder, and to make a
diuision betwixt the waters, that the
one part myght remayne aboue: And
the other benethe. Vppon the thyrde
day thou broughtest to passe, that the
waters were gathered in the seuenth
part of the earth: sixe partes hast thou
dryed vp, and kepte them, to thintent
that men myght sow and occupy husbandry therin. As soone as thy word
wente foorthe, the worke was made.
For immediatly there was great and
innumerable fruite, and many diuers
pleasures and desires of temptation,
flowers of changeable colour & smell Gen.1.d
and this was done the third day. ✱ Upon the fourth day, thou commādedst
that the Sunne should geue his shine
and the Moone her lyght: the starres
diddest thou set in order, ✱ and gauest Deu.4.c
them a charge, to do seruice euen vnto
man, that was for to bee made. Upon
the fyft day, thou saydest vnto the seuenth part (where the ✱ waters were Gen. 1.c
gathered) that they shold bryng forth
dyuers beastes, foules, and fyshes.
And so it came to passe, that the dombe D
waters, and withoute soule, brought
foorth lyuyng beasts, at the commandement of God, that all people might
prayse thy wonderous workes. Then
dydst thou preserue two soules, ỹ one
thou calledst Enoch, and the other Leuiathan, and dyddest separate the one
from the other: for the seuenth parte
(namely, wher the water was gathered together) might not holde theym
bothe. Vnto Enoch thou gauest one
part, whiche was dried vp the thirde
day, that he shoulde dwell in the same
part, wherin are a thousand hyls. But
vnto Leuiathā, thou gauest the seuēth
part, namely the moyst, and hast kepte
hym

hym to demeane what thou wilte, and whan. Upon the syxte daye thou gauest commaundement vnto the earth, that before thee, it should bryng forth beastes, cattel, and all that creepe, and (besydes thys) Adam also, whome thou madest Lorde of all thy creatures. Of hym come we al, and the people also, whom thou haste chosen specially vnto thy selfe. Al thys haue I said now and spoken before thee, that I myght shewe how that the worlde is made for our sakes. As for the other people which also come of Adā, thou haste sayd, that they are nothing but be lyke a spetle, and haste lykened the aboundaunce of them vnto a drop that falleth frō the rooke of the house. And nowe O Lorde, the Heathen which haue euer bene reputed as nothing, haue begonne to be lordes ouer vs, and to deuour vs: but we thy people (whom thou haste called the firste borne, thy onely begotten, and thy feruent louer) are geuen into their handes and power. If the worlde now be made for our sakes, why haue we not the inheritaunce in possession wyth the worlde. How longe shal this endure?

The. vii. Chapter.

AND it happened after that I had spoken out these wordes, there was sente vnto mee an angel, which had bene by me also the nightes afore, and he sayde vnto mee: Vp Esdras, and heare the woordes that I am comme to tell thee. And I sayde: speake on Lorde my God. Thē sayde he vnto me: The sea is set in a wyde place, that it myght be depe and great: but the entraunce is narrowe and smal lyke a ryuer. For who wold goe into the sea, to looke vpon it, and to rule it? If he wente not throughe the narowe, howe myght he come into the brode? Item another: A citye is builded, and set vpon a brode field, and is ful of all goodes, the entraunce is narow and sodaine, like as yf there were a fyre at the ryghte hande, and a deepe water at the left, and as it were onely one straite path betwixt theym both, so small that there could but one man go there. If this citie now were geuen to an heyre and he neuer wente throughe the perilous waye, howe woulde he receaue hys inheritaunce? And I sayde: It is so Lord. Thē said hee: Euen so is Israel also a portion. And why, for their sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thinge iudged that was done. Then wer the entrances of the world made narowe, ful of sorowe and trauayle. They are but fewe and euyl, full of perels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortall fruite. If they nowe whiche are entred into this world may not comprehend these strayte and bayne thinges, much lesse may they comprehend and vnderstand the secrete thynges. Why disquietest thou thy selfe then, seing thou art but a corruptible man? And what wouldest thou know, whereas thou art but mortal? And whye haste thou not receaued into thyne heart the thing that is for to comme, but that is presente? Then sayde I: O Lorde Lord, thou haste ordeyned in the lawe, that the ryghteous should inherite these thinges, but that the vnfaythfull and vngodlye should perysshe. Neuertheles the ryghteous shal suffer strayte thinges, and hope for wyde: for they that haue lyued vngodly and suffred strayt thynges, shal not see the wide. And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the hiest. For there be manye that perysshe, because they despise the law of God, that is set before them. For God hath geuen strait commandement to such as come, that they knowe what they do, and howe they shold liue: and if they kept this, they should not be punished. Neuertheles they were not obediente vnto him, but spake agaynste him: ymagyned vaine thynges, and purposed to synne, and sayde moreouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowen Deu. 16

wen, hys law haue they despised, and denied hys promises: in hys statutes and ordinaunces haue they not beene faythfull and stedfast, and haue not performed hys workes. And therefore Esdras: vnto the full, plentye: and to the emptye, emptines. Beholde the tyme shal come, that these tokens whiche I haue tolde thee, shall come to passe, and the bryde shal appeare, and the earth that now passeth away, shal be shewed, and whosoeuer is deliuered from the foresayde euels, shall see my wonders. For my sonne Jesus shalbe openlye declared, wyth those that be wyth him: and they that remayne, shalbe merie in foure hundred yeares. After these same yeares shall my sonne Chryst dye, and all menne that haue lyfe, and the worlde shalbe turned into the old silence seuē daies, lyke as in the fore iudgementes, so that no man shal remayne. And after seuen dayes, the worlde that yet awaked not, shalbe raised vp, and shall dye corrupte. And the earth shall restore those that haue slepte in her, and so shal the duste those that dwell in scylence, and the secrete places shal deliuer those that bee commytted vnto C theym. And the moste hyest shalbe openly declared vpon the seat of iudgement, and all mysery shall vanishe awaye, and longe sufferinge shalbe gathered together. But the iudgemente shal continue, the truth shal remaine, and faith shal waxe strong, the worke shal folowe, and the reward shalbe shewed: the ryghteousnes shal watch and the vnrighteousnes shal beare no rule. Then sayde I: Abraham prayed firste for the Sodomites, and Moses for the fathers that synned in the wyldernes, and hee that came after hym for Israel, in the time of Achas and Samuel: and Dauid for the destruction, and Salomon for theym that came into the Sanctuarye, and Helias for those that receaued rayne, and for the dead, that he myghte lyue: and Ezekias for the people in the tyme of Sennacherib: and diuerse other in lyke maner, which haue prayed for many. Euen so now, seinge the corrupte is growen vp, and wyckednes increased, and the righteous haue prayed for the vngodlye, wherefore shal it not bee so nowe also? He answered me, and saide: Thys presente worlde is not the end, there remayneth much honoure in it. Therefore haue they prayed for the weake. But the daye of doome shalbe the ende of thys tyme, and the begynninge of the immortalytie for to come, wherein all corruption vanyshed, all voluptеousnes is losed, al mysbeleefe taken away, ryghteousnes growne, and the verity spronge vp. Then shal no man bee able to saue him that is destroyed, nor to oppresse him that hath gotten the victorye. I answered then, and said: Thys is my fyrst and last saying: that it hadde bene better, not to haue geuen the earth vnto Adam: or els when it was geuen him, to kepe hym that hee shoulde not synne. For what profit is it for men now in thys presente tyme to lyue in heauines, and after death to looke for punishment? O thou Adam what haste thou done? For though it was thou that synned, thou arte not fallē alone, but we al that come of the. For what profit is it vnto vs, if there be promised vs an immortall tyme, where as we medle wyth deadly workes: and that there is promised vs an euerlasting hope, where as our selues are euil and vaine, and that there are laied vp for vs dwellings of health & fredome, wher as we haue lined euil, and that the worshippe of the hest is kept to defend them, which haue led a patient life, wheras we haue walked in the most wicked waies of al? And that there shalbe shewed a paradyse, whose fruit endureth for euer, wherin is fredome and medicyne, where as we shall not go in: for we haue walked in vnpleasaunte places: And that the faces of them, which haue abstey- D ned, shal shine aboue the starres, wher as our faces shalbe blacke and darke: For while we lined and dyd vnrighteously, we consydered not that wes shoulde suffer thereafter after death:

Then.

The answered hys me, and sayd: This is the consideration and thoughte of the battayle, whiche man hath vppon earth: that yf he bee ouercome, he shall suffer as thou haste sayd. But if he get the victorye, he shal receaue the thing that I saye. For thys is the lyfe, wherof Moyses spake vnto the people, whyle he lyued, sayinge: • Chose the lyfe, that thou mayest lyue. Neuer theles, they beleued hym not, neither the prophetes after him. No nor mee whiche haue spoken vnto theym that heauines should not reache vnto them to their destruction, lyke as ioye is for to come ouer those that haue suffered them selues to be enfourmed in salua tiō. I answered then, and sayde: I knowe Lorde, that the hiest is mercyful, in that he hath mercye vpon them which are not yet in the world, and vpon those also that walke in hys lawe: and that • he is paciente and long sufferynge towarde those that haue sinned in their workes, and that he is liberal to geue where as it requyreth: and that he is of great mercye, for hee multiplyed hys louinge kindnes towarde those that are present, and that are paste, and to them which are for to come. For yf he multiply not hys mercyes, the worlde shall not be made lyuynge, wyth those that dwel therein. He geueth also, for yf hee gaue not of hys goodnes, that they whiche haue done vnrighteously, bee eased from theyr wyckednes, the ten thousand parte of men should not be made lyuyng. And yf the iudge forgaue not those ỳ may be healed with his word, & if he wold stroye the multitude that stryueth, there shoulde be very fewe lefte in an innumerable multitude.

deu. 30.d

Rom. 2 a

¶ The viii. Chapter.

And he answered me, sayinge: The moste hyest made thys worlde for many, but ỳ worlde to come for fewe. I wil tel thee a similitude, Esdras: As when thou askest the earth, it shal saye vnto thee, that it geueth much moulde, wherof earthen vesselles are made, but little of it that gold commeth of. Euen so is it wyth the worke of thys world, • There be many created, but fewe shalbe preserued. Then aunswered I and sayde: Then swalowe vppe the wit (thou soule) and deuour the vnderstanding, for thou art agreed to hearken and to geue eare, and wyllyng to prophecye: for thou haste no longer space geuen thee, but onelye to lyue. O Lord, wilt thou not geue thy seruants leaue that wee maye praye before thee, and that thou mayest geue sede vnto our heart, and builde our vnderstandynge, that there maye come fruit of it: and that euery one which is corrupte, and beareth the state and place of a man, maye lyue? For thou art alone, & we all are one workmanshyp of thy hands, lyke as thou hast sayd. And like as ỳ body is fashioned nowe in the mothers wombe, and geueste the members, and thy creature is preserued in fyre and water: and nyne monethes doeth thy worke suffer thy creature, which is fashioned in her: but the thing that preserueth, and it, that is preserued, shall bothe bee kepte together: and and when time is, the wombe deliuereth the thynge that is kepte and growen in her. For thou haste commaunded the brestes to geue mylke vnto the fruit, that the thyng whiche is created and fashioned, may be nourished for a tyme: and then thou disposest and ordrest it wyth thy mercye, bryngest it vp wyth thy ryghteousnes, nurturest it in thy lawe, and reformest it wyth thy vnderstanding, mortifyest it as thy creature, and makest it lyuing as thy worke. Seynge then that thou destroiedst him, which wyth so great labours is created and fashioned throughe thy commaundemente, thou couldest lyghtlye ordeyne also, that the thynge whiche is made, might be preserued. And this I speak nowe of al menne in general: as thou knowest, but of thy people: for whose sake I am sorye: and of thy inheritaunce, for whose cause I mourn: and of Israel for whom I am woful: and of Iacob, for whose sake I am grieued, therefore begin I to praye before

B

ther,

thee, for my selfe and for them, for I see the fall of vs, euen of vs, that dwell vpon earth. But I haue hearde the swiftnes of the iudge, whiche is to come: therfore heare my voice, and vnderstand my wordes, and I shall speke before thee. This is the beginnyng of the wordes of Esdras, before he was receaued: O Lorde, thou that dwellest in euerlastyngnesse, whose eyes are lyft vp in the ayre, whose stoole is exceading hye, whose glorye and maiestye maye not be comprehended, before whō the Hostes of heauē stand with trembling, whose keping is turned in wynde and fyre, whose word is true, whose talking is stedfast, whose commaundement is stronge, whose ordynaunce is fearefull, whose loke drieth vp the depthes, whose wrath maketh the mountaynes to melte awaye, and whose truth beareth witnes. O heare the prayer of thy seruaunt, and marke with thyne eares the petition of thy creature. For whyle I lyue, I wyll speake, and so longe as I haue vnderstanding, I will answer. O loke not vpon the synnes of thy people, which serue in the trueth. Haue no respecte vnto the wicked studies of the Heathen, but to the desire of those that kepe thy testimonyes with sorowes. Thinke not vpō those that do walke sayndlye beefore thee, but vppon them, which with will haue knowen thy feare. Let it not be thy will to destroy them, whiche haue had beastlye maners, but to loke vppon them that haue clearly taught thy lawe. Take thou no indignation at them, whiche are worse then beastes: but loue them, that alway put their trust in thy righteousnes and glorye: for we and oure fathers haue all the same sickenes and disease, but because of our sinnes thou shalt be called mercifull. For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of ryghteousnes: for the ryghteous whiche haue layed vppe manye good workes together, shall oute of their dedes receue reward. For what is man, that thou shouldest take displeasure at hym? Or what is the corruptible & mortall generation, y thou shouldest be so rough towarde hym? 2 Par. 6.
• For of a trueth there is no man among them that be borne, but he hath dealt wickedly: and among the faythfull ther is none, which hath not done amysse. For in this (O lord) thy righteousnes and thy goodnes shalbe praysed and declared, if thou be mercyfull vnto them, which are not rich in good workes. Then aunswered he me, and sayd: Some thinges hast thou spoken aright, and accordyng vnto thy wordes it shal be. For I will not beleye considre the workes of them, whiche haue synned before deathe, before the iudgement, before destruction, but • I wil reioyce ouer the worke & thought of the ryghteous. I wyll remember also the pilgremage, the holy making and the reward. Like as I haue spoken now, so shall it come to passe. For as the husbandman soweth much sede vpon the ground, and planteth manye trees, and yet alway the thyng that is sowen or planted is not all kept safe, nepther doeth it all take rote: Euen so is it of theym that are sowen in the world, they shall not all be preserued. I answered then and sayd: If I haue found grace, then let me speake. Lyke as the husband mans sede perysheth, if it receaue not rayne in due season, or if ther come to much rayne vpon it: Euen so perysheth man also, whyche is created with thy hands, and is like vnto thyne owne ymage, and to thy selfe, for whose sake thou haste made all thinges, and lykened him vnto the husband mans sede. Be not wroth at vs, O Lord, but spare thy people, and haue mercy vpon thyne owne inheritaunce: O be mercifull vnto thy creature. Then answered he me and sayd: Thinges present are for the presente, and thinges to come, for such as be to come. For thou lackest yet muche, seynge thou mayest loue my creature aboue me: I haue ofte tymes drawen nye vnto thee, but neuer to the vnrighteous. In this also thou art marueilous before the hyest, in that thou Gen. 4.a 1. Joh. 1 C D

haste humbled thy selfe, as it becom-
meth the, and hast not regarded thine
owne selfe, that thou arte had in such
honoure among the ryghteous. Ther
fore shall great wretchednes and my-
sery come vpon them, that in the lat-
ter time shall dwel in the worlde, be-
cause they haue walked in great pride
But vnderstand thou for thy self, and
seke out glory for such as be lyke the:
for vnto you is paradise opened, the
tree of life is planted, the time to come
is prepared, plenteousnesse made rea-
dye, a citye is buylded for you, and a
reste is prepared, yea perfect goodnes
and wisedome. The roote of euyll is
marked from you, the weakenes, and
mothe is hyd frome you, and into hell
flyeth corruption in forgetfulnes.
Sorowes are banyshed away, and in
the ende is shewed the treasure of im-
mortalitye. And therfore aske thou no
more questions concernynge the mul-
titude of them that peryshe. For they
haue taken libertie: despised the hyest,
thought scorne of his lawe, and forsa-
ken his waye. Moreouer, they haue
Psa. 14 a troden down his righteous, and said
in their herte, that there is no God,
yea and that wittingly, for they dye.
For lyke as the thynge that I haue
spoken of, is made ready for you: Euē
so is thirste and payne prepared for
them. For it was not hys wyll that
men should come to naught, but they
which be created, haue defiled the name
of hym that made theym, and are vn-
thankefull vnto him, which prepared
lyfe for theym. And therfore is my
iudgement now at hand. These thin-
ges haue I not shewed vnto all men,
but vnto fewe, namely vnto thee, and
to such as be like the. Then answerd
I and sayde: Behold O Lorde, nowe
hast thou shewed me the multitude of
the tokens, whiche thou wilte begyn
to do at the last: but at what tyme and
when, thou hast not shewed me.

The.ix. Chapter.

3 HE answered me then & sayde:
Measure thou the tyme dily-
gentlye in it selfe, when thou
seest that one part of the tokens come
to passe, whyche I haue tolde thee
before: So shalte thou vnderstande,
that it is the very same tyme, wherin
the Hyest will begynne to visite the
worlde, whiche he made. And when
there shall be an earthe quake and vp-
roare of the people in the worlde, then
shalte thou well vnderstand, that the
most hyest spake of those thinges, frō
the dayes that were before thee, euen
from the begynnyng. For lyke as all
that is made in the worlde hath a be-
ginning and end, and the ende is ma-
nyfest: Euen so the tymes also of the
hyest haue plain beginnings in won-
ders and signes, and the ende in wor-
kynge and in tokens. And euerye one
that shalbe saued, and shall be able to
escape by hys workes and by faythe,
wherin ye haue beleued, shalbe preser
ued from the sayd perils: and shall see
my sauioure in my lande, and within
my borders, for I haue halowed me
from the worlde. Then shall they be in
carefulnesse, whiche nowe haue abu-
sed my wayes: and they that haue cast
them out dispitefullye, shall dwell in
payne. For suche as in their life haue
receaued benefites, and haue not kno-
wen me, and they that haue abhorred
my lawe, whyle they had yet fredome,
and when they had yet open leysure
of amendemente and conuersion, and
vnderstode not, but despysed it: the
same muste knowe it after deathe in
payne. And therefore be thou nomore
carefull, how the vngodly shalbe pu-
nyshed, and howe the ryghteous shall
be saued, and whose the worlde is, and
for whom the worlde, and when it is.
Then answered I and sayde: I haue B
talked before, and now I speake, and 4 Esd.
will speake also hereafter, that there
be many mo of them whiche peryshe,
then shalbe saued; lyke as the floude
is greater then the droppes. And he
answered me, saying: lyke as the fruit
is, so is also the sede: as the floures be,
so are the coulours also: suche as the
workeman is, such is also the worke:
and as the husband man is hym selfe,
so is hys husbandrye also, for it was
the tyme of the worlde. And when I

prepared for theym that are nowe, or euer the worlde was made, where in they should dwell, then was there no man that withstode me. Nowe when euery one was, and the maker also in the world, whiche is nowe prepared, and the moneth that ceaseth not, and the lawe, whyche is vnsearcheable, their maners were corrupte. Soo I considred the world, and beholde, ther was peryll, because of thoughtes that were come into it. And I sawe, and spared theim greately, and haue kepte me a wynebery of the grapes, and a plante frome amonge manye generacions. Let the multitude peryshe then, whiche are growen vp in vayne, and let my grape and wynebery be kepte: euen my plante, for with greatte laboure haue I made it vp. Neuertheles, yf thou wylte take vpon thee yet seuen dayes moo (but thou shalte not taste in them) goo thy waye then into the fielde of floures, where no house is buylded, and eate onely of the floures of the field, taste not flesshe, drinke no wyne, but eate floures onelye. Praye vnto the Hyest continually, so wyll I come, and talke with the. So I wente my waye and came into the fielde whiche is called Ardath (lyke as he commaunded me) and there I sat amonge the floures, and dyd eate of the hearbes of the fielde, and the meate of the same satisfyed me. After seuen dayes I sat vppon the grasse, and my herte was vexed within me lyke as afore: and I opened my mouth and beganne to talke before the Hyest, and sayde: O LORDE, thou that shewest thy selfe vnto vs, thou haste declared and opened thy selfe vnto oure fathers in the wylderneſſe, in a place, where no man dwelleth, in a baren place, when they came oute of Egypte, and thou spakest, sayinge: Heare me, O Israell, and marke my wordes, thou sede of Iacob: Behold, I sowe my lawe in you, and it shall bringe fruite in you, and ye shall bee honored in it for euer. For our fathers which receiued the lawe, kept it not, nor obserued not thyn ordinances and statutes, and the fruit of thy lawe was not declared, for it might not. for why it was not thyne. ✠ For they that re- den. 3
ceiued it, peryshed because they kepte not the thyng that was sowen in the. It is a custome when the ground receaueth sede, or the sea a ship, or a vessell meate and drynke, that when it perisheth, or is broke, wherin a thyng is sowen, or wherin any thing is put: the thynges also peryshe, and are broken, whiche are sowen or put therin. But vnto vs it hath not happened so: D
for wee that haue receyued the lawe, peryshe in synne, and our heart whyche also receaued the lawe: Not withstandynge, ✠ the Lawe perisheth not, Esa 40
but remaynethe in hys laboure. And 2.tim.2
when I consydered these thynges in my hearte after thys manner, I looked aboute me wyth myne eyes, and vppon the ryght syde. ✠ I sawe a wo- 4.Es. 10
man, which mourned sore, made great lamentation, and wept with a lowde voyce: her cloathes were rent in pieces, and shee hadde ashes vppon her heade. Then let I my thoughtes go, that I was in, and tourned me vnto her, and sayd: wherfore wepest thou? why arte thou so sory, and discomforted? And she sayd vnto me: Syr, let me bewayle my selfe, and take yet more sorowe: for I am sore vexed in my mynde, and brought very lowe. And I sayde vnto her: what ayleth thee? Or who hath done any thyng to thee? Tell me. She sayde: I haue bene vnfruitfull and bareyn, and haue hadde an husbande thyrtye yeares. And these thyrtye yeares I doo nothynge elles daye and nyghte, and all howers, but make my prayer to the Hyest. After thyrtye yeares GOD heard me thy handmayden, & loked vpon my miserie, consydred my trouble and gaue me a sonne, and I was glad of hym, so was my husbande also, and all my neyghbours, & we gaue greate honoure vnto the Myghtie. And I nourysshed hym wyth great trauayle. So when he grewe vp, and came to the tyme, that he should haue a wyfe, I made a feaſt.

The.x. Chapter.

a AND it happened that whē my ſonne went into hys chamber he fel dowꝛne, and dyed: then ouerthꝛewe we al the lyghtes, and all my neighbours roſe vp to conforte me. Then toke I my reſt vnto the ſecond day at nyght: and when they hadde al reſted, that they myghte comforte me, I reſted and alſo roſe vppe by nighte, and fledde, and am comme hither into thys fyelde as thou ſeeſt: and am purpoſed not to come in the citye, but to remayne here, and neyther to eate noꝛ dꝛynke, but continually to mourn and to faſte, vntyl I dye. Then let I my meditations and thoughtes fall, that I was in, and ſpake to her in diſ pleaſure: Thou fooliſh woman, ſeeſt thou our heuines and mourninge, and what happeneth vnto vs? how Sion our mother is all woful, and ſoꝛy, and howe ſhee is clcane bꝛoughte dowꝛne and in myſerye? ſeing we be all nowe in heauines, and make oure mone (foꝛ we be all ſoꝛowful.) As foꝛ the heuynes that thou takeſt, it is but foꝛ one ſonne. Demaunde the earth, and ſhee ſhal tel the, that it is ſhe which ought (by reaſon) to mourne, foꝛ the fall of ſo manye that growe vppon her. Foꝛ from the begynnyng al men are bozne of her, and other ſhal come: and behold they walke almoſte al into deſtruction, and manye of theym ſhalbe rooted oute. Whoe ſhoulde then (by reaſon) make moꝛe mourninge then ſhe, that hath loſte ſo greate a multitude? and not thou which art ſoꝛye, but foꝛ one. But yf thou wouldeſt ſaye vnto me: My mourning is not lyke the mournyng of the earth, foꝛ I haue loſte the fruite of my body, which I bare with heauynes: but the earth is accoꝛdyng to the maner of the earth, and the pꝛeſent multitude goeth agayne into her as it is come to paſſe. Then ſay I vnto thee: lyke as thou haſt bozne wyth trauayle and ſoꝛowe, euen ſo the earth alſo from the begynninge geueth her fruite vnto manne, of hym that made her. And therefoꝛe wyrdholde thy ſoꝛowe and heauines by thy ſelfe, and looke what happeneth vnto the, beare it ſtronglye. Foꝛ yf thou iudgeſt the marcke and ende of God to be righteous and good, and receaueſt hys counſel in tyme, thou ſhalt be commended therein. Go thy way then into the citye to thy huſband. And ſhe ſayd vnto me: that wyll I not do, I wyl not go into the citye, but here wil I dye. So I commened moꝛe with her and ſaid: Doe not ſo, but be counſelled, and folowe me: foꝛ howe manye falles hath Sion? Be of good comfoꝛt becauſe of the ſoꝛowe of Jeruſalem. Foꝛ thou ſeeſt that our ſanctuary is laid waſte, & our aulter bꝛoken, our tẽple deſtroyed, our playinge of inſtrumentes and ſyngynge layed dowꝛne, the thankes geuing put to ſilence, our mirth is banyſhed awaye, the lyghte of oure candleſtycke is quenched, the arcke of the couenaunte is taken from vs, all our holy thyngs are defiled, and the name that is called vpon ouer vs, is dyſhonoured: our childꝛen are put to ſhame, our pꝛyeſtes are bꝛente, oure Leuytes are caried awaye into captiuitye, oure byrgyns are defyled, and oure wyues rauiſhed, our ryghteous men ſpoyled, and our chyldꝛen deſtroyed, our yong men are bꝛought in bondage, and our ſtronge woꝛthyes are become weake: and Sion (whyche ſeale is the greateſt of al) is louſed vp from her woꝛſhip: foꝛ ſhe is deliuered into the handes of theym that hate vs. And therefoꝛe ſhake of thy great heauynes, and put awaye the multitude of ſoꝛowes: that the myghty may be merciful vnto thee, and that the hyeſt maye geue the reſt from thy labour and trauaile. And it happened, that when I was talkyng wyth her, her face dyd ſhyne, and glyſter, ſo that I was afrayde of her, and muſed what it myght be. And immediatly ſhe caſt out a great voice, verye feareful, ſo that the earth ſhoke at the noyſe of the woman: and I loꝛked, and beholde, the woman, appeared vnto mee nomoꝛe: but there was a Cytye buylded, and a place was ſhewed

Heb.11.

wed frome the grounde and foundation. C Thenne was I afrayde, and cryed wyth a lowde voyce, and sayde: where is Uriell the angell, which came to me at the fyrst? For he hathe cauled me to comme in many consyderations and hye thoughtes, and myne ende is turned into corruption, & my prayer to rebuke. And as I was speakyng these wordes, he came vnto me, and loked vpon me, and I laye as one that had bene dead, and myne vnderstandyng was altered, and he toke me by the ryght hande, and comforted me, and sette me vpon my fete, and sayde vnto me: What ayleth thee? and why is thyne vnderstandynge vexed? and the vnderstandyng of thy hearte, and wherfore arte thou sory? And I said: Because thou haste forsaken me: and I haue done accordyng vnto thy wordes: I went into the fielde, and there haue I seene thynges, that I am not able to expresse. He sayde vnto mee: Stand vp, and be manly, and I shall geue thee exhortation. Then sayd I: Speake vnto me my Lord, forsake me not, least I dye in vayne: for I haue sene that I knew not, and heard that I doo not know. Or shall my vnderstandyng bee disceaued, & my mynde? But nowe I beseche thee, that thou wilt shew thy seruaunt of this wonder. He answered me then and sayd: Heare me, and I shall enfourme thee, and tell thee wherfore thou art afraid, for the hyest hath opened many secrete thynges vnto thee. He hath sene that thy way is right, and that thou takest sorowe contynually for thy people, and makest great lamētation for Sion: and therfore vnderstande the vision, whiche thou sawest a little while agoe after this maner: Thou sawest a woman mournynge, and thou haste comforted her: Neuertheless, nowe seest thou the lykenes of that woman noo more, but thou thoughtest there was a Citie builded: and lyke as shee tolde thee of the fall of her sonne, so is thys the answere: The woman whō thou sawest, is Syon, and where as she tolde thee, that she hath ben thyrtye yeres vnfruitfull and barein, those are the .xxx. yeres, wherin there was no offerynge made in her. But after D xxx. yeres Salomon buylded her, and offred, and then bare the bareyn a son. And where as she tolde thee: that shee nourysshed hym with labor, that was the dwellynge of Jerusalem. But where as she told thee that her sonne dyed, when she came into her chaumber, that is the fal of Jerusalem. And thou sawest her lykenesse, howe shee mourned for her sonne: and what els hapned vnto her, I haue shewed the. And nowe God seeth, that thou arte sorye in thy mynde, and suffrest frome thy hert for her, and so hath he shewed thee her clerenesse, and the fayrenesse of her beautie. And therfore I badde thee remayne in the fielde where noo house is buylded. For I knewe that the Hyest wold shew this vnto thee, therfore I cōmanded thee to go into the field, where no foūdation nor buildynge is. For in the place where the Hyest wyll shew his cittie, there shall be no mās building. And therfore feare not, and let not thyne heart be afrayd, but goe thy way in, and see the glorious and fayre buyldynge, and howe great it is, & how great thou thinkest it after the measure of thyne eies, and then shalt thou heare as much as thyn eares may comprehend. For thou art blessed aboue many other, and art called with the Hyest, as the fewe. But to morowe at nyght thou shalt remain here, and so shall the Hyest shew thee visions of hye thynges, which he will doo vnto them, that dwell vpon earth in the last dayes. So I slept the same nyght, lyke as he commaunded me.

¶ The .xi. Chapter.

THen sawe I a dreame, and behold, there came vppe from the sea an Egle, whiche hadde .xii. wynges, and thre heades. And I sawe and beholde, he spredde hys wynges ouer all the earth, and all the wynds of the ayre blewe in them, and so they were put together agayn. And I beheelde, and oute of his fethers there

grewe other lyttle contrarye fethers: the heades rested, the head in the middest was greater then the other, yet rested it wyth the residue. Moreouer I sawe, that the Egle flewe wyth hys wynges, and reygned vpon earth, and ouer all theym that dwell vppon the earth: and I sawe that al thinges vnder heauen, were subiecte vnto him, and no man spake agaynst him, no not one creature vpon earth. I sawe also, that the Egle stode vp vpon hys clawes, and gaue a sounde with his fethers, and a voyce, sayinge after thys maner: watch not altogether, slepe euery man in his owne place, & watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe that the voyce wente not oute of hys heades, but from the middest of his body. And I numbred hys contrarye fethers, and beholde, there were eyghte of them. And I loked, and beholde vpon the ryght syde there arose one fether, and reygned ouer al the earthe.

B And it happened, that when it reigned, the ende of it came, and the place therof appeared no more. So the next folowing stoode vp, and reygned, and had a greate tyme, and it hapened that when it reigned, the end of it came also lyke as the first, so that it appeared nomore. Then came there a voice vnto it, and sayde: Heare thou that haste kept in the earth so longe, this I saye vnto thee, before thou beginnest to appeare nomore: There shal none after thee atteyne vnto thy tyme. Then arose the thyrde: and reygned as the other afore, and appeared nomore also. So wente it with all the residue one after another, so that euerye one reygned, and then appeared nomore. Then I looked, and beholde, in processe of tyme the fethers that folowed were set vp vpon the ryghte syde, that they myght rule also: and some of them ruled, but within a whyle they appeared nomore: for some of them were set vp, but ruled not. After thys I loked, and behold the twelue fethers appeared no more, nor the twoo wynges: and there was nomore vpon the Egles body, but twoo heades that rested and syxe fethers. Then sawe I also that the syxe fethers were parted in twoe, and remained vnder the heade, that was vpon the ryghte side, for the C foure continued in their place. So I loked, and behold, they that were vnder the wynges, thoughte to sette vp theym selues, and to haue the rule. Then was ther one set vp, but shortly it appeared nomore, and the second was sooner away then the first. And I beheilde and lo, the twoo thought also by themselues to reigne, and when they so thought, behold, there waked one of the heades that were at reste, namelye, it that was in the myddest, for that was the greater of the twoe heades. And thenne I sawe, that the twoe heades were ioyned wyth hym, and the heade was turned wyth them that were by hym, and dydde eate vp the two vnder wynges, that woulde haue reygned. But thys head put the whole earth in feare, and bare rule in it ouer al those that dwelt vpon erth, with muche laboure, and he hadde the gouernaunce of the world, ouer al the foules that haue bene. After thys, I looked, and beholde, the heade that was in the middest sodeinly appered nomore, lyke as the wynges: then came the twoo heades, which ruled vpon earth, and ouer those that dwelte therin. And I beheld, and lo, the head vppon the ryghte syde, deuoured it that was vppon the lefte syde. And I heard a voyce, whyche saide vnto me: looke before thee, and consider the thinge that thou seest. Then I sawe, and beholde, as it were a lion that roreth, renning hastely out of the wood and he sent out a mannes voyce vnto the Egle, and sayde: Heare thou, I wyl talke wyth thee, and the hiest shal saye vnto thee: Is it not thou that hast the victory of the foure beastes, whom I made to reygne vppon earth and in my worlde, and that the D ende of theyr tymes might come thorough them? And the fourth cam, and ouerranne all the beastes that were past, and had power ouer the worlde

wyth

wyth great fearefulnes, and ouer the whole compasse of the earth, with the moste wycked labour, and so longe time dweite he vppon the earth with dysceate, and the earth haste thou iudged not wyth trueth. For thou haste troubled the meke, thou hast hurt the peaceable and quiet, thou haste loued lyers, and destroied the dwellinges of them that brought forth fruit, and hast cast downe the walles of such as dyd thee no harme. Therfore is thy wrõgeous dealinge and blasphemye come vp vnto the hyest, and thy pryde vnto the myghtye. The hiest also hath looked vppon the proude tymes, and beholde, they are ended, and their abhominations are fulfylled. And therfore appeare nomore thou Iegle, and thy horrible wynges, and thy wycked fethers, and thy vngracious heades and thy synful clawes, and al thy vain body: that the earth maye bee refreshed, and come agayne to her self, whan she is deliuered from thy violence, and that she may hope for the iudgemente and mercy of him that made her.

The.xii. Chapter.

AND it happened when the Lyon spake these wordes vnto the Egle, I sawe and beholde, the head that afore had the vpper hande, appered no more: neither dyd the four winges, appere any more that came to him, and were sette vp to raygne, and their kingdom was smal and ful of vproure. And I sawe, and beholde, they appeared nomore, and the whole body of the Egle was brent, and the earth was in great fear Then awaked I out of the traunce of my mynde, and from greate feare, and sayde vnto my spyrite. Lo, thys haste thou geuen me in that thou searchest out the wayes of the hyest: lo, yet am I wery in my mind, and very weake in my spirite, and lyttle strength is there in me, for the great feare that I receaued thys nyght. Therfore wil I nowe beseche the hiest, that hee wyll comfort me vnto the end: and I sayde, Lorde Lord, yf I haue found grace be fore thy syghte, and yf I am iustifyed with the before many other, and if my prayer be come vp before thy face, confort me then, and shewe mee thy seruaunte the interpretation and plaine difference of thys horrible sight, that thou mayest perfectlye comforte my soule: for thou haste iudged me worthye, to shewe me the laste of tymes. And he sayde vnto me: thys is the interpretation of thys syght. The Eagle whom thou sawest come vp from the sea, is the kingdome which was Dan.7.c
sene in the vision of thy brother Daniel, but it was not expounded vnto hym, for nowe I declare it vnto thee. B
Beholde, the dayes comme, that there shal rysе vp a kingdome vppon earth, and it shalbe feared aboue al the kingdomes that wer before it. In the same kingdome shal.xii. kinges reigne, one after another. For the seconde shall begyn to reygne, and shall haue more time then the other twelue: and this do the twelue winges signify, which thou sawest. As for the voyce that spake, and that thou sawest goe oute from the heades, but not from the body, it betokeneth, that after the tyme of the Kyngedome, there shal arise greate stryuynges, and it shal stande in peryll of fallynge: neuertheless it shall not yet fall, but shalbe sette into hys beginning. And the eyght vnderwinges which thou sawest hãg vnto the winges of him betokẽ, that in him ther shal arise. viii. kings, whose time shalbe but smal, and their yeres swift, and two of them shal beare. But whẽ the middest tyme commeth, there shal be foure kepte in the tyme, when hys time beginneth to come that it may be ended, but two shall be kept vnto the end. And where as thou sawest three heades resting, this is the interpretation: In his last shall the Hyest rayse vp thre kyngdomes, and call many agayne into them, and they shall haue C
the dominion of the earth, and of those that dwelle therein, wyth muche labour aboue all those that were before them. Therefore are they called the heades of the Egle: for it is they that

shall bryngе for the his wickednes a-
gayne, and that shall performe and
finyshe his laste. And where as thou
sawest, that the greate head appeareth
nomore, it signifieth, that one of them
shall dye vppon his bed, and yet with
payne, for the two that remayne, shall
be slayn with ỹ swerd. For the swerd
of the one shall devoure the other, but
at the laste shall he fall thorowe the
swerd him selfe. And wheras thou sa-
west two vnderwings vpon the head
that is on the ryght syde, it signifyeth
that it is they, whom the Hyest hath
kepte vnto their ende: thys is a small
kingdome, & full of trouble. The Lion
whom thou sawest rysyng out of the
wood, and roaring, and speaking vnto
the Egle, and rebukynge him for hys
vnrighteousnesse, is the wind, which
the Hyest hath kept for them, and for
their wickednes vnto the end: he shal
reprove them, and rent them a sunder
D before them. For he shall set them ly-
vyng before the iudgement, and shall
rebuke them: for the residue of my peo
ple shall he deliuer with trouble, these
that be preserued ouer myne endes:
and he shall make them ioyfull vntill
the comming of the day of iudgement,
wherof I haue spoken vnto the from
the begynnynge. Thys is the dreame
that thou sawest, and this is the inter
pretacion. Thou onely hast bene mete
to knowe the secret of the hyest. Ther
fore wrpte all these thinges that thou
haste sene in a booke, and hyde them,
and teache them the wyse in the peo-
ple, whose hertes thou knowest may
comprehende and kepe these secretes.
But wayte thou here thy selfe yet se-
uen daies moo, that it may be shewed
thee, whatsoeuer it pleaseth the Hyest
to declare vnto thee, and with that he
went his way. And when al the peo-
ple perceaued, that the seuen dayes
were past, and I not come agayne in-
to the citie, they gathered them all to-
gether from the leaste vnto the moste,
and cam vnto me, and sayd: what haue
we offended the: and what euyll haue
we done against thee, that thou forsa-
dest vs, and sittest here in this place:
For of all people thou onely arte lefte
vs, as a grape of the vyne, and as a can
dell in a darke place, and as an heuen
and hyp preserued from the tempest.
Haue we not els aduersitye ynough,
but thou must forsake vs: Were it not
better for vs, that we had bene vrente
with Sion: For we are not better,
then they that dyed there: and they
wept with a loude voyce. Then ans-
swered I them and sayd: Be of good
comforte O Israell, and be not heauy
thou house of Jacob: for the Hyest
hath you in remembraunce, and the
mighty hath not forgotte you in ỹ tẽp
tation. As for me, I haue not forsaken
you, neither am I departed from you:
but am come into this place to praye,
because of the misery of Israell, that
I might seke mercy for the low estate
of youre Sanctuarye. And nowe go
your waye home euery man, and after
these dayes wyll I come vnto you.
So the people went their waye into
the city, like as I commaunded them:
but I remayned styl in the field seuen
dayes, as the Angell bad me, and dyd
eate onely of the flowres of the fielde,
and hadde my meate of the herbes in
those dayes.

¶ The .xiii. Chapter.

AND it happened after the se- I
uen dayes, that I dreamed a
dreame by nyght. And behold
there arose a wynde from the sea, that
it moued all the floudes thereof. And
I loked, and beholde: the man was
stronge and increased with the clou-
des of heuen: and when he turned his
countenance to consider, all the thin-
ges trembled that were seene vnder
him: and when the voyce went out of
his mouthe, all they vrente that herde
him, lyke as the earth when it feleth
the fire. After those I sawe, and be-
holde, there was gathered together a
multitude of men out of number from
the foure windes of the heauen, to
fighte agaynst the man, that came out
from the sea. And I loked, and behold
he graued hym selfe a greate mou-

tayne, and sitte we vp vpon it. But I
wolde haue sene the border or place,
wherout the hill was grauen, and I
could not. I sawe after these, that all
they which cam to fight against him,
were sore afrayed, and yet durste they
fighte. Neuertheiesse, when he sawe
the fearsenes and violence of the peo-
ple, he nether lyfte vp hys hande nor
helde swearde, nor anye weapon: but
onely (As I sawe) he sent out of hys
mouthe, as it had bene a blaste of fyre,
and oute of hys lyppes the wynde of
the flame: and out of his tonge he cast
oute sparkes and stormes, and they
were all myxte together: the blaste of
fire, the wynde of the flames, and the
great storme, and fel with a rushe vp-
pon the people, whiche was prepared
to fyghte, and brente them vp every-
chone: so that of the innumerable mul
titude there was nothynge seene, but
onely duste and smoke. When I sawe
hys, I was afrayde. Afterwarde
sawe I the same man come downe
from the mountayne, and callyng vn-
to hym another peaceable people: and
there came muche people vnto hym:
some were glad, some were sory, some
of them were bound, so that they wer
tarped and brought forth. Then was
I sicke thorowe greate feare, and I
awaked, and sayde: thou hast shewed
thy seruant all thy wonders from the
begynnynge, and haste counted me
worthye, that thou myghtest receaue
my prayer: shew me nowe yet the in-
terpretation of this dreame. For thus
I cõsider in my vnderstading: wo vn
to them that shall be left in those days
and much more wo vnto them that ar
not lefte behynde: for they that were
not left, were in heauines. Now vn-
derstand I the thinges that are layed
vp in the latter dayes which shal hap-
pen vnto theym, and to those that are
not lefte behynde. Therfore are they
come into great perels, and many ne-
cessities, like as these dreames declare.
Yet is it easier, that he which suffreth
harte, come in these, then to passe a-
way as a cloude out of the world, and
not to se the thinges that shall happen
in the last. Then answered he me, and
sayde: The interpretation of the sight
shall I shewe thee, and I wyll open
vnto thee, the thing that thou hast re-
quired. For thou hast spoken of them
that are lefte behynde, and thys is the
interpretacion. He that taketh awaye
the perill in that tyme, hath kept hym
selfe. They that be fallen into harme,
are suche as haue workes and fayth
vnto the mosse mightye. Knowe this
therfore, that they whiche be lefte be-
hynde, are more blessed, then they that
be deade. This is the meanyng of the
vision. Where as thou sawest a man
comynge vp from the depe of the sea,
the same is he, whom God the Hyest
hath kepte a greate season, whyche by
hys owne selfe shall deliuer his crea-
ture, and he shall order them that are
left behynde. And where as thou sa-
west, that out of his mouth ther came
a blaste of wynde, fire and storme, and
howe that he lifte vp neyther sweard
nor weapon, but that the rushynge in
of him destroyed the whole multitude
that came to fight agaynst him: it sig-
nifyeth, that the dayes come, when
God will deliuer them that are vpon
earth, and in a traunce of mynd shal he
come vppon theym, that dwell in the
earth. And one shal vndertake to fight
agaynst another, one citye agaynst an
other, one place agaynst another: one mat. 24. a
people agaynst another, & one realme
agaynst another. When this commeth
to passe, then shall the tokens come,
that I shewed thee before: and then
shal my sonne be declared, whom thou
sawest clyme vp as a man. And when
all the people heare his voyce, euery
man shal in their owne land leaue the
battayle that they haue one agaynste
another, and an innumerable multi-
tude shalbe gathered to ether, as they
that be wyllyng to come, and to ouer-
come hym by fyghtyng. But he shall
stande vpon the toppe of the mounte
Sion. Neuertheles Sion shal come,
and shall be shewed, beynge prepared
and buylded for all men, lyke as thou
sawest the hyll grauen forth without
any handes. But my sonne shall re-

buke the people that are com, for their wickednes, with the tempest, and for their euyll ymaginacions: and theyr paynes wherwith they shalbe punyshed, are likened vnto the flame: and without any labour, shall he destroy them, euen by the law, which is compared vnto the fire. And wheras thou sawest, that he gathered another peaceable people vnto hym: those are the ten trybes whiche were caryed away preioners oute of their owne lande,
4 Re. 17a • in the tyme of Oseas the kynge, whom Salmanasar the kyng of Assyria toke preioner, and caryed awaye ouer the water, and so came they into another lande. But they gaue theym this councell, that they shoulde leaue the multitude of the Heathen, and to go forth into a farther countrie, wher neuer mankynde dwelte: that they might ther kepe their statutes, which they neuer kept in their owne lande. And so they entred in at the narowe passages of the water of Euphrates,
D and God shewed tokens for theym, •
Exo. 13 c and held styll the floude till they wer
Josu. 3. d passed ouer, for thorowe the countrey there was a greate waye, namely of a yere and a halfe iourney, for the same region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forthe agayne, the Hyest shall holde styll the sprynges of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be lefte behynde of thy people, are those that be founde within my border.

Now when he destroyeth the multitude that is gathered together, he shal defende hys people that remayne, and then shall he shewe them great wonders. Then sayde I: O Lorde, Lord, shewe me this, wherfore haue I sene the man commyng vp from the deepe of the sea? And he sayd vnto me: Like as thou canneste neyther seke oute nor knowe these thynges that are in the deepe of the sea, euen so mayest thou not se my sonne, or those that be with hym, but in the tyme of the day. Thys is the interpretation of the dreame, which thou sawest, therfore thou only arte here lyghtened: for thou haste forsaken thyne owne lawe, and applyed thy dylygence vnto myne, and soughte it. • Thy lyfe haste thou ordred in wisdome, and • hast called vnderstandynge thy mother, and therfore haue I shewed thee, the treasure of the Hyest. After three dayes I will shewe thee more, and talke with thee more at large, yea heauy and wonderous thynges wyll I declare vnto thee. Then wente I forthe into the field, geuing praise and thanks greatlye vnto God, because of his wonders which he dyd in tyme, and because he gouerneth the same, and such as is in time, and there I sat three dayes.
3 Reg. 3a • Pro. 7

¶ The .xiiij. Chapter.

VPon the thirde daye I satte vnder an oke tree, then came there a voyce vnto me oute of the bushe, and sayd: Esdras, Esdras? And I sayde: here am I Lorde, and stode vp vpon my fete. Then spake he vnto me: • in the bushe dyd I appeare vnto Moyses, and talked with hym, when my people serued in Egypte. And I sent him, and ledde my people out of Egypt, and brought him vpon the mount Sion, where I helde him by me a longe season, and told him my wonderous wordes, and shewed him the secretes of the times and the ende, and commaunded him, sayinge: These wordes shalt thou declare, and not hide them. And nowe I say vnto the, that thou lay vp in thyne hert the dreames that thou haste sene, and the interpretations whiche I haue shewed thee: for thou shalt be receaued of all, thou shalte bee turned and remayne with my councell, and with such as be lyke thee, vntyll the tymes be ended. For the worlde hath loste hys youthe, and the tymes beginne to waxe olde. For the time is deuided into twelue parts and ten partes of it are gone alreadye, and halfe of the tenth part: yet remayneth there that whyche is after the halfe of the tenthe parte. Therefore

prepare

prepare and order thy house, and reforme thy people: conforte such of them as be in trouble, and tell nowe of the destruction: let go from thee mortall thoughtes, cast away the burthens of man. Put of the weake nature: Laye vp in some places, the thoughtes that are most heuy vnto thee, and hast thee to flee from these times: for such cupll and wickednesse as thou haste nowe sene happen, shall they doo yet muche
Mat. 24. woorse. • For the weaker that the
1. Joh. 2 worlde and the tyme is, the more shall syn and wickednes increase, in them that dwell vpon earth. For the truth is fledde farre awaye, and leasynge is hard at hande. For nowe hasteth the vision to come, that thou haste seene. Then answered I before thee, & said: Behold Lord, I wyl go as thou hast commanded me, and reforme the people whiche are present. But they that shalbe borne afterward, who will exhorte, or rebuke theym? Thus the worlde is set in darknes: and they that dwell therein, are without lyght: for thy lawe is kyndled, because no man knoweth the thynges that are done of thee, or that shall be done. If I haue founde grace before thee, send the holy ghost into me, and I shall wryte al that hath ben doone in the worlde sens the beginning, which was written in thy law, that men may fynd the path, and that they which liue in the latter days, may lyue. And he answered me saying: Go thy waye, gather the people together, and say vnto theym, that they seeke thee not for forty days, but loke thou gather thee many boxetrees and take wyth thee Sarea, Dabria, Selemia, Ecanus, and Asiell, these fyue, which are redy to wryte swiftly and come hyther, and I shall lyght a candell of vnderstandynge in thyne hearte, which shall not be put out, tyll the thynges be performed which thou shalt begyn to wryte. And then shalte thou declare some thyngs openly vnto the perfect, and some thinges shalt thou shew secretly vnto the wise. To morow thys houre shalt thou begynn to wryte. Then went I foorthe (as he commaunded me) and gathered all C
the people together, and sayde: Heare these wordes, O Israel: Our fathers at the begynnyng, were strangers in Egypt, from whens they were deliuered, and receyued the lawe of lyfe,
• whyche they kept not, which ye also haue transgressed after them. Then was this lande and the land of Sion parted among you by lotte to possesse. But your fathers, and ye your selues also haue doon vnrighteousnesse, and haue not kepte the ways, whyche the Hyest commaunded you. And for soo muche as he is a righteous iudge, he toke from you in tyme the thyng that he hadde geuen you. And nowe are ye here, and your brethren amonge you. Therfore yf so bee, that ye wyll subdue your owne vnderstandynge, and reforme your heart, ye shalbe kepte alyue, and after deathe shall ye obteyne mercy. For after death shal the iudgement come, when we shal liue again: and then shall the names of the righteous, bee manyfeste, and the woorkes of the vngodly shall bee declared. Lette no man therefore comme nowe D
vnto me, nor aske any question at me these fourtye dayes. So I tooke the fyue menne (as he commaunded me) and wee wente into the fielde, and remayned there. The nexte daye a voyce Ezec. 3. Apo. 10 b
called mee, sayinge: Esdras, • open thy mouthe, and drynke that I geue thee. Then opened I my mouth, and beholde, hee reached me a full cuppe, whyche was fulle, as it were wyth water, but the coloure of it was lyke fyre. And I toke it, and dranke. And when I had dronken it, my heart had vnderstandyng, and wysedom grewe in my breste: for my spirite was kept in remembraunce, and my mouthe was opened, and shutte no more. The Hyest gaue vnderstandyng vnto the fyue menne, that they wrote the hye thynges of the nyghte, whyche they vnderstode not. But in the night they dyd eate bread: As for me, I spake in the day, and held not my tongue by nyghte. In forty dayes, they wrote twoo hundrede and fower Bookes,

And

And it happened whē the foꝛty daies were fulfylled, that the hyest spake, saying: The fyꝛst that thou hast wꝛyttē, spake openly, the woꝛthy and vnwoꝛthye maye reade it. But kepe the .lxx. last, that thou mayest shewe it onelye to such as be wyse among thy people. Foꝛ in them is the spꝛinge of vnderstanding, the fountayne of wysedome, and the streame of knowledge. And I did so.

¶ The. xv. Chapter.

BEholde, speake thou in the eares of my people the wozdes of ỹ pꝛophecy, which I wyll put thy mouth, sayth the Lozde: and cause theym to be wꝛytten in a letter, foꝛ it is the trueth. Feare not the ymagynations agaynst thee. Let not the vnfaythfulnes of them trouble the that speake agaynste thee. Foꝛ all the vnfaythful shal dye in their vnfaithfulnes. Behold sayth the Lozde, I wyll bꝛyng plagues vppon the wozlde, the swearde, hunger, death, and destruction, foꝛ wyckednes hath the vpper hand in al the earth, and their shamefull woꝛkes are fulfylled. ¶ Therefoꝛe sayth the Lozd: I wyl hold my tong nomoꝛe vnto their wickednes, which they doo so vngodlye: neyther will I suffer theym in the thynges that they deale wythal so wyckedlye. Behold
Apoc. 6. b * the innocent blud of the troubled creth vnto mee, and the soules of the ryghteous complayne continuallye, and therefoꝛe (sayth the Lozd) I wyl surely auenge, and receaue vnto me al the innocent blud from amonge them.
Psa. 44 c Rom. 8 c * Behold, my people, is led as a flocke of shepe to be slayne, I wyl not suffer theym nowe to dwel in Egipte, but wyll bꝛyng them out wyth a myghtye hande, and a stretched oute arme, and smite it with plages as afoꝛe, and wil destroye al the lande of it. Egipt shal mourne, and the foundations of
B it shalbe smytten wyth the plage and punyshment, that God shal bꝛing vppon it. They that tyl the ground, shal mourne: foꝛ their sedes shalbe destroyed thꝛoughe the blastynge and hayle, and an hoꝛrible starre. Woo woꝛth the woꝛlde and theym that dwel therein, foꝛ the swearde and their destruction dꝛaweth ny, and one people shal stand vp to fyght against another, and swordes in their handes. Foꝛ men shalbe vnstedfaste, and some shal do violence vnto other: they shal not regard their king and pꝛynces, the wayes of theyꝛ doings and handlings shalbe in their powꝛer. A man shal desire to go into ỹ city, and shal not be able. Foꝛ because of their pꝛide the cities shalbe bꝛoght in feare, the houses shal shake, and mē C shalbe afraide. A man shal haue no pitye vpon hys neyghbour, but one shal pꝛouoke another vnto battel, to spoile their goodes because of the hunger of bꝛead, and because of the gret trouble. Behold, I gather and call together al the kynges of the earth whiche are from the vpꝛysyng, from the South, from the East, and Libanus, to turne vnto theym. and restoꝛe the thynges that they haue geuen theym. Lyke as they do yet thys daye vnto my cholen, so wyl I do also, and recompence thē D in their bosome. Thus sayth the Lozd God: My ryght hande shal not spare the sinners, and my swearde shall not ceasse ouer theym, that shed the innocent bluode vpon earth. The feare is gone oute from hys wꝛathe, and hath consumed the foundations of the erth, and the synners lyke the stꝛawe that is kyndled. Woo woꝛth them that syn, and kepe not my commaundementes sayth the Lozde. I wyl not spare thē. Go your way ye chyldꝛen from vyolence, defyle not my Sanctuarye: foꝛ the Lozde knoweth all theim that syn agaynst hym, and therfoꝛe delyuereth he theim vnto death and destructyon: Foꝛ nowe are the plages come vpon the wozld, and ye shal remaine in thē. Foꝛ god shal not delyuer you, because ye haue synned agaynste him. Behold an hoꝛrible vision commeth from the
East, where generations of Dꝛagōs E shall comme oute, and the people of the Arabes wyth manye charretes. And the multytudes of theym,

shalbe

shalbe as the wynde vpon earth, that all they which heare them ragynge in theyr wrath, may feare, and be afraid, and as the wild boores out of the wod, so shall they go oute, and with greate power shall they come, and stand fighting with theym, and shall waste the portion of the lande of the Assyrians. And then shall the Dragons haue the vpper hande, not remembrynge theyr byrthe, and shall turne aboute, swearyng together in great power, to persecute theym. But these shalbe afraid kepe silence at their power, and shall flee, and one out of the land of the Assirians shall besiege them, & consume one of them, and in theyr host shall be feare and drede, and strife among their kynges. Beholde, clowdes frome the Easte, and frome the Northe vnto the South, and they are very horrible to loke vpon, full of wrath and stormie. They shall smyte one vpon an other, and they shal smite at the great starre vppon earth, and theyr starre, and the blood shalbe from the sweard vntothe bealy, and the smoke of man vnto the Camelles lytter: And there shall be great fearefulnes and trembleyng vpon earth: and they that see the wrath shall be afrayde, and a trembling shall come vpon them. And then shal there come great raynes from the Southe, and from the Northe, and parte from the Weste, and from the stormy wynd from the East, and shall shutte theym vp agayne, and the cloude whyche he raised vp in wrathe, and the starre to cause feare toward the East and west wynde, shalbe destroyed: & the greate cloudes shalbe lyfte vp, and the mightie cloudes fulle of wrathe, and the starre: that they maye make all the earth afrayde, and theym that dwelle therein, and that they may poure out ouer all places an horrible starre, fire and hayle, flying swearde, and manye waters: that all fieldes maye bee ful, and all riuers, and they shal breke downe the cities and walles, mountaynes and hylles, all trees, woodde, and the grasse of the medowes, and all their frute. And they shall go stedfast vnto Babylon, and make her afrayde: they shall come to her, and besiege her, the starre and all wrath shal they poure out vppon her. Then shal the dust and smoke go vp vnto the heauen, and all they that bee aboute her, shall bee waple her: and they that remayne vnder her, shall doo scruice vnto theym that haue put her in feare. And thou Asia, that comfortest thy selfe also vpon the hope of Babylon, and arte a worshyp of her person: woo bee vnto thee thou wretche, because thou haste made thy self lyke vnto her and haste decked thye daughters in whoredome, that they myghte tryumphe and please thy louers, whiche haue alway desyred to commyt whoredome wyth thee, thou haste folowed the abhominable citie in all her workes and inuentions. Therfore sayethe God: I wyl send plagues vpon thee, wydowhead, pouertie, hunger, warres, and pestilence, to waste thy houses wyth destruction and deathe: and the glorye of thy power shalbe dried vp as a flower, when the heate riseth that is sent ouer thee. Thou shalt be sycke as a poore wyfe, that is plagued and beaten of wome: so that the mightie and louer shal not be able to receue thee. Woulde I soo hate thee, sayethe the Lorde: If thou haddest not alwaye slayne my chosen, exaltyng the stroke of thy hands, & sayd ouer their deathe, when thou wast dronken, set foorth the beautie of thy countenance The reward of thy whoredome shall bee recompenced thee in thy bosome, therefore shalte thou receiue reward. Lyke as thou hast done vnto my chosen (sayeth the Lorde) euen so shall God doo vnto thee, and shall deliuer thee into the plague. Thy childerne shal dye of hunger, and thou shalt fall thorow the sweard. Thy cities shall be broken downe, and all thyne shall perishe with the swerde in the fielde. They that be in the mountaynes shal dye of hunger, and eate theyr owne flesshe, and drynke theyr owne blood, for very hunger of breade, and thyrst of water. Thou vnhappye shalt come

thorowe

through the sea, and receaue plagues agayne. In the passage they shal caste downe the stayne citye, and shal roote out one part of thy land, and consume ꝑ portiõ of thy glory. They shal tread the downe lyke stubble, and they shal be thy fyre, and shal consume thee, thy cytyes and thy land, thy wood and thy fruitful trees shal thei burne vp with the fyre. Thy cytizen shal they carye awaye captyue, and looke what thou hast, they shal spoile it, and marre the bewtye of thy face.

¶ The. xvi. Chapter.

A WO be vnto the Babilon and Asia, wo be vnto Egipt and Syria: gyrde youre selues with clothes of sacke, and heare, & mourn for your chyldren: bee sory, for your destruction is at hande. A sweard is sent vpon you, and who wyl turne it backe? A fyre is kyndled amonge you, and who wil quench it? Plages are sent vnto you, and what is he that wyll dryue theym awaye? May any man dryue awaye an hungrye lyon in the wood? Or may anye man quench the fyre in stubble, when it hath begonne to burne? May one turne agayne the arowe, that is shot of a strong archer. The myghty Lord sendeth the plages, and what is hee that wyll dryue theym awaye? The fyre is kindled and gone forth in his wrath, and what is he that wil quẽch it? He shal cast lyghtninges, and who shall not feare? Hee shall thonder, and who shal not be afrayde? The Lorde shal threaten, and who shal not vtterly be beaten to pouder at his presẽce? The earth quaketh, and the foundations thereof: the sea aryseth vp wyth waues from the depe, and the fluddes of it are vnquiet, and the fishes therof also before the Lord, and before the glorye of hys power. For stronge is hys ryght hand that holdeth the bow, hys B arowes that hee shooteth are sharpe, and shal not misse when they beginne to be shot into the endes of the world. Beholde, the plages are sent, and shal not turne againe, til they come vppon earth. The fyre is kyndled and shall not be put out til it consume the foundations of the earth. Lyke as an arow which is shot of a myghtye archer, retourneth not backeward: euen so the plagues that shall bee sente vppon Earthe, shall not tourne agayne. Wo is me, wo is me, who shal delyuer me in those dayes? The beginning of sorowes and great mourning: the beginninge of dearth and greate death, the begynnyng of warres, and the powers shal stande in feare: the beginning of euils and they shal tremble euerye one. What shal I do in these thynges, when the plages come? Behold, hunger and plague, trouble and anguyshe are sent, as scourges for amendmente. But for all these things, they shal not tourne from their wyckednes, nor bee alwaye myndful of the scourges. Be- C holde, bytayles shalbe so good cheape vpon earth that they shal thinke them selues to be in good case: and euẽ then shal mischefe grow vpon earth, warres, derth, and great dysquietnes. For many of them that dwel vppon earth, shal perysshe for hunger, and the other that escape the hunger, shal the sword destroye: and the dead shalbe caste out as doung, and there shalbe no man to conforte theym. For the earth shalbe wasted, and the Cytyes shalbe caste D downe: there shalbe no man left to tyl the earth and to sowe it. The trees shal geue fruite, and who shall plucke them of, and gather theym? The grapes shalbe rype, and who shall treade them? For al places shalbe desolate of men, so that one man shal desyre to see another, or to heare hys voyce. For of one whole citye there shalbe ten lefte, and two in the felde, which shal hyde them selues in the thycke bushes, and in the clyffes of stones, like as when there remain three or foure oliues vpon the olyue tree, or as when a vyneyard is gathered: there are left some grapes E of them that diligently sought throgh the vyneyard. Euen so in those dayes there shalbe thre or four left, for theym that searche their houses wyth the sword. And the earth shalbe left waste, and the feldes throf shall ware alder-

and

and her wayes and al her pathes shall
growe ful of thornes, because no man
shall trauayle there thrroughe. The
daughters shal mourne, hauynge no
bridegromes: the wemen shal make la
mētation, hauing no husbandes, they
daughters shal wepe hauing no helpe
of their brydegrome. In the warres
shal they be destroyed, and their hus-
bandes shal perysshe of hunger. O yee
seruauntes of the Lorde, heare these
thynges, and marke theym. Beholde,
the woorde of the Lord, O receaue it:
beholde, the plagues drawe nye, and
are not slacke in taryinge. Lyke as a
trauaylinge woman, whiche after the
ninth month bryngeth forth a soonne
when the houre of the birth is come,
an houre, twoe or three afore that the
paynes come vpon her body, and whē
the childe commeth to the byrth, they
tarie not the twinckling of an eie. E=
uen so shal not the plages be slacke to
come vpon earth, and the worlde shal
mourne, and sorowes shal come vpon
it on euerye syde. O my people, heare
my word, make you redy to the battel:
& in al euyl be euen as pylgrims vpō
earth. He that selleth, let hym be as
he that fleeth his way, & he that by-
eth, as one that wil lese. Whoso occu-
pyeth marchaundyse, as he that win-
neth not, & he that buildeth, as he that
shal not dwel therein: he that soweth,
as one that shal not reape: he that trim-
meth the vyneyarde, as hee that shall
not gather the grapes, they that ma-
rye, as they that shal get no childrē:
and they that marye not, as the wyd-
dowes: and therfore they that labor,
labour in vayne. For straungers shal
reape their fruites, and spoile theyr
goodes, ouerthrowe their houses, and
take their childrē captiue, for in cap-
tiuitye and hunger, shall they gette
childrē. And they that occupie theyr
marchaundyse wyth robberye, howe
longe decke they their Cityes, their
houses, their possessions, and persons,
the more will I punyshe theym for
their synnes, sayeth the LORDE.
Like as an whoore enuyeth an honest
woman, so shall ryghteousnesse hate
inyquitye, when she decketh her self,
and shall accuse her to her face, when
he cometh that defendeth, whych shal
make inquisition for all synne vppon
earthe. And therefore bee not ye lyke
therunto, nor to the woorkes therof:
for or euer it bee longe, iniquitie shall
be taken awaye out of the earthe, and F
ryghtousnes shall reigne among you.
Let not the synner saye, that he hathe
not sinned: for coles of fyre shall burn
vpon his head, whiche saythe before
the Lorde God and his glory: I haue
not synned. Behold, the LORDE
knoweth all the woorkes of menne, Gen. 1.3
their imaginations, their thoughtes,
and theyr heartes. For he spake but
the worde: let the earth be made, and
it was made: Let the heauen be made
and it was made. In hys word were
the starres made, and he knoweth the
numbre of theym. Hee searcheth
the grounde of the deepe, and the treasu-
res therof: he hathe measured the sea,
and what it conteyneth. He hath shut
the sea in the myddeste of the waters,
and wyth hys worde hathe he hanged
the Earth vpon the waters. He spre-
deth out the Heauen like a bawt, vp-
on the waters hathe he founded it.
In the deserte and drye wyldernesse,
hathe he made springes of water, and
pooles vppon the toppe of the moun-
taynes, that the floudes myght poure
downe frome the stony rockes to wa-
ter the earthe. He made manne, and
putte hys heart in the myddest of the
body, and gaue hym breathe, lyfe, and
vnderstandynge: yea, and the spyryte
of the Almyghtye GOD, whyche
made all thynges, and hathe searched
the grounde of all the secretes of the
earthe. He knoweth all your ymagi-
nations and inuentions, and what ye
thynk when ye syn, and woulde hyde
youre synnes. Therfore hath the lord G
serched and sought out al your woorks
and he shall bewray you al. And whē
youre synnes are brought foorthe, yee
shall be ashamed before men, and your
owne synnes shall bee youre accusers
in that daye. What wyll yee do? Or
how wyll ye lyde your synnes before

Esa.

God and his angels: Beholde, God himself is the Iudge, feare him, leane of from your synnes, and forget youre vnrighteousnesses, and medle nomore with theym: so shall God leade you forth, and deliuer you from all trouble. For beholde, the heate of a greate multitude is kyndled ouer you, & they shall take awaye certayne of you, and fede the ydle with Idols: & they that consent vnto them, shalbe had in derision, laughed to scorne, and troden vnder foote. For vnto the places, there shalbe a place, and in the next cities a greate insurrection vppon those that feare the Lorde. They shalbe like mad men, they shall spare no manne: they shall spoyle and waste suche as feare the Lorde, theyr goodes shall they take from them, and shut them out of theyr houses. Then shall it be knowē who are my chosen, and they shall bee tried as the gold in the fyre. Heare Ye my beloued, sayth the Lord: behold the days of trouble are at hand: but I will deliuer you from the same. Be not ye afrayde, despaire not, for God is your captayne. Who so kepeth my commandementes and preceptes (sayeth the Lord God) let not youre synnes wey you downe, and let not your vnrighteousnesse be lyfte vp. wo bee vnto them that ar subdued vnto their synnes, and tangled in theyr wickednesse: lyke as a fielde is hedged in with bushes, and the pathe thereof couered with thornes, that noo man may trauayle thorowe: and so is hee taken, and caste in the fyre, and brent.

The ende of the fourth Boke of Esdras.

The Boke of Tobias.

The fyrst Chapter.

TObias was of the tribe and Citie of Nephthali, whiche lyeth in the hye countreis of Galilee aboue Nason, the way toward the west, hauyng the citie of Sephet vppon the left syde. Though he was take prisoner in the days of Salmanasar kyng of the Assyrians, neuertheles beyng in captiuitie, he forsoke not the way of truth: In so much, that whatsoeuer he mighte get, he parted it dayely with his fellow prisoners & brethren, that were of his kinred. And though he were yōger then al they in the tribe of Nephthali, yet dyd he not behaue himself chyldyshly in hys workes. And when all the other went to the golden calues, whiche Ieroboam the kyng of Israell had made, he hym selfe alone fledde all their companies, and gatte hym to Ierusalem, vnto the Temple of the Lord, and there worshypped the lorde God of Israell, faithfully offeryng of all his fyrst fruites and tythes, so that in the thirde yeare he mynistred al the tythes vnto the strangers and conuertes. These and such lyke thynges dyd he obserue, accordynge to the lawe of God, whenne he was yet but ponge. But when he was a mane, he toke of his owne tribe, a wife called Anna, & of her he gat a son, whō he called Tobias, after his owne name, & taught hym from hys youth vp, to feare god, and to refrayne from all synne. Now when he with his wyfe, his soonne, and with all his kinred, was come in to captiuitie vnto the citie of Ninine, what tyme as they all dyd eate of the meates of the Heathen, he kepte hys soule, and was neuer defyled in theyr meates. And for so muche as he was myndfull of the Lord in all his heart. God gaue hym fauour in the syght of Salmenasar the kyng, whiche gaue hym power to go where he wolde, and so had he libertie to do what soeuer hym lyst. So went Tobias vnto all them that were in prison, and comforted them, and gaue them wholsom exhortations. And when he comme to Rages, a Citie of the Medes, hauing ten talentes of syluer (of the thinges wherwith the kyng had honored him) and sawe among a great companye of people of his kynrede, one Gabelus, (which

(which was of hys owne tribe) being in necessitie, he gaue him the sayd weyght of syluer vnder an hande wryteynge. After a longe season when Salmanasar the kynge was deade, and Sennacherib hys sonne reygned in his stead, which hated the chyldren of Israell. Tobias wente dayly thorowout all hys kynred, and confoxted them, and gaue of hys goodes to euerye one of them, as much as he might: he fed the hungrye, clothed the naked, and buryed the deade and slayne, and that diligently. And when Sennacherib the king came agayne and fled out of Iewry (what tyme as God punished hym for hys blasphemye) and in his wrath slewe many of the chyldren of Israell, Tobias buryed their bodyes. But whē it was told the king, he commaunded to slay him, and take away all his goodes. Neuertheless, Tobias with his sonne and with his wyfe fled hys way, and was hyd naked, for there were manye that loued him. But after .xlv. dayes the kynge was slayne of hys owne sōnes. Then came Tobias agayn to his house, and al his goodes wer restored vnto him.

¶ The .ii. Chapter.

AFter these thinges vpon a solempne daye of the Lord Tobias made a good feast in hys house, and sayde vnto hys sonne: Goo thy waye and bryng hyther some of our tribe, such as feare God, that they maye make mery with vs. And when he was gone, he came againe, and told hys father, that one of the chyldren of Israell laye slayne vppon the streete. And immediatelye he lepte from hys table, lefte the feaste, came fastynge to the deade coarse, toke hym, and bare him preuely into hys house, that whē the sunne was downe, he might safelye burye hym. And when he had hyd the coarse, he dyd eate his meate with mournynge and feare, remembrynge the wordes, that the Lorde sayeth by the prophet Amos: youre hye feastes shall be turned to sorowe and heauynes. But whē the sunne was downe, he wente hys waye and buryed hym. Then all hys neyghboures reproued hym, sayeng: It is not longe, sens it was commaunded to slay thee because of this matter, and hast scarce escaped the daunger of death, and buriest thou the deade agayne? Neuertheles, Tobias fearynge God moare then the kynge, tooke the bodyes of the slayne, and hyd them in his house, and buried them at mydnyght. It happened vpon a day, that he had buryed the dead and was wery, came home, and layed him downe by the wal, and slept. And whyle he was a sleepe, ther fell downe vpon hys eyes warme donge oute of the swalowes nest, so ỳ he was blind. Thys temptacion dyd God suffer to happen vnto hym, that they whyche came after, myght haue an example of his pacience, lyke as of holy Job. For in so much as he euer feared god from his youth vp, and kept hys commandementes, he grudged not agaynste God, that the plage of blindnes chanced vnto him, but remayned stedfaste in the feare of God, and thanked God all the dayes of hys lyfe. For lyke as blessed Job was hadde in derision of kynges, euen so was he laughed to scorne of hys elders and kynsfolkes, whiche sayde vnto him: where is thy hope, for the which thou hast done almes and buried the deade? But Tobias rebuked them, and spake: Say not so, for we are the chyldren of holy men, and loke for the life, which God shall geue vnto them that neuer turn their beleefe from him. Anna his wife went dayly to the weauing worke: and loke what liuinge she coude get with the labour of her handes, she brought it. And it happened that shee toke a kyd, and broughte it home. And when her husband herd it crye, he sayd: loke that it be not stollen, restore it agayne to the owners: for it is not lawefull for vs to eat or to touch any thing of theft. Then was his wife angrye and said: Nowe is thy hope become vain openly, and thy almes dedes are manifeste. With these and such lyke wordes dyd she cast him in the teeth.

¶ The.iii. Chapter.

A Then Tobias toke it heauily, & with teares hee began to make hys prayer, sayinge: O Lorde thou art righteous, and all thy iudgementes are true, yea, all thy ways are mercye, faythfulnes and iudgemente. And nowe O Lorde, be myndefull of me, & take no vengeaunce of my sins, neyther remember my misdedes, neyther the misdedes of my elders. For we haue not bene obediente vnto thy commaundementes, therefore are we spoyled, broughte into captiuitie, into death, into derision and shame vnto al nacions, among whom thou hast scatred vs. And now O Lorde, thy iudgements are great, for we haue not done accordyng to thy commaundementes, neyther haue we walked innocently before thee. And nowe O Lorde, deale with me accordynge to thy wyll, and command my spirite to be receaued in peace, for more expediente were it for
B me to dye, then to lyue. At the same tyme it happened, that Sara ỳ daughter of Raguell at Rages, a citie of the Medes was sclaundred of one of her fathers handmaydēs, namely, that she shoulde haue hadde seuen husbandes, which as soone as they were gone in vnto her, were slayn of the deuyll called Asmodeus. Therefore, when shee reproued the mayden for her faute, she answered her, sayinge: God let vs neuer see son nor daughter of thee more vpon earthe, thou kyller of thy husbandes. Wilte thou slaye me also, as thou hast slayne seuen men? At thys voyce went Sara into an hye chamber of her house, and thres dayes and thre nightes she nether eat nor dranke, but continued in prayer, and besought God with teares, that he wolde deliuer her from thys rebuke. Upon the
C third daye it chaunced, that when she had made an ende of prayer, she praised the Lorde, sayinge: Blessed be thy name O God of our fathers, whyche when thou art wrothe, shewest mercye, and in time of trouble thou forgeuest the sinnes of them, that call vpon thee. Vnto thee O Lorde turne I my face, vnto thee lyfte I vp myne eyes. I beseche the O Lord, lose me out of the bondes of this rebuke, or els take me vtterlye awaye frome the earthe. Thou knowest Lorde, that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncleanlye luste. I haue not kept companye with those ỳ passe their time in spoyt, neyther haue I made my selfe partaker with theym that walke in lyghte behauour. Neuertheles, an husband haue I consented to take, not for my pleasure, but in thy feare. Now per-D aduenture either I haue ben vnworthy of them, or els were they vnmete for me, or thou happily hast kept me to another husband. For why? thy counsell is not in the power of man. But whosoeuer loueth thee & serueth thee a right, is sure of thys, that if his lyfe be tempted and proued, it standeth in the tryinge, and if he endure in patience, he shal haue a reward, and be hylye crowned: and if he be in trouble, that God (no doubt) shal deliuer him: and if his lyfe be in chastening, that he shal haue leaue to come vnto thy mercye. For thou hast no pleasure in our dampnation: and why? after a storme thou makest the weather fayre & stil, after weping & heuynes, thou geuest great ioye. Thy name O God of Israell, be praysed for euer. At the same tyme were both their prayers herd in the sighte of the maiestye of the Hyest God. And Raphael the holy Angell of the Lorde was sent to helpe theym both, whose prayers came at one time together before God.

¶ The.iiii. Chapter.

SO when Tobias thoughte hys I prayer to be herde, that he might dye, he called vnto him his sonne Tobias, and said vnto him: My sone heare the wordes of my mouthe, and lay them in thyne hert, as a foundation. When God taketh away my soul, bury thou my body, and hold thy mother in honoure all the dayes of her lyfe. For thou oughtest to remember, what and howe great perylls she suffred for the in her wombe. And when she

she also hath faithfully led the tyme of her lyfe, bury her beside me. Haue God in thy thought all the dayes of thy lyfe, and beware, lest at any time thou consent vnto sinne, and lest thou let slippe the commaundementes of the Lorde our God. Geue almes of thy goodes, and turn neuer thy face from the poore, and so shall it come to passe, that the face of the Lorde shall not be turned awaye from thee. Be mercifull after thy power. If thou haste muche, geue plenteously, if thou haste litle, do thy diligence, gladly to geue of that lytle. For so gatherest thou thy selfe a good reward in the daye of necessitie. For mercye delyuereth from all sinne, and from death, and suffereth not the soule to come in darkenes. A great confort is mercy before the hye God, vnto all them that shewe it. My sonne, keepe thee well from all whoredome, and (beside thy wife) se that no faute be knowen of thee. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pride began al destruction. Whosoeuer worketh any thyng for thee, immediately geue him his hyre, and loke that thy hyred seruauntes wages remayn not by the ouer night. Loke that thou neuer do vnto another man, the thyng that thou wouldest not another man should do vnto thee. Eate thy breade with the hungry and poore, and couer the naked with thy clothes. Set thy bread and wine vpon the burial of the righteous, and do not thou eate and drinke therof with the sinners. Aske euer counsell at the wise. Be alwaye thankefull vnto God, and beseech him, that he will order thy waies, and that whatsoeuer thou deuisest or takest in hand, it may remayne in him. I certifie thee also my sonne, that (when thou wast yet but a babe) I deliuered ten talentes of syluer vnto Gabelus, at Rages a citie of the Medes, and hys hande writyng haue I by me. And therfore seke some meanes, how thou mayest come by hym, and receaue of him the sayd weight of siluer, & geue him hys hand writynge againe. My sonne, be not afrayed: trueth it is, we leade here a poore lyfe: but great good shall we haue, yf we feare God, and depart from all sinne, and do well.

The.v.Chapter.

Then answered Tobias hys father and said: father, al that thou haste commaunded me, will I do and that diligently. But how I shall require this money, I cannot tell. Neyther doeth he knowe me, nor I him. What token shall I geue hym? And as for the waye thither, I neuer knewe it. Then his father answered him, & said: I haue his hand writyng by me, whiche whē thou shewest him vnfained, immediately he shall paye thee. But go thy waye nowe, and get thee some faythfull manne to go with thee for an hyre, that thou mayest receaue the money, while I am yet lyuyng. Then went Tobias oute, and vpon the strete he found a fayre ponge man standynge, girded vppe, and as it were one readye to take hys iourney. And he knewe not that it was an Angel of God, but saluted him, and sayd: From whence art thou, thou good pong man? He answered: Of the children of Israell. And Tobias said vnto him: knowest thou the waye, that leadeth vnto the contrey of ỹ Medes? He answered: I know it well, and al those stretes haue I gone ofte tymes, & haue lodged with oure brother Gabelus, that dwelleth in Rages, a city of the Medes, whiche lyeth vpon the mounte Egbathanis: Tobias sayde vnto him: I praye thee tarye for me, tyll I haue told my father these thinges. Then went Tobias in, and tolde his father all. At the which his father marueled, and prayed, that he woulde come in vnto hym. Nowe when the Aungell came in, he saluted hym, and sayde: Ioye be with the for euermore. And olde Tobias sayde: what ioye can I haue that sit here in darkenes, and see not the light of heauen. The pouge man sayd vnto him: be of good cheare, God shall helpe thee shortely. And Tobias sayde vnto him: Canste thou bryngе my sonne to Gabelus,

vnto the citye of Rages in Media: And when thou commest agayne, I shall pay thee thy hyre. And the Angell sayde vnto him: I shall leade thy sonne, and bringe him to thee agayne. Then Tobias answered him: tell me I pray thee, of what house or of what tribe art thou? The Angell Raphael sayde vnto hym: Askest thou after the kynred of an hyrelyng, or seekest thou a gyde for thy sonne to go with hym? But that I make thee not carefull, I am Azarias the sonne of great Hananias. And Tobias answered: thou art come of a great kinred: but I pray the be not displeased, that I desyred to knowe thy kinred. The Angell sayde vnto him: thy sonne shall I lead forth safely, and bring him whole to thee agayne. Then answered Tobias, and sayd: well, go on your way, and God be in your iourney, and hys Angell beare you companye. So when they hadde prepared all thynges, that they wold take with them in their iorney. Tobias bad his father and his mother fare wel, and they went on their way both together. Now when they wer gone: hys mother began to wepe, and sayde: The staffe of our age haste thou taken awaye, and sente hym from vs. Would god that ỹ money had neuer bē, for the which thou haste sente hym awaye. If we had bene contente with our pouertie, this had bene greate ryches vnto vs, that we sawe our sonne here. Then sayde Tobias vnto her: wepe not, our sonne shall come to vs agayne safe and sound, and thyne eyes shal se him. For I trust, that the good Angell of God shall beare hym companye, and order well all the thinges that he doeth: so that he shall come to vs agayne with ioy. At these wordes his mother left of from weppyng, and held her tonge.

¶ The .vi. Chapter.

SO Tobias went on hys waye, & a dog followed him, and the firste night they abode by the water of Tygris. Then went he out to washe hys fete, and beholde, there came forth an horrible fishe to deuoure hym. Of whom Tobias was afrayd, and cried with a loude voyce, saying: Lorde, he commeth vpon me: And the Aungell sayd vnto him: Take him by the gyll, and drawe hym to thee. And he did so, and drewe him vpon the lande. And the fyshe beganne to leape at his fete. Then sayd the Angell vnto him: take out the bowels of this fish, and as for the herte, the gall and the lyuer, keepe them by thee. For these thynges are necessary and good for medecine. Tobias dyd so, and rosted the fyshe, and they toke him with them in their iorney: the residue they salted, as muche as was sufficiente for theym, tyll they came to Rages a citye of the Medes. Then Tobias asked the Angell, and sayd vnto him: I pray the brother Azarias, tel me, wherto are these thynges good of the fishe thou hast bidden me keepe? The Aungell answered him, and saide: If thou layest a piece of the hert vpon the coales, the smoke therof dryueth awaye all maner of euyll spirites, whether it be from man or from woman, so that frome thence forth the same shall come nomore vnto them. The gall is good to anoynte or to strike the eyes withal, where as there is any blemyshe in them, so that they shalbe whole. And Tobias sayde vnto hym: where wilte thou that we remayne? The Angell answered and sayd: Here is a nye kynsman of thine, one Raguell by name, whiche hath a daughter called Sara, and hath neyther sonne nor daughter but her. All hys good belongeth vnto thee, and thou must mary her, and therfore desire her of her father, and he shal geue her thee to wyfe. Then answered Tobias and sayd: As I vnderstande, she hath bene maried vnto seuen husbandes, and they all are deade: and I haue herd saye, that the deuyll slewe them. I am afrayde therfore, lest such thinges happen vnto me also, whiche if it came to passe (seynge I am the onely sonne of my father and my mother) I shoulde bringe them in their

age wyth sorowe to their graues.
D Then sayde the angel Raphael vnto him: Heare mee, and I wyl tell thee what they be, of whom the deuil hath power. Namely, they that receaue mariage of such a fashion, that they shut God oute from theim, and from theyr heart, and geue theym selues to theyr owne luste, euen as it were an horse and mule, whiche haue no vnderstanding: vpō such hath the deuyl power. But when thou takest her, and arte come into the chamber, withhold thy self from her thre dayes, and geue thy diligence vnto nothing but vnto prayer wyth her. And in the fyrst nyghte, roste the iyuer of the fysh, and the deuil shalbe dryuen away. The seconde nyght shalt thou be receaued into the company of the holy patriarkes. The thirde nyght shalte thou obteyne the blessinge of God, so that whole chyldren shalbe borne of you. After the thirde nyght, take the mayden in the feare of God, and more for the desyre of children, then for any fleshly luste: that in the seede of Abraham, thou mayest obtayne the blessynge in chyldren.

¶ The. vii. Chapter.

I Then went they in to Raguel, which receaued them ioyfully. And when Raguel loked vpon Tobias, he sayde vnto Anna hys wyfe: Howe lyke is this yong manne vnto my systers sonne? And when he had spoken thys, he sayde: whence be ye good brethren? They sayd: Of the tribe of Nephthaly, out of the captyuitye of Nintue. Then sayd Raguel vnto them: Knowe ye my brother Tobias? They sayde, yea, we knowe him wel. And when they had spokē much good of hym, the aungel sayde vnto Raguel: Tobias of whō thou askest is this yong mās father. Then Raguel bowed hym self down, & wept, toke him about the neck, and kissed him, & sayde: Gods blessinge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna hys wyfe, and Sara hys daughter wept also. Now when they had talked together Raguel badde kill a wether, and to make a feast. And when he prayed thē to syt downe to dynner, Tobias said: I wil neither eate nor dryncke here thys day, except thou first graunt me my petition, and promise to geue mee thy daughter Sara. When Raguell heard thys, he was astonnied: for he knewe, what had happened vnto the other seuen menne, that went in vnto her, and hee beganne to feare, that it shoulde chaunce vnto him also in like maner. And whyle he stode so in dout and gaue the yonge man no aunswer, the aungel sayde vnto him: Feare not to geue him thy daughter, for vnto thys manne that feareth God, belongeth thy daughter to wyfe, therefore myghte none other haue her. Then C sayd Raguel: I dought not, but God hathe accepted my prayers and teares in hys syghte: and I truste hee caused you to come vnto me for the same intente, that thys daughter of myne might be maried in her owne kinred, accordynge to the lawe of Moyses. And nowe doubt thou not, but I wil geue her vnto thee: So hee tooke the ryghte hande of hys daughter, and gaue hes into the ryghte hand of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Iacob be wyth you, ioyne you together, and fulfyl his blessing in you. And they tooke a letter, and made a writynge of the mariage. And then made they mery, and praysed God. And Raguel called Anna hys wyfe vnto hym, and badde her prepare another chamber, and thyther he brought Sara hys daughter, and shee wepte. Then sayde he vnto her: Bee of good chere my daughter, the Lord of heuen geue thee ioye, for the boauines that thou hast suffred.

¶ The. viii. Chapter.

NOw after that they had supped, they brought the yonge A man into her. Then thought Tobias vpon the wordes of the Angel: and toke out of hys bagge a piece of the iyuer of the fysshe, and layd it

vpon the hoate coales. So the Angel Raphaell toke holde of the deuyll, and sent him away, and bound him in the wildernes of the hier Egypte. Then spake Tobias vnto the virgin, & sayd: Vp Sara, let vs make our prayer vnto God to daye, to morowe, and ouer morowe: for these three nightes will we reconcile our selues with god: and when the third holy night is past, we shal ioyne together in the duty of maryage. For we are the children of holy men, and we maye not come together
B as the Heathen that knowe not God. Then stode they vp both together, and besought God earnestly, that he wold preserue them. And Tobias sayd: O Lorde God of our fathers, praysed bee thou of heauen and earthe, of the sea, welles and floudes, and of all thy creatures that be therin. Thou madest A-
Gene. 2. dam of the moulde of the earthe, and gauest him Eua for an helper. And now lord thou knowest that it is not becauke of voluptcousnes, that I take this sister of mine to wyfe, but onelye for the loue of children, in whom thy name be blessed for euermore. And Sara sayde: haue mercy vpon vs (O Lord) haue mercy vpon vs, and let vs both come whole and sound together to a good age. And about the cock crowyng, it happened, that Raguell called hys seruauntes, and they wente with hym, to make a graue. For he said: it is chanced now vnto hym peraduenture, as it dydde vnto the other seuen menne, that wente in vnto her. Now when they had made the graue Raguell came againe to his wife, and sayd vnto her: send one of thy maides, to loke if he be dead, that I may bury hym afore it be light day. So she sent a maiden to see, which when she came into the chamber, founde them whole and sounde, slepyng together. And so she came againe, and brought good ti-
D dynges. Then Raguel and Anna his wife praysed the Lord, and sayd: praysed be thou, O Lorde God of Israell, for it is not happened vnto vs, as we thought. For thou hast dealt mercifulye with vs, and put away frō vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued, O Lord, cause them to magnifye thee more perfectly, and to offer the sacrifice of thy praise, and of their helth, that all people maye knowe, that thou onelye arte God in all the earth. And immediatelye Raguell commaunded his seruauntes, to fyll the graue, that thei had made with erth, afore it was light, and bad his wife prepare a feast and to make ready al things that wer necessary for meate, to suche as wente by the waye. He caused two fat kyne also, and foure wethers to be slayne, & the meats to be prepared for all hys neighbours and frendes. And Raguell charged Tobias to remayne with him two wekes. As for all the good that he had, he gaue Tobias the halfe of it, and made this writyng, that the halfe which remained, should fall vnto Tobias after their death.

¶ The. xi. Chapter.

Then Tobias called vnto hym B the Aungell, whom he thought to haue bene a man, and sayde vnto him: Brother Azarias, I praye thee herken vnto my woordes: If I shold geue my selfe to be thy seruant, I shall not deserue thy prouydence. Neuertheles, I beseech thee, that thou wilt take the beastes and the seruantes, and go vnto Gabelus in Rages the citye of Medes, and deliuer hym his hande writynge, and receaue the money of him, and pray him to com to my maryage. For thou knowest thy B selfe, that my father dothe number the dayes: and if I tary one day to longe, he will be sory in hys mynde. Nowe seest thou howe earnestlye Raguell hath required mee, soo that I can not saye hym naye. Then toke Raphaell foure of Raguelles seruauntes, and two Camelles, and wente vnto Rages, the Cytye of the Medes: and when he had found Gabelus, he gaue hym his hand writynge, and receaued all the money. He tolde hym also of C Tobias the sonne of Tobi, howe all thynges hadde happened, and caused him to com with hym to the mariage.

Nowe

Now when he came into the house of Raguell, he found Tobias sytting at the table, & he leaped vp, and they kissed one an another, & Gabelus wept, and prayed God, and sayd: The blessyng of the God of Israell haue thou, for thou art the son of a right vertuous and iust man, and of one that feareth God, and geueth greate almes. And blessyng haue thy wife, and your elders, that ye may see your children, and youre childers children, vnto the third and fourth generation, and your seede be blessed of the God of Israell, whiche reigneth world without end. And when they all hadde saide Amen, they wente to the feast, but with the feare of the Lord, held they the feast of the mariage.

¶ The. x. Chapter.

NOwe whyle yonge Tobias made long tarying, by reason of the maryage, hys father was full of care & heuines, & thought what should be the cause, that my son tarieth so long? Or why should he be kept so long there? Peraduenture Gabelus is dead, & no mā wil giue him ỹ money. Thus began he to be very sorowfull, he and Anna his wyfe with him, and began to wepe both together because their sonne was not come again vnto them at the day appoynted. As for his mother, she wept with discomfortable teares, and sayde: Woo is me, my sonne: Oh what ayled vs to send thee away into a straunge countrey, thou light of our eies, thou staffe of our age, thou comforte of our lyfe, thou hope of our generation. Seyng all the things that we haue, are onely in thee, we should not haue sent thee away from vs. Then Tobias comforted her, and sayd: Holde thy tonge, and be not discomforted: our son is whole and sound, the man that we sent hym withall, is faithfull inough. Neuertheless, she myght in no wise be comforted, but daily wente out, looked about, and went about all the streetes, wherby she thought he shoulde come agayne: that (if it were possible) shee myght see hym commynge afarre of.

But Raguell sayde vnto his sonne in lawe: O tary here, and I shall send a messanger vnto thy father Tobias, to tell hym that thou arte in good helth. Tobias sayde vnto hym: I am sure, that my father and my mother counte euery day, and that their herts are sorye. So when Raguell prayed Tobias with many wordes, and would in noo wyse heare hym: he deliuered Sara vnto hym, and the halfe part of all his good: in seruentes, and handemaidens, in shepe, in Camels, and in kyne, and much money, & so sent hym away from hym with peace and ioye, and sayd: The holy angell of the Lord be with you in your iorney, and bring you foorth safe and sound, that ye may fynd all things in good case with your elders, and that myne eies maye see your children afore I dye. So the elders embraced their daughter, kyssed her, and lette her go, exhortyng her to honour her father and mother in lawe to loue her husbande, to rule well her household, to kepe her hous in good order, & to shewe her selfe fautelesse.

¶ The. xi. Chapter.

AS they nowe were goynge homewarde agayne, vpon the xi. daye, they came to Charra, whyche lyeth in the halfe way towarde Ninive. And the angel saide: Brother Tobias, thou knowest howe thou haste left thy father: therfore yf it please thee, we two wyll goe before, and lette the household with thy wyfe and the cattell come softe and fair after vs. And whē Tobias was content that they shouldee go before, Raphaell sayd vnto him: Take of the gall of the fysshe with thee, for it shalbe necessary. So Tobias toke of the gal and they went their way. But Anna, the mother of Tobias sat daily by the way syde, vppon the toppe of an hyll, frome whense she myght see farre about her. And whyle shee was waytynge there for hys commyng, she looked afarre of, and anone shee perceaued her sonne commynge, and ranne

and told her husband, saying: Behold thy sonne commeth. And Raphaell sayde vnto Tobias: As soone as thou commest into the house, immediately worship the Lord thy God, and gene thankes vnto hym: then go to thy father, and kisse him: and strike his eyes ouer with the gall of the fyshe that thou hast broughte with thee. For be sure, that hys eyes shall streyght way be opened, and thy father shall see the light of heauen, and shal reioyce at the sight of the. Then the dogge that had bene with them in their iourney, ran before, and came as a messenger, and wagged with his tayle for gladnesse. ¶ So the blynd father arose, and began to runne, and stombled with his fete, and gaue a seruant his hand, ranne to mete his sonne, receaued him, and kissed him, he and his wyfe, and they began to wepe for ioye. Now whē they had worshypped and thanked God, they sat downe. Then toke Tobias of the fyshes gal, and anoynted his fathers eyes: and taryed halfe an houre, and then began the blemishe to go out of hys eyes, lyke as it hadde bene the whyte skynne of an egge: which Tobias toke and drewe frome hys eyes, & immediately he receaued his sighte. Then they praysed God, he and hys wyfe, and all they that knewe hym. ¶ And Tobias sayde: O Lorde God of Israell, I geue thee prayse and thankes, for thou haste chastened me, and made me whole. And lo, nowe do I see my sonne Tobias. After seuē days came Sara his sons wife also, whole and sound with all the housholde and cattell, with camels and much money of hys wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Nabath Tobias syster sons came, and were glad and reioysed with him, by reasō of all the good that God had shewed vnto hym. And so for the space of seuen dayes they made mery, and were right ioyfull euerychone.

Then Tobias called hys sonne vnto him, and sayd: What maye we geue thys holye man, that went wyth thee? Tobias answered his father, and said: Father what reward shall we geue him? Or what thynge can deserue hys benefytes? He hath bene my gyde, and brought me safe agayne: he receaued the money frome Gabelus, he caused me to get my wife he droue the euyll spyrete from her, he hath bene an occasion of gladnesse to her father and mother: he delyuered me, that I was not deuoured of the fyshe, he hath made the to see the lyght of heauen, yea, we all haue receaued great good of him. Howe shoulde we worthely deserue these thynges vnto him? But I pray thee my father, that thou wilte desire hym, yf happelye he will vouchsafe, to take with hym the halfe of all that we haue brought. So the father and the sonne called hym, toke him aside, and beganne to praye him, that he wolde be contente to take in good worth, the half part of al that they had brought. Then said he secretlye vnto them: Prayse ye the God of heauen, and geue thankes vnto hym before all men lyuyng, for he hath shewed his mercy vnto vs. It is good to hyde the kynges secrete, but to shewe and to praise the workes of God, it is an honorable thyng. Prayer is good with fasting, and mercy is better, then to hoorde vp treasures of golde. For mercy delyuereth from deth, clenseth sinne, and causeth to finde euerlasting lyfe. But they that do synne and vnrighteousnes, are the enemies of their owne soule. Wherefore I telle you trueth, and will hyde nothynge from you. When thou prayedst with teares, and buryedst the deade, and lefteste thy dyner, and hyddest the deade in thy house vppon the daye tyme, that thou mightest burye them in the nighte, I offered thy prayer before the Lorde. And because thou was accept and beloued of God, it was necessarye, that tentation should trye thee. And nowe hath the lord sent me to heale the, and to deliuer Sara thy sons wyfe from the.

the euil spirite. For I am Raphaell an aungel one of the seuen that stande D before God. When they heard thys, they were sore afrayde, and trembled, and fel downe vpon their faces vnto the ground. Then sayde the Aungel: Peace be wyth you, feare not. Where as I haue beene wyth you, it is the wyll of God: geue prayse and thankes vnto hym. You thoughte that I 12.18.a dyd eate and dryncke wyth you, but I vse meate that is inuisible, and drinke that cannot be seene of menne. Nowe therefore is the tyme that I muste turne agayne, vnto him that sent me, but be ye thankful vnto God, and tell out al hys wonderous woorkes. And when he had spoken these wordes, he was taken away out of their syghte, so that they sawe him nomore. Then fel they downe flat vppon their faces by the space of three houres, and praised God: when they rose vp, they told all hys wonderous woorkes.

¶ The .xii. Chapter.

THen olde Tobias opened hys mouthe and prayed the Lorde, and saide: Greate arte thou O Lord for euermore, and thy kingdome world wythoute ende: for thou scourgest and healest: thou leadest vnto hel, and bryngest out agayne, and there is none that may escape thyne hande. O geue thankes vnto the Lorde, ye children of Israel, and prayse him in the syght of the heathen. For amonge the heathen which knowe him not hath he scattered you, to the intente that ye should shewe foorth hys marueylous woorkes: and cause them for to knowe that there is none other God almigh ty but he. Hee hath chastened vs for our misdedes, and for his owne mer- B cy sake shal he saue vs. Consider then howe hee hath dealte wyth you, and prayse him wyth feare and dreade, and magnify the euerlasting king in your woorkes. I will praise him euen in the land of my captiuitie, for he hath shewed his maiesty vnto a sinful people. Tourne you therefore, O ye sinners, and do ryghteousnes before God, and be ye sure, that he wil shew his mercye vpon you. As for me and my soul, we wyl reioyce in God. O praise the Lorde al ye his chosen, holde the dates of gladnes, and be thankful vnto him O Jerusalem thou citie of God, the Lord hath punished thee for the woorkes of thyne owne handes. O praise the Lord in thy good things, and geue thankes to the euerlasting God, that he may build vp his tabernacle again in thee, that hee maye cal againe vnto thee, al suche as be in captiuitye, and that thou maiest haue ioye for euermore. Wyth a faire lighte shalte thou shine, & al the endes of the world shall honoure thee. The people shal come vnto thee from farre, they shal bringe giftes, and worship the Lord in thee, and thy land shal they haue for a sanctuarye, for they shall call vppon the greate name of thee. Curſed shall C they bee that despyse thee, and all that blaspheme the, shalbe condemned: but blessed shall they bee that buylde thee vp. As for thee, thou shalte reioyce in thy chyldren, for they all shall be blessed, and gathered together vnto the Lorde. Blessed are all they that loue thee, and that bee gladde of thy peace. Praise thou the Lorde, O my soule, for the Lorde our God hath deliuered his citie Jerusalem from al her troubles, I wyll count my selfe happy, if my sede remayn to see the clerenesse of Jerusalem. ✱ The gates of Jerusalem shall be buylded wyth Saphire & Smaragde, and all the compasse of her walles wyth precious stones. Al her stretes shall be paued wyth white marble stone, and in al the stretes shal Allelujа bee songe. Praised bee the Lorde, whiche hathe exalted her, that his kyngdome may bee vppon her for euermore. Amen. And so Tobias made an ende of his talkyng.

¶ The .xiiii. Chapter.

AND after that Tobias hadde I gotten his syght agayn, he liued .xlii. yeares, and sawe hys childers childzen. Now whē he was C. and .ii. yeare olde, he dyed, and was buryed honourablye in Ninive. For whan he was sixe and fiftye yeares of

age:

age he loſt the ſyghte of hys eyes, and when hee was three ſcore yeare olde, he gat his ſight again. The reſidue of his life led he in ioy, and increſed wel
B in the feare of God, and departed in peace. But in the houre of hys death he called vnto him his ſonne Tobias and ſeuen yonge ſpringalde hys ſonnes children, and ſayde vnto thē: The deſtruction of Niniue is at hande, for the word of the Lord cannot faile, and our brethren that are ſcattered oute of the lande of Iſrael, ſhal come thither agayne. And the whole land of it that hath bene waſte, ſhalbe filled: and the houſe of God that was brēt in it, ſhall be builded again: and al ſuche as feare God, ſhal returne thyther: the hethen alſo ſhal forſake their ydols, and come to Ieruſalem and dwel there, and all the kinges of the earth ſhalbe glad of
C her, and worſhip the Lord God of Iſrael. And therefore my children, heare youre father: Serue the Lorde in the trueth, ſeeke after his will, and do the thing that pleaſeth him. Commaund your children that they do ryght, geue almes, be mindful of God, and euer to be thankefull vnto him in trueth, and wyth al their powre. Heare me nowe therefore my children, and abyde not here, but in what daye ſoeuer ye haue buried your mother beſide me, get you from hence. For I ſee, that the wyckednes of it ſhal bring it to deſtruction and end. After the death of his mo-
D ther, Tobias departed away frō Niniue, with his wife & childrē, & with his childers children, & came agayn to his father and mother in law, & found thē whole, & in a good age, & tooke the care of thē. And he cloſed their eyes, & was heire vnto Raguels goodes, and ſaw the fifth generation and his childers children. And whē he was. xcix. yeare of age, he died in the feare of the Lord, and his kinſfolkes buried him, and all his poſterity cōtinued in good life, & holye converſation: ſo that they were loued & accepted bothe of God & man, and of al the people of the land.

¶ The end of the boke of Tobias.

¶ The booke of Judith.

¶ The. firſte Chapter.

Arphaxat the king of
E Medes ſubdued ma
nye people vnto hys dominion, & builded a noble ſtrong cuye, which he called Egbathanis. The walles of it made he of fre ſtone, four ſquared ſcuentie cubites hie, & thirty cubites brode. He made towres therepon an hundred cubites hie. But vpon the four corners euerye ſyde was twenty fote brode. He made the portes in the height like as the towres. This king truſted in his mighty hoſt, and in hys
F glorious charets. So in the twelfth yeare of his regne, it happened, that Nabuchodonoſor the king of the Aſſirias, which regned in the great Cytie of Niniue) fought againſte Arphaxat, and ouercame him in the great field called Ragau, beſyde Euphrates and Tigris and Iadaſon in the ſpeld of Ercath the kinges of the Elykes. Then was the kyngdome of Nabuchodonoſor exalted, and his hert was lykte vp, and he ſent vnto al them that dwelte in Celicia, in Damaſcus, in Libanus, and vnto the heathen that dwelte in Carmel and Cedar, and to ſuche as dwelt in Galile, in the great ſpelde of Eſdrelon, to all theym that
G wer in Samaria, and beyond the water of Iordan vnto Ieruſalem, and the whole lande of Teſſe vnto the mountaynes of Ethiopia. Vnto all theſe did Nabuchodonoſor the kynge of the Aſſirians ſende meſſaungers. But they al with one conſent would not agree vnto him, & ſent ỹ meſſēgers agayne emptye, and put theim awaye without honour. Then Nabuchodonoſor the kynge tooke indygnation at all theſe landes, & ſware by his throne and by his kingdome, that he would be auenged of all thoſe countrees.

¶ The. ii. Chapter.

IN the thirtenth yeare of kynge Nabuchodonoſor, vppon the .xii. day of the fyrſt month, it was declared in the court of Nabuchodonoſor the kynge of the Aſſirians, that hee would auenge him ſelfe. So he called vnto him al the elders, al his captaynes, and men of warre and ſhewed them his ſecret counſel, and told them that his purpoſe was to bringe the whole earth vnder his dominion.

Nowe when they were all contente wyth thys sayinge, Nabuchodonoſor the king called Holofernes the chyefe captayne of his warres, and ſaid vnto him: Go thy way forth againſte all the kyngdomes of the weſt, and ſpecially againſt thoſe that haue deſpiſed my commaundemente. Thou ſhalte ſpare no realme, al ſtrong cities ſhalte thou bringe in ſubiection vnto mee.

B Then Holofernes called together all the captaynes and rulers of al the power in Aſſiria, and muſtred the ſouldiers vnto the hoſt (lyke as the kyng commaunded him) namely, an hundred and twentye thouſande fighting men vppon foote, and twelue thouſande archers vppon horſebacke. All his ordeynaunce ſente he before wyth an innumerable multitude of camelles, ſo that the hoſte was wel prouided for wyth oxen, and ſmal cattel, and that wythout number. He cauſed corne to be prepared out of al Syria for his hoolke.

C Muche golde and ſiluer alſo tooke he out of the kynges houſe. So he tooke his iourney, he and all his hoſt, with charettes, horſemenne, and archers, of whom there were ſo manye, that they couered the grounde of the lande, lyke the greſhoppers. And when hee was gone paſte the borders of the Aſſirians he came toward the greate mountaynes of Ange, whyche lye vpon the left ſide of Celicia: and ſo went he vp into their caſtels, and wanne euery ſtrong holde. As for the welthy citie of Molothus, he brake it downe, and ſpoiled al the children of Tharſis and the Iſmaelytes, which laye toward the wildernes, and vppon the South ſyde of the lande of Chelon. Hee went ouer Euphrates alſo, and came into Meſopotamia, and brake downe all the hye cityes that were there, from the broke of Mambre til a man come to the ſea: and he toke the borders in from Celicia vnto the coaſtes of Japhet toward the South. Hee caried awaye al the Madianyts, and ſpoyled al their goodes, and whoſoeuer withſtode him, he ſlewe theym wyth the ſwearde. After this he went downe into the fielde of Damaſcus in the tyme of harueſt, and brent vp al the corne and all the trees, and cauſed the vynes to be cutte downe. And the feare of him fel vpon al them that dwelt vpon the earth.

¶ The .iii. Chapter.

SO the kinges and princes of all cities and landes ſent their Embaſſadours: namely, they of Syria, and Meſopotamia, Siria, Sobal and Libia, and Celicia, which came to Holofernes, and ſayd: Let thy wrathe ceaſſe towarde vs: It is better for vs to ſerue the great kyng Nabuchodonoſor wyth our lyues, and to be ſubiecte vnto thee, then that wee ſhoulde dye, and be ſlayne, and receaue greater hurt. All our Cities and poſſeſſions, all mountaynes and hylles, all fyeldes, greate and ſmalle catteil, ſheepe, goates, horſes and cammelles, all our gooddes and houſholdes, bee in thy power, vnder thy ſubiection, bee it all together. Wee oure ſelues alſo and oure chylderne wyll bee thyne owne, come vnto vs a peaceable LORD, & vſe our ſeruice at thy pleſure. Then cam Holofernes downe frō the mountains wyth horſemen & great power, and conquered all ſtronge fenſed Cities, and all that dwelte in the lande. And out of all cities he tooke ſtronge menne, and ſuche as were meete for the warre to helpe hym. There came ſuche a feare alſoo vppon thoſe countreys, that the indwellers of all the Cities, the Princes, and rulers, and the people together, wēt forth to mete hym as he cam̄e, and receaued hym honorably wyth garlandes & torches, with

swich daunces, tabzettes, and pypes. Neuertheleſſe, though they dyd thys, yet myght they not ſwage hys rygorous ſtomacke: but he deſtroyed theyr cities, and hewed downe their woddes. For Nabuchodonoſor the kyng had commaunded hym, that he ſhould roote out all the goddes of the lande, to the intent that he onely myght bee called & taken for the God of the nations, which Holofernes with his power brought vnder hym. So wente he thorow Syria Sobal, and thorow all Appamia, and all Meſopotamia, & came to the Idumeans, in the lande of Gabaa, and Septopolite, and tooke theyr cities, and remayned there thirtye dayes, wherein he cauſed all the whole multitude of hys hoſte to bee gathered together.

¶ The. iiii. Chapter.

When the chyldren of Iſraell that dwelt in Jewry, heard this, they were ſore afrayde of hym. There came ſuche trembling alſo and feare vpon them, that they ſorowed he ſhould doo vnto the citie of Jeruſalem, and the temple of the Lorde, as he he had doone to other cities and their temples. So thei ſent [illegible] all Samaria rounde aboute vnto Jericho, toke in, and occupied al toppes of the mountaynes, and made faſt the townes with walles, and prepared corne for theim agaynſt the battaile. Eliachim alſo the Prieſt wrote vnto all them that dwelt toward Eſdrolon (whiche lieth ouer againſt the great field by Dothaim) and vnto all thoſe by whom men myght haue paſſage vnto them, that they ſhould take in the wais of the mountains, wherby there myght bee any way and paſſage to Jeruſalem, & that they ſhould hold diligent watch wher any ſtraite was betwixte the mountaynes. And the chyldren of Iſraell dyd, as Eliachim the Prieſt of the Lord had commanded them. And al the people cried earneſtely, and humbled theyr ſoules with faſtyngs and prayers, they and theyr wyues. The Prieſtes putte on heary clothes, and layde the yonge babes before the temple of the Lord, and couered the aultar of the Lorde wyth an heary clothe. And with one accord they cried vnto the Lorde God of Iſraell, that theyr chyldren ſhoulde not be geuen into a praye, and their wyues into a ſpoyle, that theyr Cyties ſhold not be layd waſt, and that theyr Sanctuarie ſhold not be vnhalowed, and ſo they to bee a ſhame and rebuke vnto the Heathen. Thenne Eliachim the Hye prieſt of the Lord went rounde about all Iſrael, and ſpake vnto thē: ſaying: Be ye ſure, that the Lord will heare youre petitions, if ye continue ſtedfaſte in faſtynges and prayers, in the ſyghte of the Lorde. Remembre Moyſes, the ſeruaunte of the Lorde, whiche ouerthrewe the Amalechites (that truſted in their myghte and power, in theyr hooſte, in theyr ſhieldes, in theyr charettes and horſemen) not wyth weapons, but wyth holye prayers. Euen ſo ſhal all the enemies of Iſraell bee, if ye continue in thys worke, that ye haue begonne. So vpon this exhortation, they continued in prayer before the Lord. In ſo much that thei which offred brent ſacrifices vnto the Lord, offred the offryngs vnto the Lorde, beyng arayed in hearye clothes, and aſhes vpon theyr heades. And they al beſought God from their whole heart, that he would viſite his people of Iſraell.

¶ The. v. Chapter.

And worde came to Holofernes the Prince of the warres of the Aſſirians, that the chyldrē of Iſraell prepared themſelues to make reſiſtance, & how they had ſtopped the ways betwyxt the mountaynes. Then was he exceedyng wrothe, and called all the Princes of Moab, and the Captaynes of Ammon, and ſayde vnto them: Tell me what people is thys, that kepeth in the mountaynes? Or what maner of cities are they? what is theyr power? Or what maner of hoſt haue thei? who is their captain? And why do they deſpiſe vs

(more

more then al those that dwell in the
East, and come not forth to meete vs,
that they myghte receaue vs wyth
peace? Then Achior the captayne of
the Ammonites aunswered, and said:
Sir if it please thee to heare, I wyll
tel the truth before thee, concernynge
the people that dwelle in the moun-
taynes, and there shal no lye go out of
my mouth. This people is of the ge-
neration of the Chaldees, they dwelt
fyrste in Mesopotamia, for they wold
not folow the godues of their fathers
that were in the land of the Caldees,
and so forsooke they the customes of
their forefathers (whiche had manye
gods) and worshypped one God, that
made heauen and earth: which also cō
maunded thē, that they should go frō
thence, and dwell at Haran. Nowe
when there camme a dearthe into the
whole lande, they wente downe into
Egypt, and ther they dwelt four. C.
yeares, in the which they multipyed
so greatly, that their hoost myght not
be numbred. And when the Kinge of
Egypt oppressed theym, and subdued
them in building of his Cities wyth
makyng of clay and bricke, they cryed
vnto God their Lord which punished
the whole lande of Egypte with dy-
uers plages. Now when the kyng of
Egipt let them go their way, and the
plage ceassed, and then folowed after
them, to take them, and to bring them
agayne into hys seruice, whyle they
were flying away, the God of heauē
opened the sea, so that ẏ waters stode
fast vpon both the sydes as a wal, and
these went through the botome of the
sea dry shod. In the whych place whē
an innumerable people of the Egyp-
tians folowed vpon them, they were
so ouerwhelmed wyth the waters,
that there remayned not one, to tel thē
that cam after, howe it happened. So
whē thys people was passed through
the red sea, they came into the wilder-
nes of mount e Sinai, where neuer
man might dwel afore, and where the
sonne of man had neuer rested. There
were the bytter waters made sweete
for them, that they myght drynke, and
forty yeares had they meat from hea-
uen. Whersoeuer they went (wyth-
out bow and arowe, without buckler
or sword) theyr god fought for them,
and caused them to haue the victory.
Yea, no man was able to hurte thys
people, except it were so, that they de-
parted vnfaythfullye from the wor-
shypping of the Lord their God. But
as ofte as they worshypped any other
beside their God, he gaue theym ouer
to bee spoyled, to be slayne, and to bee
putte to confusion. Neuertheless, as
oft as they were sorye for departynge
from the worshippe of their God, the
same God of heauen gaue thē power
and strength to wythstand their ene-
myes. Moreouer, they slew the kynges
of the Cananytes, Iebusites, Pheres-
ytes, Hethytes, Heuytes, and Amo-
rites, and of al the mighty in Heshebon
and tooke their landes and Cities in
possession: and so longe as they sinned
not in the sight of their God, it went
wel with them, for their God hateth
vnryghteousnes. For in tymes paste,
when they wente oute of the waye,
which God had geuen them, that they
shoulde walke in it, they wer destroy
ed in diuers battels of many nations,
and many of them were caryed away
prysoners vnto a strange coūtry. But
now lately they haue tourned thē sel-
ues agayn vnto ẏ Lord their God, &
are come together again out of ẏ coū-
treis where they wer scatted abrode:
and thus haue they conquered these
mountaynes, and dwel therin: and as
for Ierusalem where their Sanctu-
ary is, they haue it agayne in possessyo-
on. And therfore my Lord, make dily-
gent inquisition, yf thys people haue
done wickednes in the syght of theyr
God, then let vs go vp agaynste thē,
for doubteles their God shal deliuer
them into thy handes, and subdue thē
vnto thy power. But if this people
haue not displeased their God, wee
shal not be able to wythstande thē, for
their God shal defende thē, and so shal
we be a shame to al the worlde. Now
when Achior hadde spoken oute these
wordes, al the greate men of Holofer-
nes

nes were wroth, and thought to slay him, and sayd one to another, what is hee which dare saye, that the children of Israell are able to withstand Nabuchodonosor the kyng and hys host? where as they are an vnwepened people, without strength or vnderstanding of the feates of warre? That Achior therfore may know that he hath disceaued vs, we wyl goe vp into the mountaynes: and when the mightye men of them are taken, hee also shalbe stricke wyth the sweard, that all people may knowe, that Nabuchodonosor is the God of the earthe, and that there is none other wythout him.

¶ The.vi. Chapter.

SO when they had lefte of speaking, Holofernes toke sore indignation, and sayde vnto Achior: For so much as thou haste prophecied vnto vs, saying: that the people of Israell shalbe defended of their God, I wyl shewe thee, that there is no God but Nabuchodonosor. Yea, when we slaye them al as one manne, thou also shalt perysh ewyth them through the sweard of the Assirians, and all Israel shalbe destroyed wyth thee, and then shalt thou fele that Nabuchodonosor is the Lord of the whole earth. Then shal the sweard of my knyghthode go throughe thy sides, and thou shalte fal downe stricke amonge the wounded of Israel, and shalt not com to thy selfe agayne, but be vtterlye destroyed wyth them. But if thou thinkest thy prophecy to be true, why doest thou then change thy colour? why Bart thou afrayed? Thinkest thou that my woordes are not able to be performed? But that thou mayest knowe that thou shalt fele these things with them, beholde, from this houre forth wyl I send thee vnto yonder people, that when the punishemente of my sweard (which they haue worthelye deserued) falleth vppon theym, thou mayest be punyshed with theym. So Holofernes commaunded his seruantes to take Achior, and to carye hym vnto Bethulia, and to deliuer him into the handes of the children of Israel. Then Holofernes seruantes tooke him, and wente throughe the plaine felde. But when they drewe nye vnto the mountaynes, the slynge casters came out agaynst them: Neuertheles they gat them away by the side of the mountayne, and bounde Achiors hand and foote to a tree, and so lefte hym bounde wyth wythes, and tourned agayne vnto their Lord. Notwithstandinge, the chyldren of Israell wente downe from Bethulia, camme vnto him, loosed him, brought him into Bethulia, sette him in the myddest of the people, and asked hym, what the matter was, that the Assirians hadde lefte him bound? Osias the sonne of Micha of the trybe of Simeon, and Charmin (which is also called Gothoniel) were the principal rulers at the same tyme. Nowe when Achior stoode in the middest of the Senatoures, and before them al he told them what answer he gaue Holofernes, to ꝑ thinge that he asked him, and howe Holofernes people wouldе haue slayne hym for so sayinge, and howe Holofernes hymselfe was wroth, and commaunded him for the same cause to be deliuered vnto the Israelytes: that whē he ouercame the children of Israel, he myght commande Achior also to bee put to death wyth dyuers tormentes, because he said: ꝑ God of heuē is their defender. And when Achior had plainly told out al these thinges, al the people fel downe vpon their faces, prayeng the Lorde, and poured oute theyr prayers together vnto the Lorde, with a general complaynt and weping, and saide: O Lorde God of heauen and of earth, behold their pryde, and loke vpon oure lowlines, and consider how it standeth wyth thy Sainctes, and make it to be knowen that thou forsakest not those, which hold them fast by thee, and howe that thou bringest them lowe, that presume of themselues, and make their boaste in theyr owne strength. So whē the weping and prayer of the people (whiche they had made the whole day long) was ended, they conforted Achior, sayinge:

The

The God of oure fathers, whose power and strength thou haste prayed, shall so reward thee, that thou shalte rather see theyr destruction. When the Lord our God then shall geue his seruants this libertie, God be also with thee among vs: so that if it pleasethee thou with all thyne mayst dwel with vs. Now when Ozias had ended the councell, he tooke him into his house, and made a great supper, called the elders to it, and so they refreshed theim selues after the fastynge. And afterward was all the people called together, which made their prayers all the nyght long in the congregation, and besought the God of Israell for help.

¶ The. vii. Chapter.

THe next daye, Holofernes commaunded his hoste, to go vp to Bethulia: * There were an hundred & twenty thousand fyghting men on foote, and twoo and twentye thousand horsemen, besyde the preparyng of them that wer won, and came to them on euery syde out of the countreys and cities whiche he had taken. All these prepared theym selues vnto the battail against the Israelites, and came by the hill side, vnto the top that looketh ouer against Dothaim, from ỹ place which is called Belma, vnto Chelmō, that lieth toward Esdrelon. Nowe when the childerne of Israell saw so great a multitude of the Assirians, they fell downe flatte vppon the ground, strawed ashes vpon their heades, & prayed with one accord, that the God of Israell wold shew his mercy vpō his people. And so they toke their weapons, and sat betwixt the mountains in the narowe place, & kepte the way day and nyght. But while Holofernes was goyng about, he fouṅd the water spryng which from the South syde was conueyde into the citie by a Condite: this commanded he to be direct an other way, and cut their Condite asunder. There were welles also not farre from the walles, which they vsed secretly, more for pleasure, thē for Neceſſitie. Then went the Ammonites, and the Moabites vnto Holofernes, and said: The childzen of Israell trust neither in speare nor arowe, but haue taken in, and kept the mountaines & hils. That thou mayst ouercom them therfore, without the strikynge of any battel, set mē to kepe ỹ welles, that they draw no water out of them: So shalt thou destroy theim without sweard, or at the least, they shall be so feble, that they must be fain to geue ouer the citie: whiche they thynke not able to be won, for so muche as it lieth in the mountains. These words pleased Holofernes well, & all his men of warre, and * he set an hundreth at euery well round about. And whenne this watch had endured twenty dais, the Cesternes and all that had water, failed them ỹ dwelt in the city of Bethulia, so that in the whole Citie they had not drinke inough for one day, for ỹ people had water geuen thē daily in a measure. Then came the mē & womē yong persons, & childzen all vnto Ozias, and saide all with one voyce: God be iudge betwixt vs and thee, for thou hast delte cruell with vs, thou wouldest not speake peaceably wyth the kynge of the Assirians, therefore hathe God sold vs in their hands, and there is no man to help vs wheras we ar brought downe before their eies in thirst & great destructiō. Therfore gather nowe together all the people that be in the citie, that we may all yelde oure selues willingely vnto the people of Holofernes: for better it is, that we be captiue, and prayse the Lord with our liues, then to be slaine & perysshe, & to be laughed to scorne, and shamed of euery man, whē we se our wiues & chyldzen dye before our eies. We take heauen and earth this daye to recorde, and the God of our fathers, which punisheth vs accordyng to the destruynge of our syns) and geue you warnyng that ye geue vppe the citee nowe into ỹ power of Holofernes hoste, that our ende maye be shorte with the sweard, whiche elles shall endure longer, for wante of water, and for thyrste.

Jn. 16.a D

Ex. 17.a

When

When they had spoken out these wordes, there was a great weepynge and howlyng in the whole congregation, and that of euery man, and they cried on whole hower longe vnto GOD with one voyce, saying: We haue sinned with our fathers, we haue doone amysse, we haue delt wickedly. Thou that art gracious, haue mercye vppon vs, punishe our vnrighteousnes with thyne owne scourge, & geue not those ouer, that knowledge thee, vnto a people that knowe thee not, least they say amonge the Heathen: Where is their God? And when they were so werye with this crying and weepyng, that they helde their tongues, Ozias stode vp with watry eyes, and said: O take good hertes vnto you (dere brethren) and be of good chere, and let vs wayt yet these fyue dayes for mercye of the LORD: peraduenture he shall put away his indignation, and geue glory vnto his name. But if he help vs not when these fiue days are past, we shal doo as ye haue sayde.

The. viii. Chapter.

AND it happened when these woordes came to the eares of Judith a widow, which was the daughter of Merari, the sonne of Idor, the sonne of Joseph, the soonne of Osia, the sonne of Elai, the sonne of Jammor, the sonne of Jedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sonne of Enam, the sonne of Nathania, the son of Salathiell, the soonne of Symeon, the sonne of Ruben. And her husband was called Manasses, whiche dyed in ꝑ days of ꝑ barley haruest. For while he was bindyng the sheaues together in the fielde, the heate came vpon his head, and he died at Bethulia his citie and there was he buried beside his fathers. Nowe was Judith his desolate widowe thre yeares, and six monethes. And in the hyer partes of her house, she made her self a priuy chamber, where she dwelt, beyng closed in with her maides. She ware a smocke of heare, and fasted all the dayes of her lyfe, excepte the Sabbothes, and newe Moones, and the solemne dayes that the people of Israell kept. She was a very faire and beautiful person. Her husband also had left her great riches, plenteous houshold, great vnmoueable possessions, and many cattell. Thys Judith was of a verye good reporte with euery one, for she feared the lord greatly, and there was no bodye that spake an euyll woorde of her. When this Judith heard, howe Ozias had promised the people, that after the fift day, he woulde geue vp the citie vnto the Assirians, she sent for the Elders, Chambri, and Charmi, and whenne they came to her, she sayd: What thyng is this, wherin Osias hath consented that if God help not within fiue dais he will geue ouer the citie to the Assirians? What are ye, that ye tempt the Lorde? This deuise obteineth no mercy of god, but prouoketh him to wrath and displeasure. Wyll ye set the mercy of the Lord a tyme, and appoynt hym a daye after your wyll? Neuertheles, for so muche as the Lorde is patiente, let vs rather repent, pouryng out teares, and beseechyng hym of grace. For God threatneth not as a man, neither wyll he bee prouoked vnto wrathe as the chyldren of men. And therfore let vs heartily fal downe before him, and serue hym wyth a meeke spirite, and wyth weppyng eies say vnto the Lord, that hee deale with vs, accordynge to hys owne wyll and mercye: that lyke as our heart is nowe vexed & brought lowe thorow the pride of them, it may be so comforted thorow his grace: in so muche as we folow not the synnes of oure fathers, whiche forsoke theyr God, and worshypped other goddes: for the whyche synne they perysshed with the swearde, were spoyled, and broughte to shame of all theyr ennemyes. As for vs, we knowe none other God, but onely hym, for whose comforte lette vs tary with meekenes. He shal require and make inquisition for our blood, frome the vexations of our enemies: he shall bryng downe all the Heathen that ryse vp agaynst vs,

and

and put them to dishonoure, euen the
D Lorde oure God Therfore deare bre-
thren, seynge ye are the honorable and
elders in the people of god, vnto whō
al the people haue respect, & vpō whō
the lyfe of the people standeth, lyft vp
their hertes with youre exhortations
that they maye call to remembraunce,
howe our fathers also in tymes paste
were tempted, that they myght be pro
ued, if they worshipped theyr God a-
ryght. They ought to remēber, howe
III our father Abraham beyng tempted,
and tryed thorow many tribulations,
was found a louer and frend of God.
So was Isaac, so was Jacob, so was
Moses, and al they that pleased God,
beyng tryed thorowe many troubles,
were found stedfast in fayth. Agayne,
they that receaued not their tempta-
tions with the feare of God, but put
them selues forthe with vnpacience
and murmurynge agaynst God, per-
ished of the destroyer, and were slayne
of the serpentes. And therfore should
not we vndertake to bee auenged, for
the thynge that is doone vnto vs, but
consider, that all these punyshmentes
are farre lesse then our sinnes and mis
dedes. Beleuyng also that this correc
tion commeth vnto vs (as to the ser-
E uauntes of God) for amendment, and
not for oure destruction. Then sayde
Olias and the elders vnto Judith:
Al that thou speakest, is true, & no mā
can reproue thy wordes. Praye thou
for vs nowe therefore vnto God, for
thou art an holye woman and feareſt
God. And Judith sayde vnto theym:
Seyng that ye knowe that my word-
des are of God, then proue my counsel
and deuice, if it be of God: and beseche
God that he will bringe my counsell
to good ende. Thus haue I deuysed:
Ye shall stande thys nighte before the
port, and I will go forth with Abra
my mayden. Praye ye therefore vnto
God, that he will graciously remem-
ber his people of Israell within fyue
dayes, as ye haue sayde. As for the
thyng that I go in hand withall, aske
ye no question of it, till I open it vn-
to you my selfe: do ye nothyng els but
praye vnto the Lord your God for me.
Then Ostias the prince of the people
of Juda sayde vnto her: Go thy way
in peace, the Lorde be with thee, that
we maye be auenged of our enemyes.
And so they went from her agayne.

¶ The. ix. Chapter.

NOwe when they were gone A
their way, Judith went into
her closet, putte on an hearye
smock, strowed ashes vpon her head,
fell downe before the Lord, and cryed
vnto him, saying: O Lord God of my
father Simeon, which gaueſt hym a Gen. 24d
sweard for a defence agaynst the ene-
myes that vsed violence and wylful-
nes, and that rauished the virgin, and
put her to dishonesty. Thou that ga-
ueſt their wiues into a praye, and their
daughters into captiuitie, and al their
praye for a spoyle vnto thy seruantes,
which bare a zele vnto thee: helpe me
a widowe O Lord my God, I beseche
thee. For thou haſte done all thinges
from the beginninge: and looke what
thou haſt taken in hand and deuyſed,
it came euer to passe For al thy ways
are prepared, and thy iudgementes,
are done in thy euerlastyng foreknow-
ledge. O loke nowe vpon the armyes
of the Assirians, lyke as it was thy
pleasure sometyme to loke vppon the
hoſt of the Egyptians, when they be-
yng weapened, persecuted thy seruan-
tes, and put their truſt in their charet
tes, horsemen, and in the multitude of
their men of warre. But thou lokedſt
vppon their hooſte, castynge a thicke
darkenes before them: and when they
came into the deepe the waters ouer-
whelmed them. Euen so Lord, let it B
go with these: that truſt in the power
and multitude of their men of warre,
in their charets arowes and speares,
and knowe not that thou onelye arte
our God, whiche deſtroyeſt warres
from the beginning, and that thou art
the Lord. O lift vp thyne arme nowe,
lyke as euer from the begynnyng, and
in thy power bringe their power to
naught: cause their might to fal in thy
wrath. They make their booſte, that
they wyll vnhalowe and defyle thy

ſanctuarie, and to waſt the Taberna
cle of thy name, and to caſt downe the
horne of thyne Vultare wyth theyr
ſwearde. Bryng to paſſe (O Lorde)
that the pryde of the enemye may bee
cut downe with his owne ſwearde, that
he may be taken with the ſnare of his
eyes in me, and that thou mayſt ſmite
hym with the lyppes of my loue. O
C geue me a ſtedfaſt mynde, that I may
deſpiſe hym and his ſtrength, and that
I may deſtroy hym. This ſhall bring
thy name an euerlaſting remembrãce,
if the hande of a woman ouerthrowe
hym. For thy power (O Lord) ſtan
deth not in the power of men, neither
haſt thou any pleaſure in the ſtrength
of horſes. There was neuer proude
perſon that pleſed the, but in the prai
er of the humble and meeke hathe thy
pleaſure bene euermore. O thou God
of the heuens, thou maker of the wa
ters, and Lorde of all creatures, heare
me poore woman, callyng vpon thee,
and puttyng my truſt in thy mercy.
Remembre thy couenaunt, O Lorde,
and miniſter woordes in my mouthe,
and ſtabliſhe this deuice in my herte,
that thy houſe maye continue ſtille in
holineſſe, and that all the Hethen may
knowe that thou art God, & that there
is none other but thou.

C The .x. Chapter.

AND when ſhe had left of cry
ing vnto the Lord, ſhe roſe vp
from the place where ſhe had
layen flatte before the Lorde, and called
her mayden, wente downe into her
houſe, layd the heary clothe from her,
put of the garmentes of her wydow
hode, waſhed her body, anoynted her
ſelfe with precious thynges, of ſwete
ſauour, broided and platted her heare:
ſet an houe vpon her head, and put on
ſuch apparell as belongeth vnto glad
nes, ſlippers vpon her feete, armelet
tes, ſpanges, eareringes, fyngerrynges
and decked her ſelfe with all her beſte
aray. The Lord gaue her alſo a ſpeci
all beautie and fayrenes (for all thys
deckynge of her ſelfe was not doone
for any voluptuouſneſſe and pleaſure
of the fleſhe, but of a right diſcretion
and vertue, therfore dyd the Lord in
creaſe her beautie) ſo that ſhe was ex
cedyng amiable and well fauoured in
al mens eyes. She gaue her mayden
alſo a bottel of wine, a pot with oyle,
pottage, cakebread and cheſe, & wente
her way. Now when ſhe came to the
port of the citie, ſhe found Ozias, and
the elders of the citie waytyng there.
Whiche whenne they ſawe her, they
were aſtonied, and meruayled great
ly at her beautie. Neuertheleſſe, they
aſked no queſtion at her, but lette her
go, ſaying: The God of our fathers,
geue thee his grace, and with his po
wer performe al the deuice of thy hert
that Ieruſalem may reioyce ouer thee
and that thy name may be in the num
ber of the holy and righteous. And all
they that were there, ſayde with one
voyce: So beit, ſo be it. Iudith made
her prayer vnto the Lorde, and wente
out at the port, ſhe and her mayd. And
as ſhe was goyng downe the moun
tayne, it hapned that about the ſpring
of the daye, the ſpies of the Aſſirians
mette with her, and toke her, ſaying:
Whence commeſt thou? Or whether
goeſt thou? She aunſwered: I am a
daughter of the Hebrues, and am fled
frome them, for I knowe that they
ſhalbe geuen vnto you to be deuoured:
becauſe they thoughte ſcorne to yelde
themſelues vnto you, that they might
fynde mercy in your ſyght. Therfore
haue I deuiſed by my ſelfe after this
maner: I wil go before the prince Ho
lofernes, and tell hym all theyr ſecre
tes, and wyll ſhew hym, how he may
come by them, and wynne them, ſo
that not one man of his hooſte ſhall C
periſh. And when theſe men had herd
her woordes, and conſydered her fayre
face, they wer aſtonied (for they won
dred at her excellent beautie) and ſaid
vnto her: Thou haſt ſaued thy lyfe by
fyndyng out this deuice, that thou wol
deſt come downe to our Lord: & be thou
ſure, that when thou cõmeſt vnto him
he ſhall intreate thee well, & thou ſhalt
pleſe him at the hert: So they brought
her into Holofernes pauilion, and
tolde

tolde hym of her. Nowe when shee came in beefore hym, immediately hee was ouercomme and taken with her beautie. Then sayde his seruantes: Who would despyse the people of the Iewes, that haue soo fayre women? Shoulde we not by reason fyghte against them for these? So when Judith sawe Holofernes sytting in a canapie, that was wroughte of purple, sylke, gold, Smaragde and precyous stones, she loked fast vpon hym, and fell downe vpon the earthe. And Holofernes seruantes toke her vp again, at their lordes commaundement.

¶ The .xi. Chapter.

Then said Holofernes vnto her: Be of good chere, and feare not in thyn heart, for I neuer hurt man that wold serue Nabuchodonosor the king. As for the people, if they had not despised me, I shold not haue lift vp my speare agaynst them. But tell me nowe, what is the cause that thou art departed from them, & wherfore art thou come vnto vs? And Judith sayd vnto hym: Syr, vnderstand the wordes of thy handemayden: for if thou wylt doo after the woordes of thy handmaiden, the Lord shall bryng thy matter to a prosperous effecte. As truely as Nabuchodonosor a Lorde of the lande lyueth, and as truely as his power lyueth, whyche is in thee, to the punyshement of all men that goe wrong, all men shal not onely be subdued vnto hym: thorowe thee, but all the beastes also of the fielde. For all people speake of thy prudent actiuitie: and it hathe euer bene reported, how thou only art good & myghty in all his kyngdome, and thy discretion is cõmended in all landes. The thing is manyfeste also, that Achior spake, and it is welle knowen, what thou commmandest to dooe vnto hym. For thys is playne, and of a surette, that our God is so wroth with vs (by the reason of our synnes) that he hath shewed by hys Prophetes vnto the people, howe that for theyr synnes hee wyll deliuer them ouer vnto the enemye. And for so much as the children of Israel know, that they haue so displeased theyr God, they ar sore afrayd of thee. They suffre great hunger also, and for waute of water, they are deade nowe in a manner. Moreouer, they are appoynted to slea al theyr cattel, that they may drynke the bloud of them, and are purposed to spend al the ornamentes of theyr GOD (whyche he hathe forbydden theym to touche) for corne, wyne, and oyle. Seynge nowe, that they doo these thynges, it is a playne case, that they must nedes bee destroyed. Whiche whenne thy handmayden perceaued, I fledde from them, and the Lord hath sent me vnto thee, to shew thee these thyngs. For I thy handemayden worshyppe GOD euen here nowe despyde thee, and thy handmayden shall go foorthe and I wylle make my prayer vnto GOD, and he shall telle me, when he wyll reworde theym theyr synne: then shall I come and shew thee, and bryngе thee thorowe the myddest of Jerusalem, so that thou shalte haue all the people of Israell, as the shepe without a shephearde: there shall not so muche as one dogge barke against thee: for these thynges are shewed me by the prouydence of GOD: for so muche as GOD is displeased wyth them, hee hath sent me to tell thee the same. These woordes pleased Holofernes and all hys seruantes, whyche meruayled at the wysedome of her, and sayde one to another: There is not suche a woman vppon earthe, in beautie and discretion of woordes. And Holofernes sayde vnto her: God hathe doone well, that he hathe sente thee hyther beefore thy people, that thou mayste geue them vnto our handes. And for soo muche as thy promyse is good, yf thy God performe it vnto me, he shall bee my God also, and thou shalte bee excellente, and greate in the courte of Nabuchodonosor, and thy name shall be spoken of in all the lande.

¶ The.xii. Chapter.

I Then commaunded he her to go in where his treasure laye, and charged that shee shoulde haue her dwellynge there, and appoynted what shoulde be geuen her from hys table. Judith answerd him, and said: As for the meate that thou hast commaunded to geue me, I maye not eate of it as nowe (leste I displease my God) but will eate of such as I haue brought with me. Then sayde Holofernes vnto her: If those things that thou haste broughte wyth thee fayle, what shall we do vnto the? And Judith sayd: As truely as thou liuest my Lord, thy handmayden shal not spend al this, till God haue brought to passe in my hande, the thinges that I haue deuised. So his seruauntes broughte her into the tent, where as he had appoynted. B And as she was goynge in, shee desired that she might haue leaue to go forth by night and before daye to her prayer, and to make intercession vnto the Lorde. Then commaunded Holofernes hys chamberlaynes, that she shoulde go out and in, at her pleasure, to praye vnto God those three dayes. And so in the nighte season she went forth into ỹ valey of Bethulia, & washed her selfe in the well water. Then went she vp, and besoughte the Lord God of Israell, that he woulde prosper her way, for the deliueraunce of his people. And so she went in, and remayned cleane in her tente, tyll she ¶ toke her meate in the euenyng. Upon the fourth day it happened, that Holofernes made a supper vnto his seruantes, and sayde vnto Bagao his chamberlayne: Go thy waye, and councell this Hebrueste, that she maye be wylling to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shoulde so laughe a man to scorne, that she were come fromhym vnmedled withall. Then went Bagao vnto Judith, and sayd: Let not the good daughter be afrayde, to come into my Lord, that she may be honoured with hym, that she may eate and drinke wine, and be merye with hym. Unto whom Judith answered: Who am I, that I shoulde saye my Lorde naye? what so euer is good before his eyes, I shall do it: and loke what is his pleasure, that shal I thinke well done, as longe as I lyue. So she stode vp, and decked her selfe with her apparell, and wente in, and D stode before hym. And Holofernes hert was whole moued, so ỹ he brent in desire toward her. And Holofernes sayde vnto her: drinke nowe, and syt downe, and be mery, for thou haste found fauoure before me. Then sayde Judith: Syr, I wyll drynke, for my mynde is meryer to daye, then euer it was in all my lyfe. And she tooke, and dyd eate, and dranke before hym, the thinges that her mayden had prepared for her. And Holofernes was mery with her, and dranke more wine, then euer he dyd afore in all his life.

¶ The.xiii. Chapter.

NOw when it was late in the I nighte, hys seruauntes made haste euery manne to his lodging. And Bagao shutte the chamber dores, and went his way, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes, he laye vppon the bed all dronken, and of very dronkennes fell a slepe. Then commaunded Judith her mayden, to stand without before the dooze, and to wayte. And Judith stode before the bed, makyng her prayer with teares, and moued her lyps secretly, and said: Strengthen me, O Lorde God of Israell, and haue respecte vnto the worckes of my handes in this houre, that thou mayest set vp thy citye of Jerusalem, lyke as thou hast promised: O graunt that by thee I maye perfourme the thinge, which I haue deuysed thorowe the beleue that I haue in thee. And when she B had spoken this, she went to the bedsteade, and losed the swearde that hanged vppon it, and drewe it oute. Then toke shee holde of the heare lockes of hys heade, and sayd: strengthen me, O Lorde God in this houre,

and

and with that, she gaue him two stro-
kes vpon the necke, and smote of hys
heade. Then tooke she the canappe a-
way, and rolled the deade body aside.
Immediately she gat her forth, and de
liuered the heade of Holofernes vnto
her mayden, and bad her put it in her
wallet. And so these two went forthe
together after their custom, as though
they wold praye, and so passed by the
hoolte, and came thorowe the valley
vnto the port of the citie. And Judith
cryed a farre of vnto the watchemen
vpon the wals: Open the gates (sayd
she) for God is with vs, which hath
shewed his power in Israell. And
when they herd her voyce, they called
the elders of the citye together. And
they came all to mete her, lytle and
great, yong and olde, for they thought
not that she should haue come so sone.
So they lighted candels, and gathe-
red about her euerychone, but she wēt
vppe into an hye place, and caused sy-
lence to be proclaymed. When euerye
man nowe helde hys tongue, Judith
sayd: O prayse the Lord our God, for
he hath not despised nor forsaken thē,
that put their trust in him: and in me
his handmayden he hath performed
his mercye, whiche he promysed vnto
the house of Israell: yea, in my hande
this same night hath he slayne the ene
mye of his people. And with that she
toke forth the head of Holofernes out
of the wallet, and shewed it them, say
ing: Behold the heade of Holofernes
the captaine of the Assirians, and this
is the canapy, wherin he laye in hys
dronkennes: wher the Lord our God
hath slayne him by the hand of a wo-
man. But as truely as the Lorde ly-
eth, his Angell hath kept me, goyng
thyther, remaynynge there, and com-
myng hither againe from thence. And
the Lord hath not suffred me his hand
maiden to be defiled, but without any
filthynes of sinne hath he brought me
agayne vnto you: and that with great
victorye, so that I am escaped, and ye
delivered. O geue thankes vnto hym
everychone, for he is gracious and his
mercye endureth for euer. So they
praysed the Lorde altogether, & gaue
thankes vnto hym. And to her they
sayde: The Lorde hath blessed thee in
hys power, for thorowe thee he hath
brought our enemyes to naught. And
Ozias the chiefe ruler of the people of
Israell, sayde vnto her: Blessed arte D
thou of the Lorde the hye God, aboue
all wemen vpon earth. Blessed be the
Lord, the maker of heauen and earth,
which hath gided the aright to wold
and to smyte of the heade of the Cap-
tayne of oure enemyes. For this daye
he hath made thy name so honorable,
that thy praise shall neuer come out of
the mouth of men, which shall alway
remember the power of ꝯ Lord, seyng
thou hast not sparcd thyne owne selfe,
but put the in ieopardy, considering ꝯ
anguishe & trouble of thy people, and
so haste helped their fall before God
our Lorde. And all the people sayde:
Amen, Amen. Achior also was called, E
and he came. Then sayd Judith vnto
him: The God of Israel vnto whom
thou gauest witnes, that he wolde
be auenged of hys enemyes, euen hes
hath thys nyght thorowe my hande
smytten of the head of al the vnfayth-
full. And that thou mayest see that it
so is, beholde thys is the heade of Ho-
lofernes, which in his presumptuous
pryde, despysed the God of the people
of Israell, and threatened thee with
destruction, sayinge: when the people
of Israell is taken, I shall cause thee
also to be stickte withe the swearde.
When Achior sawe Holofernes head
he fell downe before vpon hys face to
the grounde for verye anguyshe and
feare, so that he sowned with al. But
after that he was comme agayne to
him selfe, he fell downe before her, and
praysed her, sayinge: Blessed arte
thou of thy God in all the tabernacles
of Jacob: for all the people that heare
of thy name, shall prayse the God of
Israell because of thee.

¶ The .xiiii. Chapter.

IUdith sayde vnto all the peeple: A
Brethren, heare me. Stycke vp

this head vpon our walles, and when the Sunne aryseth, take euerye man hys weapon, and falle violentlye: not as thoughe ye woulde go beſyde them, but to renne vpon theym, with violence. When the ſpies in the tentes ſee this, they ſhal of neceſſitie be compelled to flee backeward, and to rayſe vp their captayne to the battell. So when their captaynes come into Holofernes pauilion, and fynde the dead
C body wrapped in the blood, fearefulnes ſhall fall vpon them: and when ye perceaue that they flye, folowe theym without all care, for God ſhal deliuer them vnto you, to be deſtroyed. Then Achior ſeynge the power of GOD, which he had ſhewed vnto the people of Iſraell, fell of from his Heathenithe beleefe, and put his truſt in God, and let hym ſelfe be circumcyſed: and ſo was he numbred among the people of Iſraell, he and all hys poſteritie vnto this day. Nowe as ſone as it was day, they ſtickte vp Holofernes heade vpon the walles, and euery man toke his weapon, and ſoo they wente oute with an horrible crie. When the ſpies ſawe that, they ranne vnto Holofernes tente. And they that were within the tent, came before his chamber, and made a great ruſhynge to wake hym vp, becauſe they thoughte with the
B noyſe to haue rayſed hym. For there durſte not one of the Aſſirians knock, go in, or open: But when the captaynes and Princes and all the chiefe in the kyng of the Aſſirians hoſte came together, they ſayde vnto the Chamberlaines. Go your way in, and wake him vp, for the myſe are crepte oute of their holes, and dare prouoke vs vnto battel. Then went Bagao into his chamber, ſtode before the bed, and clapped with his handes, for he thoughte he had bene ſleppynge with Judyth. But when he had herkened perfectly with his eares, and could perceaue no ſterynge, he went nyer to the bed, and lifte it vp, and then ſawe he the deade body of Holofernes lying there with out a heade, weltred in hys blood vpon the earthe. Then cryed he with a loude voyce, and with wepyng rente his clothes, and went into Judithes tent, and founde her not: And ſo he lept out vnto the people and ſayd: one woman of the Iewes, hath brought al Nabuchodonoſors people to ſhame For lo, Holofernes lyeth vppon the grounde, and hath no head. When the cheefe of the Aſſirians hoſt herde that, they rent their clothes, and there fell an intollerable feare and tremblynge vpon them, ſo that their myndes were ſore afrayd. And there was an exceadyng great crye in the whole hoſt.

The.xb. Chapter.

NOwe when all the hoſt herd A
that Holofernes was headed their myndes and councel fell from them: and ſuch a feare came vpon them, that they vndertoke to defend theym ſelues by flyinge awaye: one ſpake not to another, but hanged downe their heades, lefte all behynde them, made haſte to eſcape from the Hebrues: for they herd, that they were haſtyng to come after with their weapons, and ſo they fled by the wayes of the fieldes, and thorowe all the foote pathes of the dales. And when the children of Iſrael ſaw that they fled, they folowed vppon them, and wente downe with trompettes, blowynge and makyng a greate crye afeer them. As for the Aſſirians, they had no order, & kepte not them ſelues together, but fled their waye. Neuertheles, the chyldren of Iſraell fell vppon theym with one company and order, and diſcomfyted as many as they might get. And Ozias ſente meſſaungers vnto all the cytyes and countreys of Iſ- B
raell. So all the regyons and euerye cytye ſente oute their beſte men after theym in harneſſe, and ſmote theym with the ſwearde, tyll they came to the vttermoſte parte of their borders: And the other that were in Bethulia came into the tentes of the Aſſirians, and tooke all, that they whiche were fled had lefte behynde theym, and ſoo they founde greate good. And they,

that

that came agayne to Bethulia from the battayle, tooke with theym suche thynges as hadde bene theirs: there was no number of the cattell, and of all costlye Jewelles, so that from the lowest vnto the hyest, they were all made ryche of the spoyles of theym. And Joachim the hye prieste at Jerusalem, came to Bethulia with all the elders, that they myghte see Judith. Nowe when she came oute vnto theym, they beganne all to prayse her with one voice, saying: thou worshyppe of the citie of Jerusalem, thou ioye of Israell, thou honoure of our people, thou haste doone manlye, and thy hearte is confozted, because thou haste loued cleanlyneſſe and chastytye, and haste knowen no man but thyne owne husband: therfore hath the hand of the Lozde confozted thee, and blessed shalt thou be for euer. And all people sayde: so be it, so be it. In thirtye dayes coulde the people of Israell scarse gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had ben hys, specialye (whether it were of golde, of syluer, precious stone, clothynge, and all ornamẽts) they gaue it vnto Judith. And all the people reioysed, both wemen, maydens, and yong people, with ypes and harpes.

¶ The .xvi. Chapter.

Then songe Judith thys songe vnto the Lozde: Begynne vnto the Lozde vppon the tabzetts, synge vnto the Lozde vppon the cymballes. O syng vnto hym a newe songe of thankes geuynge, be ioyfull and call vppon hys name. It is the Lozde that destroyeth warres: euen the Lozde is hys name. Whyche hathe pytched hys tentes in the myddest of hys people, that he myghte delyuer vs from the hand of all our enemyes. Assur came out of the mountaynes of the Nozthe in the multitude of hys strength. His people stopped the water brokes, and their hozses couered the valleyes, Hee pourposed to haue brente vp my lande, and to slaye my yonge menne wyth the sweorde. He woulde haue caryed awaye my chyldren and virgynnes into captiuitye, but the almyghtye Lozde hyndered hym, and delyuered hym into the handes of a woman, whiche broughte hym to confusion. For theyr myghty was not destroyed of the yonge men. It was not the sonnes of Titan that slewe hym, neyther haue the greate Gyauntes set theim selues agaynste hym: but Judith the daughter of Merary with her fayre bewtye hath dysconfyted hym, and broughte hym to naughte. For shee layde awaye her wyddowes garmente, and putte on the apparell of gladnesse to the reioysynge of the chyldren of Israell. She annoynted her face, and bound vp her heare in an houe to begyle hym. Her slyppers rauysshed his eyes, her bewtye captiuated hys mynde: with the sweorde smote shee of hys necke. The Perſians were astonyed at her stedfastnes, & the Medes at her boldnes. Then howled the armies of the Assirians, when my symple dyre of thirste appeared. The soonnes of the daughters haue pearsed them thorowe, and slayne them as fugitiue children: they perysshed in the battayle for the verye feare of the Lozde my God. Lette vs synge a songe of thankesgeuynge vnto the Lozde, a newe songe of prayse wyll we synge vnto our God: Lozde, Lozde, thou arte a greate God, mighty in power, whom no manne maye ouercome. All thy creatures shoulde serue thee: for thou spakeſt but the word, and they were made: thou sentest thy spryte, and they were created, and no man can withstand thy voyce. The mountaynes shal moue from the foundations with the waters, the stony rockes shall melte before thee lyke waxe. But they that feare thee shalbe great with the in all thinges. Woe vnto the people that ryse vp agaynst my generacion, for the almyghtye Lozde will auenge him selfe of them, and in the daye of iudgement wyll he vysyte them. For he shal gene fire & wormes

into their flesh, that they maye burne and kele it for euermore. After this it happened, that after the victory, al the people camme to Jerusalem, to geue prayse and thankes vnto the Lorde. And when they were purifyed, they offered al their brente sacrifyces, and theyr promised offerynges. And Judith offered all Holofernes weapons, and al the iewels that the people had geuen, her, and the canappe that shee toke from hys bed, and hanged theym vp vnto the Lorde. The people was ioyeful, as the vse is: and thys ioye by reason of the victorye, with Judyth, endured thre monthes. So after these daies, euery man went home agayne, and Judith was in greate reputation at Bethulia, and rycht honorably taken in al the land of Israel. Vnto her vertue also was chastitie ioyned, so that after her husbād Manasses dyed, she neuer knew man al the dais of her lyfe. Vpon the hie solempne dayes she went out wyth greate worshyppe. She dwelte in her husbandes house, an hundred and fyue yeare, and lefte her handemayden free, and dyed: and was buryed beside her husbande in Bethulia. And al the people mourned for her seuen dayes. So longe as shee lyued, there was none that troubled Israell, and manye yeares also after her death. The daye wherin this victorye was gotten, was solempnelye holden, and reckened of the Jewes in the number of the holy dayes, and it is yet greatlye holden of the Jewes euer sence, vnto this daye.

The ende of the booke of Judyth,

The reste of the chapters of the boke of Esther, which are neither founde in the Hebrue, nor in the Chalde.

The. xi. Chapter after the Latin.

Mardocheus the son of Jair, the sonne of Semei, the sonne of Cisei of the tribe of Ben Jamin, a Jew which had his dwelling in the Cytye of Susis, a man of great reputation and excellent among all them that wer in the kynges courte. (Neuertheiesse, he was one of the prisoners, whome Nabuchodonosor the kinge of Babylon hadde caryed awaye frome Jerusalem vnto Babilon wyth Jechonias the king of Juda.) In the seconde yeare of the reygne of greate Artaxerses in the fyrst day of the moneth Nisan, had this Mardocheus such a dreame: He thought he hearde a great tempest, horrible thonder clappes, earthquakes, and great byrour in the land, and that he sawe two greate dragons ready to fyght one agaynst another. Their crye was great. At the which roaring and crye al the Hethen were vp to fyght agaynst the righteous people. And the same daye was ful of darkenes and very vncleare, ful of trouble and anguishe, yea a greate fearefulnes was there in al the lande. The righteous were amased, for they feared the plage and euil that was deuysed ouer them, and were at a point wyth them selues to dis. So they cryed vnto God: & while they were crying, the litle wel grew into a greate ryuer, and into manye waters. And wyth that it was daye, and the Sunne rose vppe agayne, and the lowly were exalted, and deuoured the glorious and proude. Nowe whenne Mardocheus had sene this dreame, he awooke, and mused stedfastlye in his hert, what God wold do: and so he desired to knowe al the matter, and hys

mind was therupon until the nyght.

¶ The .xii. Chapter.

AT the same time dwelt Mardocheus wyth Bagatha and Tares in the kinges courte, the Kinges chamberlaynes and porters of the palace. But when he herd their deuyce, and had diligently considered their ymaginations, her perceaued, that they wente aboute to lay their cruel handes upon the king Artaxerses: and so he certifyed the kinge therof. Then caused the kinge to examine the two gelded wyth torments. And when they had granted it, they were put to death. Thys the Kynge caused to be put in the Chronicles for an euerlastynge remembraunce, and Mardocheus wrote up the same matter. So the kinge commaunded that Mardocheus shoulde remayne in the court, and for thys faythfulnes of hys he gaue him a reward. But Aman the sonne of Amadathu the Agagyte, which was holden in greate honoure and reputation in the kinges courte, undertoke to hurte Mardocheus and hys people, because of the two Chamberlaynes that were put to death.

¶ The .xiii. Chapter.

THe greate kinge Artaxerses, whiche reygneth from India and Ethiopia, ouer an hundred and seuen and twenty landes, sendeth his frendly salutatiō unto al the princes and debuties of the countreys, which be subiect unto hys dominion. When I was made Lorde ouer many people, and hadde subdued the whole earth unto my dominion, my mynde was not wyth cruelty and wronge to exalt my selfe by the reason of my power: but purposed with equity alwai and gentlenes, to gouerne those that be under my iurisdiction, and wholye to set them in a peceable lyfe, and therby to bring my kingedome unto tranquilitie that men might safely go thoroughe on euerye syde, and to renue peace agayne, which al menne desyre. Nowe when I asked my counceilers how these thinges myght be brought to a good ende, there was one by us excellent in wisdom whose good wyl truth and faythfulnes hath ofte bene shewed and proued (which was also the pryncipal and next unto the king) Aman by name: whiche certifyed us, howe that in all landes there was scatred abroade a rebellious folcke, that made statutes and lawes against al other people: and haue alway despyted the proclaymed commaundementes of kynges: and howe that for thys cause it wer not to be suffred, that such rule shold continue by you, and not be put downe. Seynge nowe, wee perceaue the same, that this people alone, are cōtrary unto euery man, using strange and other maner of lawes, and wythstande oure statutes and doinges, and go about to stablish shrewed matters that our kingdome should neuer come to good estate and stedfastnesse: Therfore haue wee commaunded, that all they that are appointed in wryptynge and shewed unto you by Aman (whiche is ordeyned and set ouer al our landes) and the moste principal next unto the king, and in maner as a father, shal wyth their wyues and children be destroyed and rooted out wyth the swearde of their enemies and aduersaries, and that there shal be no mercy shewed, and no man spared. And thys shalbe done the .xiiii. day of the month (called Adar) of this yeare, that they which of olde (and nowe also) haue euer bene rebellious maye in one daye wyth violence be thruste downe into the hel, to thinteut that after thys maner oure empyre maye haue peace and trāquility. But Mardocheus thought upon al the woorkes and noble actes of the Lorde, and made his prayer unto him, saying: O Lorde Lorde, thou valiant and almyghtye kinge (for all thynges are in thy power) and yf thou wylte helpe and deliuer Israel, there is no man that can withstand or lette thee: for thou hast made heauen and earth, and what wonderous thing soeuer is under the heauen: thou arte LORDE of al thynges, and there is no manne that canne resist thy ma-

ieslye(O Lord.)Thou knowest all thinges, thou wotest Lorde that it was neither of malice,nor of presumption,nor for any desyre of glorye, that I would not bowe downe my selfe, nor worshyp yonder proude presumpteous Aman(for I would haue beene contente,and that wyth good will,yf it might haue done Israel anye good, to haue kyst euen his fote steppes)but that I did it, because I woulde not set the honour of a man in the stede of the glory of God:and because I wold worshyp none but onely thee my Lord And this haue I done in no pride nor presumption. And therfore O Lorde thou God and king,haue mercy vpon my people,or they ymagin how they maye bringe vs to naughte,yea,their mynde and desyre is to destroye,and to ouerthrowe thy people, that hathe euer bene thine enheritance of old. O despise not thy portion, whiche thou halte deliuered and brought out of Egipte for thine owne selfe. Heare my prayer,and be merciful vnto thy people whom thou hast chosen for an heritage vnto thy selfe. Tourne oure complainte and sorowe into ioye,that we maye liue, O Lord,and prayse thy name. O Lorde, suffer not the mouthes of them that prayse thee to be destroyed. All the people of Israel in like manner, cryed as earnestlye as they couldе vnto the Lorde:for theyr death and destruction stode before their eies.

¶ The.xiiii.Chapter.

QVene Esther also beynge in the battaile of death, resorted vnto the Lorde, laied awaye her glorious apparel,and put on the garmentes that serued for sighinge and mourninge. In the steede of precious ointment,she scattered ashes and donge vpon her heade: and as for her body,she humbled it wyth fasting and brought it verie lowe. All the places where she was wont to haue ioye afore,those fylled thee wyth the heare that she pluckt of her selfe. She prayed also vnto the Lorde God of Israell wyth these wordes. O my LORD thou only arte our king,helpe me desolate woman whiche haue no helper but thee,for my miserye and destruction is hard at my hand. Fro my youth vp I haue heard out of the kynred of my father,that thou tokest Israel frō amonge al people(and so haue our fathers of their fore elders) that they shoulde be thy perpetual enheritance, and looke what thou dyddest promyse them,thou hast made it good vnto thē
B Nowe Lorde,we haue synned before thee,therfore hathe thou geuen vs into the handes of our enemyes,because we worshypped their goddes. Lorde, thou art ryghteous. Neuertheless,it satisfied them not,that we ar in bitter & heauy captiuitie, & oppressed among them, but thou hast layed their hands vpon ỹ handes of their gods: so that they beginne to take away the thinge that thou wyth thy mouth hast ordeined and appointed,& to destroy thyne enheryptaunce,to shutte and stoppe the mouthes of theym that prayse thee,to quenche the glorye and worshyppe of thy house,and thine aulter,and to opē the mouthes of the heathen,that they may prayse the power and vertue of ỹ gods,& to magnify the fleshly king for euer, O Lord, geue not thy sceptre vn
C to them ỹ be nothing, least they laugh vs to scorne in oure miserye and fall, but turne their deuyse vpon them selues,and punyshe him that hath begon the same ouer vs, & set him to an example. Thinke vpon vs O Lord,and shewe thy selfe vnto vs in the time of our distresse,& of our trouble. Strēgthen me, O thou king of gods,thou Lord of al power,geue me an eloquēt and a pleasant speche in my mouth before the lion. Turne hys heart in the hate of oure ennempes, to destroye hym, and all suche as consente vnto hym. But delyuer vs wyth thine hande, and helpe me thy handmaide, which haue no defence nor helper,but only the Lord,thou knowest al thynges,thou wotest that I loue not the glory & worshyp of the vnrighteous, and that I hate & abhorre the bed of

the

the vncircumcised, & of al the Hethen Thou knowest my necessitie, that I hate the token of my preeminẽce and worshyp whiche I beare vpon myne head, what tyme as I must shew my selfe, and be sene, and that I abhorre it as an vncleane cloathe, and that I weare it not when I am quiete and alone by my self. Thou knowest also, D that I thy hãdmaidẽ, haue not eatẽ at Amans table, and that I haue had no pleasure nor delite in the kyngs feast, ỹ I haue not dronk ỹ wine of ỹ drinke offeryngs, and that I thy handmaydẽ haue no ioy sens the day that I was brought hyther, vntyll thys day, but onely in thee Lord. O thou God of Abraham, O thou myghtye God above all, heare the voyce of them, that haue none other hope, and delyuer vs out of the hand of the wycked, and deliuer me out of my feare.

¶ The. xv. Chapter.

A MArdocheus also bad Esther goe in vnto the kynge, and praye for her people, and for her contrey. Remember (saith he) the dayes of thy lowe estate, howe thou wast nourished vnder my hande. For Aman, whych is next vnto the kynge, hath geuen sentence of death againste vs. Call thou therfore vpon the Lord, and speake for vs vnto the kynge, and delyuer vs from death. And vpon the thirde day it hapned, that Esther laid away the mournyng garmentes, and put on her glorious apparel, and decked her selfe goodlye (after that she hadde called vpon God, which is the beholder and Sauiour of all thyngs) toke two hand maydens wyth her: vpon the one she leaned her self, as one that was tender: the other folowed her, and bare the trayne of her vesture. The shine of her beauty made her face rose coloured. The similitude of her face was cheerefull and amiable, but her hearte was sorowfull for greate feare. Shee went in thorowghe all the doores, and stode before the kyng. The kyng sat vpon the throne of his kyngdome, and was clothed in hys goodly aray, all of gold, and set with precious stones, & he was very terrible. He lift vp his face that shone in ỹ clerenesse, and looked grymly vppon her. Then fell the Queene downe, was pale and faynte, leaned her selfe vpon the head of the mayd, that went wyth her. Neuertheiesse, God tourned the kynges mynde that he was gentyll, that he leaped out of his seate for feare, and gate her in hys armes, and helde her vp, tyll she came to her self againe. He gaue her louing wordes also, and sayde vnto her: Esther, what is the matter? I am thy brother, bee of good chere, thou shalt not dye: for our commandement toucheth the cõmons and not thee. Come nye. And with that he helde vp his golden rodde, and layd it vpon her necke, and embraced her frendly, and said: Talke with me. Then sayde shee: I sawe thee (O Lorde) as an Aungelle of God, and my hearte was troubled for feare of thy maiestie and clearenesse. For excellente and wonderfulle arte thou (O Lorde) and thy face is full of amitie. But as she was thus speakyng vnto hym, she fell downe again for faynteneſſe: for the whyche cause the kyng was afrayd, and all his ser-seruantes comforted her. B

¶ The. xvi. Chapter.

THe great kyng Artharerses, whiche reygneth frome India, vnto Ethiopia, ouer an hundred & xxvii. landes, sendeth vnto the Princes and rulers of the same landes, suche as loue hym, hys frendly salutation. There bee many, that for the sondry frendshyps and benefytes, whyche are dyuerslydoone vnto theym, for theyr worshyp bee euer the more proude and hyghe mynded, and vndertake not onely to hurte theyr Subiectes (for plenteous benefyttes maye they not suffre, and begynne to ymagine some thynge agaynst those that do them good, and take not onelye all vnthankfulnesse away

awaye from men) but in pryde and pre
sumption) as they that be vnmyndful
and vnthankefull for the good dedes)
they go about to escape the iudgement
of God, that seeth all thinges, whiche
iudgement hateth and punysheth all
wickednesse. It happeneth ofte also,
that they whych be set in office by the
hyer power, and vnto whom the bu-
synes and causes of the subiectes are
committed to be handled, waxe proud,
and defile them selues with sheading
of innocent blood, which bringeth the
to intollerable hurt. Which also with
false and disceitfull wordes, and with
lying tales, disceiue and betray the in-
B nocent goodnesse of Princes. Nowe
is it profitable and good, that we take
hede, make search therafter, and consi-
der, not only what hath happened vn-
to vs of olde: but the shamefull vnho-
nest, and noysome things, that the de-
bities haue nowe taken in hande be-
fore our eies, and therby to beware in
tyme to come, that we maye make the
kyngdome quiet and peaceable for all
men: and that we myghte sometyme
drawe it to a chaunge: and as for the
thing that nowe is present before our
eyes, to withstande it, and to putte it
downe, after the most frendly maner.
What time nowe as Aman the sonne
of Amadathu the Macedonian (a
stranger vercly of the Persians blood
and farre from oure goodnesse) was
come in amonge vs as an aleaunt, and
had obtayned the frendshyp that we
bear to ward al people, so that he was
called our father, and had in hygh he-
noure of euerye man, as the nexte and
principall vnto the kynge, he coulde
not forbeare him selfe from his pryde,
hath vndertaken, not onelye to robbe
vs of the kyngdome, but of oure lyfe.
C With manyfolde disceyte also hath he
desired to destroye Mardocheus oure
helper and preserver, which hath don
vs good in all thinges: and innocente
Hester the like partaker of our kyng-
dome, with all her people. For hys
mynd was (when he had taken them
out of the way, and robbed vs of the)
by this meanes to translate the king-
dome of the Persians vnto them of
Macedonia. But we fynde, that the
Iewes) whiche were accused of the
wicked, that they might be destroied)
are no euyll doers, but vse reasonable
and ryght lawes: and that they be the
chyldren of the moste Hygh lyuynge
God, by whome the kyngdome of vs
and our progenitours hath bene well
ordred hytherto. Wherfore, as for the
letters and commaundementes, that
were put forth by Aman the sonne of
Amadathu, ye shall do well, yf ye hold
theym of none effecte: for he that sette
them vp and inuented them, hangeth
at Susis before the porte, with al his
kinred, and God (which hath al thin-
ges in hys power) hath rewarded
him after hys deseruyng. And vppon D
thys ye shall publyshe and set vp the
coppye of thys letter in all places, that
the Iewes maye freelye and with-
out hinderaunce hold them selues af-
ter their owne statutes, and that they
may be helped, and that vpon the .xiii.
day of the .xii. moneth, Adar, they may
be auenged of theym, whiche in the
time of their anguyshe and trouble,
wolde haue oppressed them. For the
God that gouerneth all thinges, hath
turned to ioye the daye, wherein the
chosen people shoulde haue perysshed.
Moreouer, amonge the hye solempne
dayes that ye haue, ye shall holde this
day also with all gladnesse: that nowe
and in tyme to come, thys daye maye
bee a remembraunce to good, for all
suche as loue the prosperytye of the
Persians: but a remembraunce of de-
struction to those that be seditious vn
to vs. All cityes and landes that do
not thys shall horyblye perysshe and
bee destroyed wyth the swearde and
fire, and shall not onely be nomore in-
habyted of men, but be abhorred also
of the wyld beastes and fowles.

The ende of the reste of the booke of Esther.

C The

¶ The Booke of Wysedome.

¶ The fyrst Chapter.

1 Set youre affection vpon ryghteousnes ye that be iudges of the earthe. Haue a good opynion of the Lord, and seke hym in the synglenesse of heart. For he will be founde of them that tempt hym not, and appereth vnto suche as put their trust in hym. As for ẏ froward thoughts, they separate frome God, but vertue (if it be allowed) refourmethe the vnwyse. And why? wisedome shall not enter into a froward soule, nor dwell in the body that is subdued vnto synne. For the holy ghost abhorreth fayned nurtur, & withdrawethe himself frō the thoughtes that are without vnderstandyng: and where wyckednes hathe the vpper hand, he fleeth from thens. For ẏ spirite of wisedom is louyng, gentill, and gracious, and will haue no pleasure in hym that speaketh euill wyth his lips. For God is a witnes of his reines, a true sercher of his heart, and an hearer of his tongue. For the spirite of the Lord filleth the round compasse of the worlde: and the same that vpholdeth all thyngs, hath knowlege
3 also of the voyce. Therefore hee that speaketh vnrighteous things, can not be hyd, neither may he escape ẏ iudgement of reprofe. And why? inquisitiō shalbe made for the thoughtes of the vngodly, and the report of his wordes shal come vnto God, so that his wickednes shalbe punyshed. For the eare of ielousy heareth all thyngs, and the noise of the grudgynges shall not bee hydde. Therfore, beware of murmuryng, whiche is nothyng worthe, and refrayne your tongue frome sclander. For there is no worde so dark and secrete, that it shall go for naughte: and the mouthe that speaketh lyes, sleeth the soule. O seeke not youre owne
owne death in the errour of your life, ¶ destroye not your selues thorowe the woorkes of youre owne handes. For God hath not made deth, neither hath hee pleasure in the destruction of the liuing. For he created all thyngs, that they might haue theyr beyng: yea, all the people of the earthe hath he made, that they should haue health, that ther should be no destruction in them, and that the kyngdome of hell should not be vpon earth (for ryghteousues is euerlastyng and immortall, but vnrighteousnes bryngeth death. (Neuertheless, the vngodly call her vnto them bothe with wordes and workes: and while they thynke to haue a frende of her, they come to naughte: for the vngodlye that are confederate with her, and take her part, are worthy of deth.

¶ The. ii. Chapter.

For the vngodly talke, and imagine thus among theym selues (but not ryghte:) The tyme of 2
our life is but short and tedious: and whē a man is gone, he hathe no more ioye nor pleasure, neyther knowe we any mā that turneth again from deth: for we are borne of naught, and we shalbe hereafter as though we hadde neuer bene. For oure breathe is as a smoke in our nosethyrls, and ẏ word as a sparke to moue our heart. As for our body, it shalbe very ashes that are quenched, and our soule shall banishe as the soft ayre. Oure lyfe shall passe away as the trace of a cloude, and come to naught, as the myst that is dryuen away with the beames of the Sonne and put downe with the heat therof. Our name also shall bee forgotten by lytle and lytle, and no man shall haue our workes in remembrance. For our 5
tyme is a very shadow that passeth away, and after our end, there is no returnyng: for it is fast sealed, so that no man commeth agayn. Come on therfore, lette vs enioy the pleasures that there are, and let vs sone vse the creature lyke as in youthe. Lette vs fyll our selues with good wine and ointmens

mente, and let there no floure of the tyme goo by vs. Let vs crowne oure selues with roses afore they be wythered. Let there be no fayre medowe, but our lust go thorowe it. Let euerye one of von be partaker of our voluptuousnes. Let vs leaue some token of our pleasure in euery place, for that is our porcion, els get we nothynge. Let vs oppresse the poore & rightous, let vs not spare the widow nor old man: let vs not regarde the heades that are gray for age. Let the law of vnrighte ousnes be our auctoritie, for the thing ¶ that is feble is nothyng worth. Therfore let vs defraud the ryghteous, and why? he is not for our profite, yea, he is cleane contray to oure doynges. He checketh vs for offendyng agaynst the lawe, and sclaundreth vs as transgressours of all nurtour. He maketh his boaste to haue the knowledge of God, yea, he calleth him selfe Goddes son. He is the bewraier of our thoughtes: It greueth vs also to looke vpon him, for his life is not like other mēs, his wayes are of another fashion. He counteth vs but vayne persones, he withdraweth him selfe frō our ways as frome fylthynes: he commendeth greatly the latter ende of the iuste, and maketh his boast that God is his father. Let vs see then if his wordes be true, let vs proue what shal come vpon him: so shall we know what ende he shall haue. For if he be the true sōne of God, he will receaue him, and delyuer hym from the handes of hys enemyes. Let vs examine hym wyth dyspitefull rebuke and tormentynge, that we may knowe his dignitie, and proue his patience. Let vs condemne him with the moste shamefull death: for lyke as he hath spoken, so shall he be rewarded. Suche thynges doo the vngodly ymagyne, and go astraye, for their owne wickednes hath blynded them. As for the misteryes of God, they vnderstād them not: they neither hope for the reward of ryghteousnes, nor regarde the worshyppe that holy soules shall haue. For God created man to be vndestroyed, yea, after the ymage of his owne likenes made he him. Neuertheles, thorowe envy of the deuyl came death into the worlde: and they that holde of hys syde, do as he doeth. Gen. 3.

¶ The. iii. Chapter.

BVt the soules of the ryghteous ¶ are in the hande of God, and the payne of death shall not touche theym. In the syghte of the vnwyse they appeared to dye, and their end is taken for very destruction. The waye of the ryghteous is iudged to be vtter destruction, but they are in reste. And though they suffer payne before men, yet is their hope full of immortalitie. They are punyshed but in fewe thinges, neuertheles in manye thynges shall they be well rewarded. For God proueth them, and fyndeth them mete for hym selfe: yea, as the golde in the fornace doeth he trye them, and receaueth them as a burnt offeryng, and ¶ when the tyme commeth, they shall be loked vppon. ✣ The ryghteous shall Mat. 13. shine as the sparkes that ren thorowe the red bushe. ✣ They shall iudge the Mat. 19. nations, and haue dominion ouer the people, and their Lord shall reigne for euer. They that put their trust in him shall vnderstand the trueth, and suche as be faythfull, wyll agree vnto hym in loue, for his chosen shal haue giftes and peace. ✣ But the vngodly shall be mat. 23. punyshed accordyng to their owne ymaginacions, for they haue despysed the ryghteous, and forsaken the Lord. Who so despyseth wysdome and nurtoure, he is vnhappye, and as for the hope of suche, it is but vayne, their labours vnfruitfull, and their workes vnprofitable. Their wyues are vndyscrete, and their childzen moste vngodly. Their creature is cursed. Blessed is rather the baren and vndefyled, which hath not knowen ỳ sinful bed: she shall haue fruit in ỳ reward of the holy soules. And blessed is the gelded, which with his hands hath wrought no vnryghteousnes, nor ymagyned wycked thynges agaynste God. For

vnto

vnto him shalbe geuen the special gift of faith, and the moste acceptable portion in the temple of God. For glorious is the fruite of good labour, and the roote of wysedome shal neuer fade awaye. As for the children of aduoutrers, they shal come to an end, and the sede of an vnryghteous bed shalbe rooted out. And though they lyue longe, yet shall they bee nothinge regarded, and theyr laste age shalbe wythoute honoure. If they dye hastely, they haue no hope, neither shal they be spoken to in the day of knowledge. For horrible is the deathe and the ende of the vnryghteous.

¶ The.iiii. Chapter.

O howe fayre is a chaste generation wyth vertue? The memorial therof is immortal, for it is knowen with God & with men. When it is presente, men take exaumple therat, and yf it go awaye, yet they desyre it. It is alwaye crowned and holden in honoure, and winneth the rewarde of the vndefyled battel. But the multitude of vngodly children is vnprofitable: and the thinges that are planted with whordome shal take no depe rote, nor lay any fast foundation. Though they be greene in the braunches for a time, yet they shalbe shaken wyth the winde: for they stande not faste, and throughe the behemencie of the wynd they shalbe rooted out. For the vnperfect branches shalbe broke, their fruite shalbe vnprofitable and sowre to eate: yea, mete for nothynge. And whye? all the children that are borne of the wycked, muste beare recorde of the wyckednes agaynst theyr fathers and mothers when they be asked. But though the ryghteous be ouertaken wyth deathe, yet shal he bee in rest: Age is an honorable thing: Neuertheles, it standeth not onelye in the lengthe of time, nor in the multytude of yeares: but a mans wisedome is the graye heare, and an vndefyled lyfe is the olde age. Hee pleased God, and was beloued of him: so that wher as he lyued amonge sinners, he translated him. Yea sodenly was he take away, to the intent that wyckednesse shoulde not alter his vnderstandinge, and that hipocrisye should not begyle hys soule. For the crafty bewitching of lyes make good thinges darke, the vnstedfastnes also and wyckednes of volupteous desyre, turne aside the vnderstanding of the simple. Though he was soone dead, yet fulfylled he much tyme. For hys soule pleased GOD: therefore hasted he to take him awaye from amonge the wicked. Thys the people see, and vnderstand it not: they laye not vp such thinges in their hertes, howe that the louing fauour and mercye of God is vppon hys sayntes, and that he hath respect vnto his chosen. Thus the ryghtous that is dead, condemneth the vngodlye whych are lyuynge: and the youthe that is soone broughte to an ende, the longe lyfe of the vnryghteous. For they se the ende of the wyse, but they vnderstande not what God hath deuysed for hym, and wherefore the Lorde hath taken hym awaye. And whye? they see him and despyse hym, therefore shall God also laugh theym to scorne: So that they theym selues shall dye hereafter (but without honour) yea in shame among the dead for euermore. For wythoute anye boyce shal he burst those that bee pufte vp, and remoue theym from the foundations, so that they shalbe layed waste vnto the hyghest. They shall mourne, and theyr memorial shall perysshe. So they beyng afrayd, shal remember their synnes: and their owne wyckednes shal bewraye them.

Gen.4.c

¶ The fyfth Chapter.

THen shal the righteous stand in great stedfastnes against suche as haue dealt extreamelye wyth them, and taken awaye theyr labours. When they see it, they shalbe vexed wyth horrible feare, and shal wonder at ỹ halftines of the sodain health: groning for very distres of mind, and shal say within thẽ selues, hauing inward sorowe

sorowe, and mourninge for very anguish of mynde. These are they whō we sometyme had in derision, and iested vppon. We fooles thoughte theyr lyfe verye madnes: and their ende to be wythout honoure. But loe, howe they are counted among the children of God, and their portion amonge the saintes: Therfore we haue erred frō the way of truth, the lyght of ryghteousnes hath not shined vnto vs, and ℣ Sun of vnderstanding rose not vp vpon vs, we haue wearied oure selues in the way of wickednes and destruction. Tedious wayes haue we gone: but as for the waye of the Lorde wes haue not knowen it. What good hath
B oure pryde done vnto vs? Or what profite hath the pompe of ryches brought vs? All those thynges are passed away like a shadow, and as a messenger running before: as a shyp that passeth ouer the waues of the water, whiche when it is gone by, the trace thereof cannot be founde, neyther the path of it in the fludes. Or as a bird that flyeth through in the ayre, and no man can see anye token where shee is flowen, but onelye heareth the noyse of her wynges, beatinge the lyghte wynde, parting the ayre through the behemencye of her goynge, and flyeth on shaking her wynges, whereas afterward no token of her ways can be founde. Or lyke as when an arowe is shot at a marke it parteth the ayre, which immediatly commeth together agayne, so that a man cannot knowe where it went through. Euen so wee in lyke maner as soone as wee were borne, beganne immediatly to drawe to oure ende, and haue shewed no to-
C ken of vertue, but are consumed in our owne wyckednes. Suche wordes shall they that haue sinned speake in the hel: for the hope of the vngodlye is lyke a drye thistle flooze (or duste) that is blowen away with the wind: lyke as a thyn scūme that is scattered abrode wyth the storme: lyke as the smoke whyche is dyspersed here and there wyth the winde, and as the remembraunce of a stranger, that tarryeth for a daye, and then departeth. But the ryghteous shal liue for euermore: their reward also is wyth the Lorde: and theyr remembraunce with the hyest. Therefore shal they receaue a glorious kingdome, and a beautifull crowne of the Lordes hande: for with hys ryght hand shal hee couer theym: and wyth his owne holye arme, shall he defende theym. His gelousye also shall take away the harneys, & he shal weapon the creature to be auenged of the ennemyes. He shal put on righteousnes for a brestplate, and take sure iudgement in stede of an helmet. The inuincible shild of equity shal he take, his cruell wrath shal he sharpen for a speare, and the whole compasse of the
D worlde, shal fyght with him agaynste the vnwyse. Then shall the thonder boltes go out of the lyghtninges, and come out of the raynebow of the cloudes to the place appointed: oute of the harde stony indignation, there shal fal thycke hayles, and the water of the sea, shalbe wroth agaynste theym, and the floudes shal runne roughly together. Yea, a myghtye wynd shall stand vp agaynst them, and a storme shal scater them abrode. Thus the vnryghteous dealing of them shal bryng al the land to a wildernes, and wyckednes shall ouerthrow the dwellings of the myghtye.

¶ The. vi. Chapter.

WIsdom is better thē strēgth, and a man of vnderstandinge
A is more worth then one that
. . . is strong. Heare therfore (O ye kynges) and vnderstand: O lerne ye that bee iudges of the endes of the earth. Geue care ye that rule the multitudes, and delyte in muche people. For the power is geuen you of the Lorde, and the strength from the hiest which shal trye out your ymaginatyons. Howe that ye beinge officers of his kingdome, haue not executed true iudgement, haue not kept the lawe of
B the ryghteous, nor walked after the wyl of G O D. Horribly, and that ryghte soone shal he appere vnto you:

for

for an hard iudgement shal they haue that beare rule. Mercye is graunted vnto the simple, but they that bee in auctho|rytie shalbe sore punyshed. For
S God which is Lorde ouer al, shall ex|cept no mans person, neither shall hee stande in awe of any mans greatnes. For he hath made the smal and great, and careth for al alyke. But the migh|ty shall haue the sorer punyshemente. Vnto you therefore (O ye Kynges) do I speake, that ye may learne wise|dome, and not goe amysse. For they that keepe his ryghteousenesse, shall bee ryghteouselye Iudged, and they that are learned in ryghteous thyn|ges, shal find to make answer. Where|fore set your luste vpon my woordes, and loue them, so shal ye come by nur|tour. Wisdome is a noble thinge, and neuer fadeth away: yea, she is easelye sene of them that loue her, and founde of such as seeke her. Shee preuenteth theym that desyre her, that shee maye fyrste shewe her self vnto them. Who
C so awaketh vnto her betimes, shall haue no great trauaile, for he shal find her sittinge readye at his doores. To thinke vpon her, is perfect vnderstan|dinge: and who so watcheth for her, shalbe safe, and that sone. For she go|eth about, seking such as are mete for her, she weth her self chearefully vn|to them in their goinges, and meeteth theym with al diligence. For the vn|fained desire of reformation is her be|gynnynge: to care for nourture, is loue, and loue is the keping of her la|wes. Now the keepinge of the lawe is perfection, and an vncorrupte lyfe: and an vncorrupte lyfe maketh a man familier with God. And so the desire of wysedome leadeth to the kingdome euerlasting. If your delyte be then in royal seates and scepters (O ye kyn|ges of the people) set your luste vpon
D wisdome, that ye may reygne for euer more. O loue the lyght of wisdome, al ye that be rulers of the people. As for wysedome what she is, and howe she came vp, I wyll tell you: and wil not hyde the mysteryes of God from you: but wyl seke her out from the begyn|ninge of the natiuitie, and bringe the knowledge of her into lyght, and wil not keepe backe the trueth. Neyther wyl I haue to doe with consuminge enuie, for suche a man shal not be par|taker of wysedome. But the multy|tude of the wise is the welfare of the world, and a wyse king is the vphold|inge of the people. O receyue nur|tour then through my woordes, and it shal do you good.

¶ The. viij. Chapter.

I My self am also a mortal manne, lyke as al other: and am comme of the earthye generation of him that was fyrste made, and in my mothers wombe was I fashioned to be fleshe: In the tyme of ten monethes was I brought together in bloode, throughe the sede of man, and the commodyous appetyte of slepe. When I was borne I receyued lyke ayre as other menne, and fel vpon the earth (whiche is my nature) cryinge and wepinge at the fyrst, as all other do. I was wrapped in swadling clothes, and broughte vp with greate cares. For there is no king that had any other beginnyng of byrth. All men haue one entrance vn|to lyfe, and one going out in lyke ma|ner. Wherfore I desired, and vnder|standing was geuen me: I called, and the spirite of wisdome came vnto me.
B I set more by her, then by kingdomes and royal seates, and counted ryches nothinge in comparison of her. As for precious stone, I compared it not vn|to her, for al golde is but grauel vnto her, and siluer shalbe counted but clay before her syght. I loued her aboue welfare and beawtye, and purposed to take her for my lyghte, for her lyghte cannot bee quenched. Al good thinges come to me with her, and innumera|ble riches through her handes. I was gladde in them al, for thys wysedome went before me, and I knew not that she is the mother of al good thinges. Now as I my self learned vnfay|nedly, so do I make other men partа|kers of her, and hide her riches from noman: for shee is an infinite treasure

vnto men, which who so vse, become partakers of the loue and frendshyp of God, and are accepted vnto hym for the gyftes of wisedome. GOD hath graunted me to talke wyselye, and cōuenientlye to handle the thynges that
C he hath gratiouslye lent me. For it is hee that leadeth vnto wysedome, and teacheth to vse wysedome aryght. In his hand are both we and our wordes: yea, al our wysedome, our vnderstanding and knowledge of al our woorkes. For hee hath geuen mee the true science of these thynges: so that I knowe, howe the worlde was made, and the powers of the elementes: the beginning, ending, and middest of the tymes: howe the tymes alter, howe one goeth after another, and how thei are fulfylled, the course of the yere: the ordynaunces of the starres: the nature and kindes of beastes, the furiousnes of beastes: the power of the wyndes: the ymaginations of men: the diuersities of ponge plantes: the vertues of rootes, and al such thynges as are secrete and not loked for, haue I learned:
D For the woorkemaster of all thynges hath taught me wysedome. In her is the spirite of vnderstanding, which is holy, manyfold, onely, subtil, curteous, discrete, quicke, vndefyled, playne, swete, louing the thing that is good, sharpe, whyche forbydden not to doo well, gentle, kind, stedfast, sure, free, hauing al vertues, circumspect in al things: receyuing al spirites of vnderstanding, being cleane and sharpe. For wisdome is nimbler then al nimble thinges: she goeth throughout and attayneth to al thinges, because of her cleannes. For she is the breath of the power of God, and a pure cleane expressing of the clearnes of almyghtye God. Therefore cannot vndefyled thinge come vnto her: for shee is the brightenes of ye euerlasting lyght, the vndefyled mirrour of the maiestie of God, and the image of hys goodnes. And for so much as she is one, she maie doe al thinges, and beinge stedfast her selfe, shee renueth all: and amonge the people conueyeth she her selfe into the holy soules. She maketh Gods frendes and prophetes: for God loueth no man, but him in whom wisdom dwelleth. For she is more bewtiful then the Sunne, and geueth more lyght than ye starres, and the day is not to be compared vnto her: for vpon the day commeth nyght. But wyckednes cannot ouercome wysedome: and folyshnesse may not be wyth her.

The. viii. Chapter.

WYsedome reacheth from one ende to another myghtelye, and louyngly doeth she order . . . al thynges, I haue loued her and laboured for her, euen from my youth vp: I dyd my diligence to mary my selfe wyth her, such loue hadde I vnto her bewtye. Who so hath the cōpanye of God, commendeth her nobylitie: yea, the Lord of all thynges hym selfe loueth her. For she is the schole maistresse of the nurture of God, and the choser oute of hys woorkes. If a man would despyse riches in this lyfe, what is richer then wysedome that woorketh all thynges? Thou wylte saye: vnderstanding woorketh. What is it among al thinges, that woorketh more then wysedome? If a man loue beleue and ryghteousnes, let hym labour for wysedome, for she hath great vertues. Find why, she teacheth sobernes and prudence, ryghteousnesse and strength, which are suche thynges as men can haue nothinge more profitable in their lyfe. If a man desire much knowledge, she can tel the things that are passe, and dyscerne thinges for to come, shee knoweth the subtelties of wordes, and can expounde darke sentences. She can tel of tokens & wonderous thynges, or euer they come to passe, and the endes of al tymes and ages. So I purposed after this maner I wyl take her vnto my compayne, and come louingly wyth her: no doute she shal geue me good counsayle, and speak comfortably vnto me in my carefulnes and grefe. For her sake shal I be, wel, and honestly taken among the commens and Lordes of the councell. Though I be ponge, yet shall I haue

shrpe vnderstãding, so that I shalbe meruailous in the syght of great mẽ, and the faces of prynces shall wonder at me. When I hold my tongue, they shal abide my leisure: When I speake they shall loke vpon me, and if I talke muche, they shall laye their hands vpon theyr mouth. Moreouer, by the meanes of her, I shal obtaine immortalitie, and leaue behynde me, an euerlastyng memoriall among theym that come after me. I shall sette the people in order, and the nations shall be subdued vnto me. Horrible tyrants shall be afrayd, when they doo heare of me: among the multitude I shalbe counted good, & myghtie in battaile. When I come home, I shall fynd rest with her: for her cõpany hath no bitternes, and her felowshyp hathe no tediousnes, but mirth and ioye. Now when I consydred these thinges by my self, and pondered them in my heart, howe that to be ioyned vnto wisedom is immortalitie, and great pleasure to haue her frendshyp, howe that in the workes of her handes are infinite riches: howe that who soo kepeth companye with her, shalbe wise: & that he which talketh with her, shall come to honor: I went aboute seekyng to gather her vnto me: For I was a ladde of a ripe wyt, and had a good vnderstandyng. But when I grewe to more vnderstandyng, I came to an vndefyled body. Neuertheless when I perceyued that I could not kepe my selfe chaste, except God gaue it me (and that was a poynte of wisedome also, to knowe whose gyfte it was) I stepped vnto the Lord, & besought hym, & wyth my whole heart I sayd after this maner.

The.ix. Chapter.

O God of my fathers, & Lord of mercies (thou that hast made all thyngs with thy worde, & ordeined man thorow thy wysedome, that he should haue dominion ouer the creature whiche thou hast made: that he should order the worlde accordyng to equitie and ryghtousnes, and execute iudgement with a true heart) geue me wysedome, sit by the that euer about thy seat, and put me not out from among thy children: for I thy seruant and sonne of thy handmaiden am a feble person, of a short tyme, & to ponge to the vnderstandynge of iudgement, and the lawes. And though a man be neuer so perfect among the children of men, yet if thy wisedome be not wyth hym, he shalbe nothing regarded. But thou hast chosen me, to be a kynge vnto the people, and the Iudge of thy soonnes and daughters. Thou hast commaunded me to buylde a Temple vpon thy holye mount, and an aultar in the Citie wherin thou dwellest: a lykenesse of thy holy tabernacle, whiche thou hast prepared frome the begynnynge, and thy wysedome wyth thee, whyche knoweth thy woorkes, which also was with thee, whẽ thou madest the worlde, and knewe what was acceptable in thy sight, and right in thy commaundements. O sende her out of thy holy heauens, and from the throne of thy maiestye, that shee may bee wyth me: and labour wyth me, that I maye knowe what is acceptable in thy syghte. For shee knoweth and vnderstandeth all thynges: and shee shall leade me soberly in my woorkes, and preserue me in her power. So shall my woorkes be acceptable, and thenne shall I gouerne thy people rightously, & bee worthy to syt in my fathers seate. For what mã is he, that may know the counsel of god? Or who can thinke what the will of God is? For the thoughts of mortall men are measurable, and our forecastes are but vncertayn. And why? a mortall and corruptible body is heauy vnto the soule, & the earthly mansion kepeth downe that vnderstandyng that museth vpõ many things. Very hardly can we discerne the things that are vpon erth, and great labour haue we, or wee can fynde the thynges whiche are before oure eyes: who wyll then seke out the ground of the things that are doon in heauen? O Lord, who can haue knowlege of the vnderstandyng and meanynge, excepte thou geue hym wysdom, and send thy holy ghost

from aboue, that the wayes of theim which are vpon earth, may be reformed: that men may learne the thynges that are pleasaunte vnto thee, and be preserued thorowe wisdome.

¶ The .x. Chapter.

A VVisdome preserued the firste man, whome God made a father of the worlde, when he was created alone, brought hym oute of hys offence, tooke hym oute of the
Gen .2.8 *mould of the earth, and gaue him power to rule al thinge. *When the vn-
*Ge.4.b ryghteous went away in hys wrath from this wisdome, the brotherhead perished thorowe the wrath of mur-
Gene.9.c thure. Agayne, when the *water destroyed the hole worlde, wisdome preserued the righteous, thorow a poore tree, wherof she was gouernoure hir selfe. Moreouer, when wickednesse had gotten the vpper hand, so that the nacions were puffe vp with pride, she knewe the ryghteous, preserued hym fautelesse vnto God, and layed vppe sure mercy his childzen. She pre-
B Gen.19 serued the ryghteous, *when he fled from the vngodly that perished, what tyme as the fire fell downe vpon the fyue citys. Vnto this day the vnfruitefull waste, and smokynge lande geueth testimony of their wickednes: yea, the vnrype and vntimelye fruites that grow vpon the tentes. And for a token of a remembraunce of the vnfaythfull soule, there standeth a pyller of salte. For all such as regarded not wisdome, gat not onely this hurt, that they knewe not the thynges whyche were good, but also lefte behynd them vnto men, a memorial of their foolishnes: so that in the thynges wherein they synned, they could not be hydde. But as for such as take hede vnto wis-
C dome, she shall delyuer them from so-
Gen.28d rowe. *When the ryghteous fled because of his brothers wrath, wisdom led hym the righte waye, shewed him the kingdome of god, gaue him knowledge of holy thynges, made him ryche in hys labours, and brought to passe the thinges that he went aboute. In the disceitefulnes of suche as defraud-
ded hym, she stode by hym, and made hym ryche. She saued hym from the enemyes, and defended hym from the disceauers. She made him stronge in battayle, and gaue hym the victorye, that he might knowe, how that wisdome is stronger then all thynges.
Gen.37f *When the ryghteous was solde, she
Iacob.7b forsoke hym not, but delyuered hym from sinners. She went downe with him into the dongeon, and layed him not in the bandes: tyl she had brought him the scepter of the realme, & power agaynst those that oppressed hym. As for them that had accused him, she declared them to be lyers, and brought hym to perpetuall worship. *She deliD uered the ryghteous people and fautExod.1b lesse seede, frome the nacions that oppressed thē. She entred into the soule of the seruaunte of God, and stode by him in wonders and tokens agaynste the horrible kyng. She gaue the righteous the reward of their labours, and led them forth a maruelous way: on the daye tyme she was a shadowe vnto them, and a lyghte of starres in the night season. *She brought them Exo.13f thorowe the red sea, and caryed them thorow the great water. She drowned their enemyes in the sea, & brought them oute of the depe. So the righteous toke the spoyles of the vngodlye, Exo.15a *and prayse thy holy name, O Lord, and magnifyed thy victorious hande Psal.8.a with one accorde. *For wisdom open-Mat.2.b neth the mouth of the domme, and maketh the tonges of the babes to speake.

¶ The .xi. Chapter.

SHe ordred their workes in the A handes of the holy prophete: *so Exo.16a that they went thorow the wildernes that was not inhabyted, and pytched their tentes in the waste deserte. They stode agaynste their enemyes, and were auenged of their aduersaryes. *When they were thirsty, Exo.17a they called vpon thee, and water was Nu.20a geuen them out of the most hye rocke, and their thirste was quenched out of the harde stone. For by the thynges,

wherē-

where thorowe their enemyes were punyshed, wer the childzen of Israell helped in their nede, to their comforte. For vnto the enemyes thou gauest mans blood in stede of lyuynge water. And where as they had scarcenes in the rebuke, when the childzen wer slayne, thou gauest vnto thyne owne a plenteous water vnlooked for: declarynge by the thirste that was at that time, howe thou woldest bzyng thine owne vnto honoure, and slaye theyr aduersaryes. ¶ For when they were tryed and nourtured with fatherlye mercy, they knowledged how the vngodly were iudged, and punished thorowe the wzath of God. These hadst thou exhorted as a father, and proued thē: but vnto the other thou hast bene a boysterous kyng, layed hard to their charge, and condemned theym. Whether they were absent or present, their punyshmente was a lyke. For their grefe was double: namely, mournyng and the remembzance of thinges past. But when they perceaued that their punyshmentes dyd theym good, they thought vpon the Lozde, and wondered at the ende. For at the laste they held much of him, of whom in the out castyng they thought scorne, as of an abiecte. Neuertheless, the ryghteous dyd not so when they were thirstye: but euen lyke as the thoughtes of the foolyshe were, so was also their wickednes. ¶ Wher as certayne men now (thorow erroz) dyd worshyp dombe serpentes and vaine beastes, thou sendest a multitude of domme beastes vpon them for a vengeaunce: that they might knowe, that loke where with all a manne synneth, by the same also shall he be punyshed. ¶ For vnto thy almightye hand, that made the world of naughte, it was not vnpossible, to send among them an heap of Beares, or wood Lyons, or cruell beastes of a straunge kynd, such as are vnknowē, or spoute fire, or caste oute a smoking breath, or shote horryble sparkes oute of their eyes, whiche mighte not onely destroye theym with hurtynge, but also kyll theym wyth their horryble sighte. Yea, without these beastes mighte they haue bene slayne with one wynd, beynge persecuted of their owne worckes, and scatered abzod thorowe the bzeath of thy power. Neuertheless, thou hast ordzed all thynges in measure, number and weight. For thou hast euer had great strength and might, and who maye withstande the power of thyne arme? And why? like as the small thynge that the balaunce weyeth, so is the world before the: yea as a dzoppe of the mozning dewe, that falleth downe vpon the earthe. Thou hast mercye vpon all, for thou hast power of al thinges: ¶ and makest the as though thou sawest not the sinnes of men, because they shoulde amende. For thou louest all the thynges that are, and hatest none of theym, whome thou hast made: neither dyddest thou ordeyne or make any thynge, of euyll will. Howe might any thyng endure, if it wer not thy will? Or how could any thyng be preserued, except it wer called of thee? But thou sparest all, for all are thyne (O Lozde) thou louer of soules.

The.xii. Chapter.

O Lozd howe gracious & swete is thy spirtte in al thynges.) Therfore chastenest thou thē measurably that go wrong, and warnest theym concernynge the thynges wherin they offend: thou speakest vnto them (O Lozd) and exhortest them to leaue their wickednesse, and to put their truste in thee. ¶ As for those olde inhabytoures of thy holy lande, thou myghtest not awaye with theym, for they committed abhominable worckes agaynst thee: as witchecrafte, sorcery, and Idolatry, they slewe their owne childzen without mercy: they dyd eate vp mennes bowels, and deuoured the blood: yea, because of such abhominacions, mysbeleues and offerings, thou slewest the fathers of the desolate soules by the handes of oure fathers: that the lande whiche thou louest aboue all other, myght be a dwellynge for the childzen of God. Neuertheles

thou sparedst them also as men) & sendedst the lore runners of thyne host euen hornettes to destroye theym oute by litle and lytle. Not that thou wast vnable to subdue the vngodlye vnto the righteous in battaile, or wyth cruel beastes, or wyth one rough worde to destroye them together: • But thy Exo.23d mind was to dryue them out by lytle and litle, geuinge theym tyme and place to amende: knowing wel, that it was an vnryghteous nation and wicked of nature, and that their thought myght neuer be altered. For it was a cursed sede from the begynninge, and feared no man: Yet haste thou pardoned their synnes. For who wyll saye vnto thee: why haste thou done that? ℭ Or who wil stand agaynst thy iudgement? Or whoe wil come before thy face an auenger of vnrighteous men? Or who wil blame the, yf the people perysshe, whom thou haste made? For there is none other GOD but thou, 1Pet.9a • that carest for all thynges: that thou mayest declare howe that thy iudgement is not vnryght. There dare nether kinge, nor tyraunte in thy syghte requyre accomptes of thē whom thou haste destroyed. For so muche then as thou art ryghteous thy selfe, thou or- Iob.9.a. dreste all thynges ryghteously, • and punisheste euen him that hath not deserued to be punyshed, and tokest him for a straunger and an aleaunt in the land of thy power. For thy power is the begynninge of ryghteousnes: and because thou art Lord of all thynges, therfore art thou gracious vnto all. When men thinke thee not to bee of a full strēgth, thou declareste thy power: and boldly delyuereste thou them ouer that knowe thee not. But thou Lord of power iudgeste quietlye, and ordreste vs wyth greate worshippe, for thou D mayest doo as thou wylte. By suche workes nowe haste thou taughte thy people, that a man also shoulde be iust and louinge: and haste made thy chyldrē to be of a good hope: for euen whē thou iudgeste, thou geueste rowme to amend from synnes. For in so muche as thou haste punyshed, and wyth such diligence delyuered the ennemyes of thy seruauntes, which were worthye to dye (where throughe thou gaueste them tyme and place of amendement, that they myght turne from their wickednes) wyth howe greate diligence then punisheste thou thyne owne children vnto whose fathers thou haste sworne and made couenantes of good promyses? So where as thou doeste but chasten vs, thou punisheste our enemyes dyuers wayes, to the intente that when we punish, we shoulde remember thy goodnes: and when wee our selues are punished, to putte oure truste in thy mercye. Wherefore, where as men haue lyued vngouernably, and vnryghteously, thou haste punyshed them sore, euen through the same thinges that they worshypped. • For they Sap.11b went astraye verye longe in the waye of errour, and held the beastes (which euen their enemyes despysed) for goddes, lyuinge as children of no vnderstanding. Therefore haste thou sente a scorneful punyshment amonge them: as among the children of ignorance. As for such as would not be reformed by those scornes and rebukes, thei felt the worthy punishment of God. For the thinges that they suffered, they bare thē vnpaciētly, being not contēt in them, but vnwyllinge. And when they perysshed by the same thinges that they tooke for goddes, they knowledged them, that there was, but one true God, whome afore they woulde not knowe: therfore came the end of their damnation vpon them.

ℭ The.xiii. Chapter.

VAyne are al men, which haue not knowelege of God: • as were they that out of the good thinges whiche are seene: knewe not him, that of him selfe is euerlastinge. Neyther toke they so much regard of the workes that are made, as to know who was the craftesman of them, but some toke the fyre, some the winde or ayre, some the course of the starres, some the water, some tooke Sun and Mone, for the lyghtes of heuē which rule

rule the earth for gods. But though they had such pleasure in their beawty that they thought them to haue beene goddes: yet should they haue knowen howe muche more fayrer hee is that made them. For the maker of beawtye hath ordeyned al these thynges. Or if they merueled at the power and workes of them, they should haue perceaued therby, that he whiche made these thynges, is myghtyer then they. For by the greatnes and beawty of the creature, the maker thereof may plainelye be knowen. Notwithstandinge they are the lesse to bee blamed, that seeke God, and woulde fynde hym, and yet mysse. And why? for so much as they go about in hys workes and seeke after them, it is a token, that they regard and holde muche of hys woorkes that are sene, howbeit they are not wholly to be excused. For yf their vnderstanding and knowlege be so greate, that they can discearne the worlde and the creatures, whye done they not rather find out the Lorde therof? But vnhappye are they, and amonge the deade is their hope, that calle theym Goddes, which are but the workes of mennes handes: gold, siluer, and the thing that is found out by cunninge, the similytude of beastes, or anye vayne stoane that hath bene made by ỹ hand of old.

B

14.b

• Or as whenne a carpenter cutteth downe a tree out of the wood, and pareth of the barke of it cunninglye: and so wyth the one parte maketh a vessel to be vsed, and dresseth meate wyth the residue. As for the other parte that is left, which is profytable for nothyng (for it is a croked pece of wod and ful of knobbes) he carueth it diligentelye thorough his vanitie, and accordynge to the knowledge of his cunninge) he

C

geueth it some proporcion, fashioneth it after the similitude of a man, or maketh it lyke some beast, strayeth it ouer wyth redde, and paynteth it, and looke what foule spot is in it, hee casteth some colour vpon it. Then maketh he a cõuenięt tabernacle for it, setteth it in ỹ wal, & maketh it fast with yron, prouidyng so for it, lest it happen to fall: for it is wel knowen, that it can not helpe it selfe. And why? it is but an ymage, and must of necessitie be helped. Then goeth he and offereth of his goodes vnto it, for his children and for his wyfe: he seketh helpe at it, he asketh councell at it: he is not ashamed to speake vnto it, that hathe no soule: For healthe he maketh his petition vnto hym that is sycke: for lyfe, he prayeth vnto him that is deade: he calleth vpon hym for healpe that is not able to helpe hym selfe, and to send hym a good iourney, he prayeth hym that may not go. And in all the thynges that he taketh in hãd (whether it be to obtayn any thyng, or to worke) he prayeth vnto hym, that can do no maner of good.

The. xiiii. Chapter.

AGaynn, an other man purposynge to take his iourneye thorowe the ragynge sea, calleth for healpe vnto a stocke, that is farre weaker then the tree that bereth hym. For as for it, couetousnes of money hath found it out, and the craftesman made it with his cunnyng. But thy prouidence, O father, gouerneth all thynges from the begynnynge.

B

• For thou hast made a waye in the sea, and a sure pathe in the myddest of the waues: declarynge thereby, that thou hast power to helpe in all thinges: yea though a manne went to the sea without shyppe. Neuertheless, that the woorkes of thy wysedome shoulde not be vayne, • thou hast caused an Arke to be made: and therefore doo menne committe theyr lyues to a smalle piece of wodde, passynge ouer the sea in a shyppe, and ar saued. • For in the olde tyme also when the proude Gyauntes perished, hee (in whome the hoope was lefte to increase the worlde) went into the shyppe, which was gouerned thorough thy hande, and so lefte sede behynde hym vnto the worlde. For happy is the tree, where thorowe ryghteousnesse commethe:

Ex.14.b

Gen.6.b

Gen.7.b

Psa. 115 but cursed is the ydoll that is made wyth handes, • yea both it, and he that made it. Hye, because he made it: and it, because it was called God, where as it is but a fraple thyng. • For the vngodlye and hys vngodlynes are bothe lyke abhominable vnto God. Euen so the worke and he that made it also, shalbe punyshed together. Therefore shal there a plage come vpon the ydols of the hethen: for out of the creatures of God they are become an abhomination, and temptation vnto the soules of men, and a snare for the feete of the vnwyse. And why, the seking oute of ydols is the begynning of whordome and the bryngynge vp of theym is the destruction of lyfe. For they wer not from the begynning, nether shall they continue for euer. The wealthy ydlenes of men hath founde them out vpon erth, therfore shal they com shortly to a nende. When a father mourned for hys sonne that was taken awaye from him, hee made hym an ymage in
¶ al the hast of hys dead sonne: and so he began to worshyp him as God, which was but a dead man, and ordeined his seruants to offre vnto him. Thus by processe of time, and throughe an vngracious custome, thys errour was kept as a law: and tyrauntes compelled men by vyolence to honour ymages. As for those that were so farre of, that men myght not worshyp theym presently, their pycture was brought from farre (lyke the ymage of a kyng whom they woulde honour) to thintente that wyth greate diligence they myght worshyp him which was farre of, as though he had bene presente. Agayne, the singular conninge of the craftesman gaue the ignorant also a great occasion to worshyp ymages. For the workman willing to do him a pleasure that set him a worke, labored with al his cunninge to make the ymage of the best fashion. And so (throughe the bewtye of the worke) the commen people was dysceaued, in so much that they tooke him nowe for a God, which a lytle afore was not honoured as a manne. And thys was the

Psal. 7. d

errour of mans life, when men (either for to serue their owne affection, or to do some pleasure vnto kinges) ascrybed vnto stones and stockes the name of God, which ought to be geuen vnto no man. Moreouer, this was not ynoughe for theym that they erred in the knowledge of God: but where as they lyued in the great warres of ignorance, those many and greate plages called they peace. For ether • they Den. 18
slue their owne childzen, and offered them, or dyd sacrifice in the night season, or els held vnreasonable watches: so that they kept nether life nor mariage cleane: but eyther one slue another to death malicyously, or els greued hys neyghbour wyth aduoutrye. And thus were al thinges mixt together, blood, manslaughter, theft, dyssimulation, corruption, vnfaithfulnes sedition, periurie, disquieting of good men, vnthankfulnes, defyling of soules, chaunging of byrth, vnstedfastnes of marryage, mysorder, of aduoutrye and vnclennes. And why? the honouringe of abhominable ymages is the cause, the beginning and end of al euil For they that worshyp Idols, eyther they are mad when they be merye, or prophecye lyes, or lyue vngodlye, or els ryghtlye forsweare theym selues.
D For inso much as their trust is in the ydols (whiche haue neither soule nor vnderstanding) thoughe they sweare falsely, yet they thinke it shal not hurt them. Therfor commeth a great plage vppon theym, and that worthelye: for they haue an euil opinion of God, geuynge heede vnto Idolles, swearing vniustly to dysceaue, and despysinge ryghteousnes. For they swearing is no vertue, but a plage of them that synne, and goeth euer wyth the offence of the vngodlye.

¶ The .xv. Chapter.

BVt thou (O our GOD) arte sweete, long suffring and true, and in mercye ordrest thou all thynges. Though wee synne, yet are we thyne, for we knowe thy strengthe. If wee synne not, then are wee sure, that thou regardest vs. For to

knowe

knowe thee, is perfect ryghteousnes. Yea, to knowe thy ryghteousnes and power, is the roote of immortalitie. As for the thing that men haue found out thorow their cuyl science, it hathe not deceiued vs: as the painting of the picture (an vnprofitable labour) carued image, with diuers colors whose sight enticeth the ignorant: so that he honoreth and loueth the picture of a dead image that hath no soule. Neuer
B the lesse, they that loue such euil thinges, ar worthy of deth: they that trust in them, they that make the, they that loue theym, and they that honure theym. The potter also taketh and tempreth soft earth, laboreth it, and geueth it the fashion of a vessel, what so euer serueth for our vse: and so of one piece of claye, he maketh some cleane vessell for seruice, and some contrarye. But wherto euery vessel serueth, that knoweth the potter hymselfe. So
C his vain labor, he maketh a god of the same clay, this dothe euen he, whiche a little afore was made of earthe hym selfe, and within a little while after, (when he dieth) tourneth to earth agayne. Not withstandyng, he careth not the more, because he shall labour, nor because his lyfe is short: but stryueth to excell goldsmithes, the syluer smithes, and coppersmythes, and taketh it for an honour, to make vayne thyngs. For his hearte is ashes, hys hope is but vayn earth, and his life is more vile then clay, for so much as he knoweth not his owne maker, that gaue him his soule to worke, and breathed in hym the breath of lyfe. They count our life but a pastyme, and oure conuersation to bee but a market, and that men should euer be gettyng, and that by cuyl meanes. Now he that of
D earth maketh frayle vessels, and ymages, knowethhym selfe to offende aboue all other. All the enemies of the people, and that hold them in subiection, are vnwyse, vnhappy, and exceedyng proude vnto theyr owne soules, for they iudge al the Idols of the hea then to be gods, whiche neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fyngers or handes for to grope: and as for their feete they are to slowe to go. For man made the and he that hath but a borowed spirit fashioned them. But no mā can make a God lyke vnto hym: for seyng he is but mortall hymself, it is but mortall that he maketh with vnrighteous handes. He hym selfe is better then they, whom he worshyppeth: for he liueth, though he was mortall, so dyd neuer they. Yea, they worshyp beastes also, which ar most miserable, for compare thyngs that can not feele vnto theym, and they are worse then those. Yet is there is not one of these beastes, that with his sight can beholde any good thyng, neither haue they geuen praise nor thankes vnto God.

¶ The. xvi. Chapter.

FOr these and suche other thinges haue they suffered worthy punishment, and thorow the multitude of beastes are they rooted oute. In stede of the whiche punishments, thou hast graciously prouyded thyn owne people, and geuen them theyr desyre, ỹ they longed for: a newe and straunge taste, + preparing them quailes to bee their meat: to the intent ỹ (by the thinges which were shewed and sent vnto them) they that were so greedy of meat, might be withdrawen euen frō the desire ỹ was necessarye. But these within short time were brought vnto pouertie, and tasted a newe meat. For it was requisite that (without any excuse) destruction shold com vpō those which vsed tyrānye, and to shew onely vnto the other, howe their ennemies were destroyed. + For when the cruel wodnes of the beastes came vpon thē, they perished thorow the stinges of ỹ cruell serpentes. Notwithstandynge thy wrathe endured not perpetually, but they were put in feare for a litteli season, that they might bee reformed, hauing a token of saluation, to remēber the commaundement of thy lawe. For hee that conuerted, was not healed by the thyng that he sawe, but by thee, O sauioure of all. So in thys, thou shewedst thyne enemies, that it

Num. 11

Num. 12 b

tis thou, which deliuereſt frō all euill.
Exo.10d As for them • when they were bitten with greſhoppers and flyes, they dyed, for they wer worthy to perysshe by ſuche: But neyther the teeth of dragons nor of venimous wormes ouercame thy chyldren, for thy mercy was euer by them and helped them. Therfore were they punished to remember thy woordes, but haſteiye were they healed agayne, leſt they ſhold fall into ſo depe forgetfulnes, that they myght not vſe thy help. It was nether herbe
C nor plaſter that reſtored thē to health, but thy word (O Lord) which healeth al thinges. It is thou (O Lord) that haſt the power of lyfe and death:
Deu.32f • thou leadeſt vnto deathes doore, and
1.Re.2b bringeſt vp agayn. But man thorow wickednes ſleeth his owen ſoule, and when his ſpryte goth forth, it turneth not agayne, nether may he call agayne the ſoul that is taken away. It is not poſſible to eſcape thy hande. For the vngodly that wolde not knowe thee, were punished by the ſtrength of thin arme: with ſtraunge waters, hayles and rayne, were they perſecuted, and thorough fyre were they conſumed. For it was a wonderous thynge that fire myghte do more then water which quencheth all thynges: but the worlde is the auenger of the ryghteous. Sometyme was the fire ſo tame, that the beaſtes whiche were ſente to punyſhe the vngodlye, brente not: and that becauſe they ſhoulde ſee and knowe, that they were perſecuted with the • punishmente of God. And
D ſometyme, brent the fire in the water
Exo.16a on euery ſide, that it might deſtroy the vnryghteous nation of the earth. • Agayne, thou haſt fed thyne owne people with Angels fode, and ſent them breade readye from heauen (without their labour) beyng very pleaſaunte and of good taſte. And to ſhewe thy ryches, and ſweetenes vnto thy chyldren, thou gaueſt euerye one their deſire, ſo that euerye man myghte take what lyked hym beſte. But the ſnow and yse abode the violence of the fire and melted not: that thei might knowe that the fire burnyng in the hayle and rayne, deſtroyed the fruite of the enemyes: the fire alſo forgat his ſtrength agayne: that the righteous myghte be noryſhed. For ☞ creature that ſerueth thee (which arte the maker) is fearce in punyſhynge the vnryghteous, but is eaſye & gentle to do good vnto ſuch
G as put their truſte in thee. Therfore dyd all thinges alter at the ſame time, and were all obedient vnto thy grace, which is the norſe of all thinges, accordyng to the deſire of them that had nede therof: that thy childrē, O Lord, Deu.8.a
whō thou loueſt, might knowe, • that Mat.4.a
it is not ☞ nature and the growing of frutes that fedeth men, but that it is thy word, which preſerueth them, that put their truſt in thee. For loke what might not be deſtroyed with the fire, as ſone as it was warmed with a lytle ſunne beame, it melted: that al men might knowe, that thanks ought to be geuē vnto thee, before the ſunne riſe, & that thou oughteſt to be worſhypped before the day ſpryng. For the hope of the vnthankefull ſhall melte awaye as the winter yce, and perysshe as water, that is not neceſſary.

¶ The .xviii. Chapter.

GReat are • thy iugementes (O Lord) and thy councels cannot
I be expreſſed: therefore men doo Ro.11.a
erre, that will not be reformed with thy wiſdome. • For when the vnryghteous thought to haue thy holye peo- Exo.10a
ple in ſubiection, they were bounde with bandes of ☞ darkenes and long night, ſhut vnder the rooffe, thinkyng to eſcape the euerlaſtynge wyſdome. And while they thought to be hyd in the darkenes of their ſinnes, they wer ſcatered abrode in the very middeſt of the darke couerynge of forgetfulnes, put to horrible feare, and wonderouſlye vexed: for they hadde no corner where they myghte keepe them from feare (becauſe the ſound came downe and vexed thē) yea, many terrible and ſtraunge viſions made them afrayde.
No power of the fire myght gene thē lyght, neither might the cleare flames
of the ſtarres lyghten that horrible
myght.

nyght. For there appeared vnto them a sodayne fire, verye dredefull: At the whiche (when they sawe nothynge) they were so afrayd, that they thoght the thinge which they sawe, to be the more fearfull. ¶ As for the sorcery and enchauntment that they vsed, it came to derision, and the proude wysdome was brought to shame. For they that promised to dryue away the fearefulnes and drede from the weake soules, were sick for feare of them selues, and that with scorne. And though none of the wonders feared theym, yet were they afrayd at the beastes which came vpon them, and at the hyssynge of the serpentes. In so much that with tremblynge they sowned, and sayde they sawe not the ayre, whiche no man yet maye escape. For it is an heuy thing, when a mans owne conscience beareth recorde of hys wickednesse, and condempneth him. And whyle a vexed and wounded conscience, taketh euer cruell thinges in hande. ¶ Fearfulnes is nothynge els, but a declarynge that a man seketh helpe and defence, to answere for hym selfe. And looke howe muche lesse the hoape is wythin, the more is the vncertentie of the matter, for the whiche he is punyshed. But they that came in the mightye nyght: slepre the slepe that fell vppon theym from vnder and from aboue: somtime were they afrayde thorowe the feare of the wonders, and sometyme they swer so weake that they sowned with all: for an hasty and sodayne fearefulnes came vpon them. Afterwarde, yf any of them had fallen, he was kepte and shutte in prison, but wythoute cheynes. But if any dwelte in a village, yf he had ben an hearde or husbandman, he suffred intollerable necessitie: for they were al bound with one chayne of darkenes. Whether it were a blasyng wynde, or a swete songe of the byrdes amonge the thycke braunches of the trees, or the vehemencye of hastye runnynge water, or greate noyse of the fallinge downe of stones, or the playing and running of beastes whom they sawe not, or the myghtye noyse of rorynge beastes, or the sounde that aunswereth agayne in the hyghe mountains: it made them sown for very feare. For all the earth shyned wyth clere lyght, and no man was hindered in his labour. Only vpon them there fell a heuy nyght, an ymage of darkenesse that was to com vpon them. Yea they were vnto them selues, the most heauy and horrible darkenes.

¶ The. xviii. Chapter.

NEuerthelesse, thy sainctes had a very great lyght (and the enemies herde their voyce, but thei sawe not the figure of them.) And because they suffred not the same thinges, they magnified thee: & they that were vexed afore (because they were not hurt now) thanked thee, and besought the, O God, that there might be a difference. Therfore hadde they a burnyng piller of fyre to leade theym in the vnknowen waye, and thou ganest theym the Sunne for a free gifte without any hurt. Reson it was that they should want lyght, and be put in the prison of darknes, which kept thy children in captiuitie, by whom the vncorrupt lyfe of the law of the world was for to be geuen. ¶ When they thought to slea the babes of the righteous (one beyng layde out, and preserued to bee leader vnto the other) thou broughtest oute the whole multitude of the chylderne, and destroyedste these in the myghtye water. Of that nyghte were our fathers certifyed afore, that they knowyng vnto what othes they had geuen credence, myght be of good cheere. Thus thy people receaued the healthe of the righteous, but the vngodlye were destroyed. For lyke as thou haste hurte our enemies, so hast thou promoted vs, whome thou calledst afore. For the ryghteous chyldren of the good men offred secretely, and ordred the law of righteousnes vnto vnitie: that the iust shuld receaue good and euyll in lyke manner, syngynge praises vnto the father of all men. Again, there was herd an vnconuenient voice of the ennemies, and a piteous

cryes

crye for childzen that were bewailed.
C The master & the seruaunt were punished in like maner. For they altogether had innumerable that died one death. Nether wer the liuyng sufficient to bury the dead, for in ỹ twynkling of an eie, the noblest nacion of thē was destroyed. As oft as God helped them afore, yet wold it nat make them beleue: but in the destruction of ỹ first borne they knowledged, that it was the people of God. For while al thinges were styll and when the nyghte was in the middest of her course, thy Almightye worde (O Lorde) leapte downe from heaven out of thy royall throne, as a rough man of war, in the middest of the land that was destroyed: and the sharpe swerde persourmed thy strayte commaundemente, standynge and killynge all thynges wyth death: yea it stode vpon the earth & reached vnto the heauen. Then the sight of the euil dreames vexed them sodenly, and fearefulnesse came vpon theim vnawares. Then laye there one here, another there halfe dead, halfe quicke, & shewed the cause of his deth. For ỹ visions that vexed them shewed them these thinges afore: so that they were not ignorant, wherfore they perished.
D The tentacions of death touched the righteous also, and among the multitude in the wildernesse there was insurrection, but thy wrath endured not long. For the blamelesse man went in all the haste, and toke the battell vpon him, brought forth the weapon of hys ministration: euen prayer, and the censours of reconcilynge: set him selfe agaynst the wrath, and so broughte the misery to an ende: declarynge thereby that he was thy seruant. For he ouercame not the multitude with bodelye power, nor with weapons of mighte: but with the worde he subdued hym that vexed him, putting them in remēbraunce of the othe & couenaunt made vnto the fathers. For when the dead wer fallen down by heapes one vpon another, he stode in the middest, pacified the wrath, & parted the way vnto
Exo.28b liuing. And why? in his long garmēt was all the bewtye, and in the fowre rowes of the stones was the glory of the fathers grauen, and thy maiestye was writtē in the crown of his head. Vnto these the destroyer gaue place, and was afrayd of thē: for it was only a temptacion worthy of wrath.

C The.xix. Chapter.

AS for the vngodly, the wrath came vpō them without mercy vnto the end. For he knew before what shold happen vnto them: howe that (when they had consented to let them go, and had sent oute with great diligence) they wouldе repente, and followe vpon theym. For when Exo.14a they were yet mournyng & makynge lamentaciō by the graues of the dead, they deuised another folishnes: so that they persecuted them in their flying, whom they had caste oute afore with prayer. Worthy necessitie also broght thē vnto this ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thinge that was wantynge of their punyshment, was requisite, so to be fulfylled vpon them with tormentes, that thy people might haue a maruelous passage thorowe, and that these myghte fynde a straunge death. Then was euery creB ture fashioned agayne of newe, accordyng to the will of their maker, obeynge thy commaundementes, that thy childzen might be kept without hurt. For the cloude ouershadowed their tentes, and the drye earthe appeared, wher afore was water, so that in the redde sea, there was a way without impediment, and the greate depe became a greene fyelde: wherethorowe all the people wente that were defended with thy hande, seeynge thy wonderous and maruelous workes. For as the horses, so were they fedde, and leapt like lambes, prayling the (O Lord (which haddest deliuered them: and why? they were yet myndfull of the thynges, that hapned whyle they dwelt in the land: howe the grounde brought forth flies in stede of cattell: and howe the riuer scrauled with the multitude of frogs in stede of fyshes.

But

But at the laste, they sawe a newe
ng creation of birdes, what tyme as they
were disceiued with lust, and desyred
delicate meates. For when they wer
speakyng of their appetite, the quay-
les came vp vnto them from the sea, &
punishements came vpon the sinners,
not without the tokens whiche came
to passe afore by the vehemency of the
streames: for they suffered woorthyly
accordyng to theyr wickednesses. they
dealt so abhompnably and churlishely
with straungers. Some receyued no
vnknowen gestes, some broughte the
strangers into bondage, that did them
good. Beside all these thinges, there
were some, that not only receyued no
strangers with theyr willes, but per-
secuted those also, and did them mu-
che euill, that receaued theym gladly.
Therefore were they punished with
blyndnesse, like as they that wer co-
uered with sodayn darknes at the do-
res of the rightous, so that euery one
sought the entrance of his doze. Thus
the elements turned into them selues
lyke as when one tyme is changed vp-
on an instrument of musike, and yet
al the residue kepe their melody: whi-
che may easily be perceiued, by ỳ sight
of the thynges that are come to passe.
The dry land was turned into a wa-
tery, and the thynge that afore swam
in the water, wente nowe vppon the
dry grounde. The fyre had power in
the water (contrary to his own ver-
tue) and the water forgate hys owne
kynde to quenche. Againe, the flames
of the noysome beastes hurte not the
fleshe of them that went with theim,
neyther melted they the yse, whyche
elles melteth lyghtely. In all thyn-
ges haste thou promoted thy people
(O Lorde) and brought them to ho-
nour: thou hast not despised them, but
alway, and in al places, thou hast stād
by theym.

The ende of the boke of
wysedome.

The boke of Iesus the sonne of Syrach, whiche is called in latin, Ecclesiasticus.

The prologue of Iesus, the sonne of Syrach vnto his boke.

Many & great mē haue declared wisedom vnto vs out of ỳ law, out of ỳ Prophets, & out of other ỳ folowed them. In ỳ which things Is-
rael ought to be cōmended, by ỳ reason of doctrine & wisdom: Ther-
fore, they ỳ haue it & rede it, should not only thēselues be wise there thorowe,
but serue other also, with teaching & writing. After ỳ my grandfather Iesus
had geuē diligēt labor to reade ỳ law, ỳ prophets, & other bokes, ỳ wer left vs
of our fathers, & had wel exercised himself therin: he purposed also to write som
thing of wisdom & good maners, to ỳ intēt ỳ they which wer willing to lern
& to be wise, might haue ỳ more vnderstanding, & be ỳ more apt to leade a good
cōuersation. Wherfore I exhort you to receiue it louingly, to rede it with dili-
gēce, & to take it in good worth, though our words be not so eleqūt as the fa
mous orators. For ỳ thing ỳ is writtē in ỳ Hebrue tong, soūdeth not so well
whē it is translated to an other speech. Not only this boke of myn, but also the
law, ỳ Prophets, & other bokes sound farre otherwise, than they do, whē thei
are spokē in their own language. Now in ỳ. xxxviii. yeare, Whē I came into
Egypt in ỳ time of Ptolemy Euerges, & cōtinued there all my life, I gat li-
bertie to rede & write many good things. Wherfore I thought it good & neces
sarie, to bestow my diligēce & trauaile to interprete this boke. And cōsidering
that I had tyme, I labored & did my best, to performe this boke, & to bring it
vnto light: ỳ ỳ strāgers also which ar disposed to lern, might apply thē selues
vnto good maners, and lyue according to the law of the Lord,

Ecclesia-

Ecclesiasticus.

The firste Chapter.

A
2.Re.3.b

All wisedome + cometh of god the Lord and hathe bene euer with him, and is before all tyme. Who hath numbred ꝑ sād of the sea, the drops of the rayne, and the dayes of tyme? Who hath measured the heigth of heauen, the breadth of the earthe, and the depenes of the sea? Who hath sought out the ground of Goddes wisdome, whiche hath bene before all thynges? wisdome hath bene before all things, and the vnderstandynge of prudence from euerlasting. (Gods word in the heigth is the well of wisdome, and the euerlastynge commaundementes are the entraunce of her.) Vnto whome hath the rote of wisedome bene declared? Or who hath knowen her wittes? Vnto whō hath the doctryne of wisdome bene discouered and shewed? and who hath vnderstande the many
B fold entraunce of her? There is one: euen the Hyest, the maker of all thinges, the Almighty, the kyng of power (of whom men ought to stande greatlye in awe) whiche sytteth vpon hys trone, beynge a God of dominion: He hath created her thorowe the holye ghost: he hath sene her, numbred her, and measured her: He hath poured her out vpon all his workes, and vpon all fleshe accordyng to his gyft: he geueth her richely vnto them that loue hym. The feare of the Lorde is worshyppe and triumphe, gladnesse and a ioyfull crowne: The feare of the Lorde maketh a mery hert, geueth gladnes, ioye and longe lyfe. Who so feareth the Lorde, it shall goo well with hym at the laste, and in the day of his death he shall be blessed. The loue of God is honorable wisdome: loke vnto whom it appeareth, they loue it, for they see what wonderous thynges it doeth.

C • The feare of the Lord is the begynnyng of wisdom, and was made with the faythfull in the mothers wombe, it shall go with the chosen wemē, and shalbe knowen of the ryghteous and faythfull. The feare of the Lord is the righte Gods seruyce, that preserueth and iustifyeth the hearte, and geueth mirth and gladnesse. Who so feareth the Lorde shall be happye, and when he hath nede of comforte, he shall be blessed. To feare God is the wisdome that maketh ryche, and bryngeth all good with her. She fylleth the holle house with her gyftes, and the garners with her treasure. The feare of the Lord is the crowne of wysdome, and geueth plenteous peace & health. Hee hath seene her and numbred her, (bothe these are the gyftes of God) knowledge and vnderstanding of wisdom hath he poured out as rayne, and them that held her fast, hath he brought vnto honoure. The feare of the Lorde is the rote of wisdome, and her braunches are longe lyfe. In the treasures of wisdome is vnderstanding, and deuotion of knowledge, but wysdome is abhorred of synners. The feare of
D the Lord driueth out sinne: for he that is without feare cannot be made righteous, and his wilfull boldnes is hys owen destruction. A patient man will suffer vnto the tyme, and then shall he haue the reward of ioy. A good vnderstandyng will hyde hys wordes for a tyme, and many mennes lyppes shall speake of hys wisdome. In the treasures of wisdom is the declaracion of doctryne, but the sinner abhorreth the worshippe of God. My sonne, if thou desire wisdome, kepe the commandemente, and God shall gene her vnto thee: for the feare of the Lorde is wisdome and nurture, he hath pleasure in faythe and louyng meknesse, and he shal fyll the treasures thereof. Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double hearte. Be not an ypocrite in the sight of mē, and take good hede what thou speakest. Marke wel these things, leste thou happen to fall

Psa.111

and

and bring thy soule to dyshonour, and so God dyscouer thy secretes, and cast the downe in the middest of the congregation: because thou woldest not receaue the feare of God: and because thy heart is ful of faynednes and disceate.

¶ The. ii. Chapter.

3 My sonne, • if thou wilt come into the seruice of God, stād
14.8. faste in ryghteousnes, and feare, and arme thy soule to tentation: settle thyne heart and be pacient: bow downe thyne eare, receaue the woordes of vnderstanding, and shrinke not away, when thou art entysed. Holde thee fast vpon God, ioyne thy self vnto hym, and suffer that thy lyfe maye encrease at the last. Whatsoeuer happeneth vnto thee, receaue it: suffer in heauynes, and be pacient in thy trouble. • For lyke as gold and syluer are
3.8 tryed in the fyre, euen so are acceptable men in the fornace of aduersitie. Beleue in GOD, and he shall helpe thee: order thy way a ryght, and putte thy trust in him. Holde fast hys feare, and growe therein. O yee that feare the Lorde, take sure holde of his mercye: shrynke not away from him, that ye fal not. O ye that feare the Lorde, beleeue hym, and youre reward shall not bee emptye. O yee that feare the Lorde, put your trust in him, and mercy shal come vnto you for pleasure. O ye that feare the Lord, set your loue vpon him, and your hertes shalbe lightned. Consyder the old generations of
8 men (O ye children) and marke them
11a wel: • was there euer any one confoūded, that putte his trust in the Lorde? who euer continued in hys feare, and was forsaken? Or whom did he euer despyse, that called faythfullye vppon him? For God is gracious and mercyful, he forgeueth synnes in the time of trouble, & is a defender of all them that seke him in the truth. Woe be vnto him that hath a double heart, wicked lips and euil occupied handes, and to the sinner ỹ goth two maner of waies Woe bee vnto theym that are loose of hert, which put not their trust in god and therfore shal they not be defended of hym. Woe be vnto theym that haue ¶
lost pacīce, forsaken the right ways, and are turned backe into frowarde wayes. What wyll they do, when the Lorde shall begynne to visyte them? They that feare the Lorde, wyll not mistrust his woord, and they that • loue Joh. 14c
hym, will kepe his commaundement. They that feare the Lorde, will seke oute the thynges, that are pleasaunte vnto him, • and they that loue hym; Ro. 13.c
shall fulfill his lawe. They that feare the Lorde, will prepare their hertes, and humble their soules in hys sight. They that feare the Lorde, kepe hys commaundementes, and will be pacīente tyll they see hym selfe, sayinge:
• better it is for vs to fall into the han 1 Re. 24.
des of the Lord, then into the handes of men: for hys mercy is as greate as hym selfe.

¶ The. iii. Chapter.

3 The children of wisdome are a congregacion of the righteous; and their exercise is obedience and loue. Heare me youre father (O my deare children) and do thereafter, that ye maye be safe. • For the Lorde Exo. 20b
will haue the father honoured of the children: and loke what a mother cōmaundeth her children to do, he wyll haue it kepte. Who so honoureth hys father, hys synnes shall be forgeuen him: • and he that honoureth his mo- Ephe. 6a
ther is lyke one that gathereth treasure together. Who so honoureth hys father, shall haue ioye of hys owne children: and when he maketh his prayer he shalbe herd. He that honoureth his father, shal haue a long life, and he that is obediente for the Lordes sake, hys mother shall haue ioye of hym.
He that feareth the Lorde, honoureth ¶
his father and mother, and doth them seruice, as it were vnto the Lord hym selfe. Honoure thy father in dede, in woorde, and in all pacience that thou mayest haue Gods blessynge, and hys blessyng shall abyde with thee at the laste. • The blessynge of the father, Gen. 27e.
buyldeth vp the houses of the children,

bus.

but the mothers curse roteth oute the foundations. Reioyce not when thy father is reproued, for it is not honor vnto thee, but a shame. For the worshyp of a mans father is his owne worshippe, and where the father is without honoure, it is the dishonesty of the sonne: My sonne, make muche of thy father in his age, and greeue him not as longe as he lyueth. And yf hys vnderstanding fayle, haue pacience with him, and despyse him not in thy stregthe. For ỹ good dede that thou shewest vnto thy father, shal not be forgotten, and when thou thy selfe wantest, it shalbe rewarded thee (and for thy mothers offence, thou shalt be recompensed with good: yea, it shalbe founded for thee in ryghteousnes) & in the day of trouble thou shalte bee remembred: thy sinnes also shal melte away, like as the yce in the fayre warme wether. He that forsaketh his father, shal come to shame: and he that defieth his mother, is cursed of God. My sonne, perfourme thy workes with louyng mekenes, so shalt thou be loued aboue other men. The greater thou arte, the more humble thy selfe (in al thynges) and thou shalt find fauor in the sighte of God. For greate power belongeth onelye vnto God, and he is honoured of the lowlye. Seke not the thinges that are aboue thy capacitie, and serch not the grounde of suche thinges as are to myghty for thee: but loke what god hath cõmanded thee, thinke vpon that alway, and be not curious in many of hys workes. For it is not nedeful for thee to se with thyne eies, the thynges that are secrete. Make not thou to muche searche in superfluous thynges, and bee not curious in many of hys woorkes: For manye thynges are shewed vnto thee alreadye, which be aboue the capacitye of men. The medling with such hath begyled many a man, and tangleth theyr witte in vanitie. Now he that loueth peryll, shall perysshe therin. An harde hearte shal fare euil at the last: (and he that loueth daunger, shall perish therin) an heart that goth two ways, shal not prosper: and he that is froward of heart, wyl euer be worse and worse.) A wycked hert shalbe laden with sorowe, and the vngodlye synner wyll heape one synne vppon another. The councell of the proude hath no health, for the plante of synne shalbe rooted oute in theym, and not knowen. The heart of him that hath vnderstanding shall perceaue hie thinges, and a good eare wyll gladlye herken vnto wysedome. An heart that is wise and hath vnderstanding, wyl abstaine frõ synnes, and increase in the woorkes of ryghteousnes. Water quencheth burnynge fyre, and mercye reconcyleth synnes. God hath respecte vnto hym that is thankeful: he thinketh vppon him agaynst the time to come: so that when he falleth, he shal find a stronge holde.

¶ The. iiii. Chapter.

My sonne, defraude not the poore of his almes, and turn not awaye thyne eyes from him that hath nede. Despise not an hũgrye soule, and defye not the poore in his necessitie: greue not the hearte of him that is helpelesse, and withdrawe not the gyfte frome the nedefull. Refuse not the prayer of one that is in trouble, turne not away thy face from the nedye. Caste not thyne eyes aslyde from the poore, for any euill will, that thou geue him none occasion to speke euyll of thee. For if he complayne of thee in the bitternes of his soule, hys prayer shalbe herd, euen he that made him, shal heare him. Be curteous vnto the companye of the poore, humble thy soule vnto the elder, and bowe downe thy head to a man of worshyp. Let it not greue thee to bowe downe thyne eare vnto the poore, but pay thy det, and geue him a frendlye answere, and that with mekenesse. Deliuer him that suffereth wronge frome the hand of the oppressour, & be not faynt herted whẽ thou sittest in iudgement Be mercyful vnto the fatherlesse as a father, and be in steade of an husbande vnto their mother: so shalt thou be as an

an obedient sonne of the Lyest, and he shall loue thee more then thy mother doeth: Wisdome quyckeneth life into her children, receaueth them that seke her, and will go before them in the way of ryghteousnes. He ỳ loueth her, loueth lyfe: and they that seke her diligently, shall haue great ioye. They that kepe her, shall haue the heritage of lyfe: for where she entreth in, there is the blessyng of God. They that honoure her, shalbe the seruauntes of the holy one: and they that loue her, are beloued of God. Who soo geueth care vnto her, shall iudge the Heathen: and he that hath respect vnto her, shall dwel safely. Hys that beleueth her, shal haue her in possession, and hys generacion shal endure: for when he falleth, she doeth go with him and choseth hym among the beste. Feare, drede and temptacion shal she bryng vpon him, and trye him in her doctrine: tyll she haue so proued him in his thoughtes, that he commit his soule vnto her. Then shall she stablyshe him, bryng the right way vnto him, make him a glad man, shew him her secretes, and heape vpon hym the treasures of knowledge, vnderstandyng and ryghteousnes. But if he go wrong, she shall forsake him, and geue him ouer into the handes of his enemye. My sonne, make muche of thy tyme, eschue the thinge that is euyll, and for thy lyfe, shame not to saye the truth. For there is a shame that bringeth synne, and there is a shame that bringeth worshyp and fauoure. • Accept no person after thine owne will, that thou be not confounded to thyne owne decaye. Be nat ashamed of thy neyghbour in his aduersitie, and kepe not backe thy counceil when it maye do good, nether hyde thy wisdome in her beutye. For in the tonge is wisdome knowen, so is vnderstandynge knowledge and learnynge in the talkyng of the wyse, and stedfastnesse in the workes of ryghteousnes. In no wise speke agaynst the word of truth but be ashamed of the lyes of thyne owne ignorance. Shame not to confesse thyne errour, and submit not thy selfe vnto euery man because of sinne. Withstand not the face of the mighty, & striue thou not against the streame. But for ryghteousnes, take paynes with all thy soule, and for the trueth striue thou vnto death, and God shall fight for thee agaynst thyne enemyes. Be not haskye in thy tongue, nether slacke and negligente in thy workes. Be not as a lyon in thyne owne house destroyinge thy houshold folkes, and oppressyng them that are vnder thee. • Let nat thyne hande be stretched out to receaue, and shut when thou shouldest geue. Acts.20g

¶ The.v. Chapter.

TRust not vnto thy ryches • and saye not: tushe, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacion.) Folowe not the lust of thyne owne hert in thy strength, and saye not: Tushe, howe haue I hadde strength, or who will bryngе me vnder because of my workes? for doubtles God shall auenge it. And saye not: I haue cõmitted no sinnes, but what euill hath happened me? For the almighty is a pacient rewarder. • Because thy synne is forgeuen thee, be not therefore without feare, nether heape one synne vpon another. • And saye not: Tushe, the mercy of the Lord is great, he shall forgeue me my sins, be they neuer so many. • For lyke as he is mercifull, so goeth wrathe from him also, and hys indignacion commeth downe vpon synners. Make no taryinge to turne vnto the Lorde, and put not of from day to day: for sodenly shall his wrath come, and in the tyme of vengeaunce he shall destroye thee. • Trust not in wicked riches, for they shall not helpe thee in the daye of punyshement and wrath. Be not caryed about with euery wind, & go not into euery way: for so doth the sinner that hath a double tonge. Stande faste in the waye of the Lorde, be stedfaste in thy vnderstanding, abide by the word and folowe the worke of peace and ryghteousnes. Be gentle to heare the

Luk.12c
Eccl.11c
Rom.4a
Eccl.23a
Ecc.26b
Pro.10a
Ezec.7.b

worde of God, that thou mayest vnderstande it, and make a true answere
Iames.1c with wisdome. • Be swifte to heare, but slowe and pacient in geuynge answere. If thou hast vnderstandynge, shape thy neyghboure an answere: If no, laye thyne hande vpon thy mouth, least thou be trapped in an vndiscrete woorde, and so confounded. Honoure and worshyp is in a mans wyse talkyng, but the tong of the vndiscret is
Ecc.19d his owne destruction. • Be not a pryuy accuser as long as thou lyuest, and vse no sclaunder with thy tonge. For shame and sorow goth ouer the chefe, and an euyll name ouer hym that is double tonged: but he ỹ is a pryuy accuser of other mẽ, shalbe hated, enuyed and confounded. See that thou iustifye the small and great alyke.

¶ The.vi. Chapter.

A BE not thy neyghbours enemye for thy frendes sake: for who so is euyll, shall be the heyre of rebuke and dishonoure, and whosoeuer beareth enuy and a double tong offen-
Ro.12 d deth. • Be not proude in the deuyse of thyne owne vnderstandynge (leste thy strength be hurte by foolyshnes, and) leste thy leaues wyther, and thy fruite be destroyed, and so thou be left as a dyre tree in the wildernes. For a wicked soul destroyeth him that hath it, maketh him to be laughed to scorne of hys enemyes, and bringeth hym to
Ecc.20b the porcion of the vngodly. • A swete worde multiplieth frendes, and pacifieth them that be at varyaunce, and a thankefull tonge wyll be plenteous in a good man. Holde frendshyp with many, neuertheles haue but one counW
De.13.b celer of a thousande. If thou getteste a frend, • proue him first, and be not hastye to geue him credence. For some man is a frend but for a tyme, & wyll not abyde in the daye of trouble. And there is some frende that turneth to enemity, and taketh part agaynst the: and if he knowe any hurte by thee, he
Eccl.37a telleth it out. • Agayne, some frend is but a companion at the table, and in the daye of nede he continueth not. But a sure frend wil be vnto the, euẽ as thyne owne selfe, and deale faythfullye with thyne household folke. If thou suffer trouble & aduersitye, he is with thee, and hydeth not hym selfe from the. Depart from thine enemies yea, and beware of thy frẽdes. A fayth C
full frende is a strong defence, who so findeth suche one, fyndeth a treasure. A faythfull frende hath no peere, the weyght of golde and syluer is not to be compared to the goodnesse of hys fayth. A faythfull frend is a medicine of lyfe, and they that feare the Lorde, shall fynde hym. Who so feareth the Lorde, shall prosper with frendes: and as he is him selfe, so shal his frend be also. My sõne, receaue doctrine from thy youth vp, so shalt thou fynd wysdome tyll thou be olde. Go to her as one that ploweth and soweth, and wayte patiently for her good fruites. For thou shalt haue but lytle labour in her worke, but thou shalte eate of her fruites right sone. O how exceadyng sharpe is wysdome to vnlearned men: an vnstedfast bodye will not remayne in her. Vnto such, she is as it were a touch stone, and he casteth her from him in all the haste, for wisdome is with hym, but in name, ther be but fewe that haue knowledge of her. (But with them that knowe her, she abydeth euen vnto the appearynge of God.) Geue eare (my sonne) receaue my doctryne, and refuse not my counmat.11
cel. Put thy fote into her linkes, • and take her pocke vpon thy necke: bowe downe thy shoulder vnder her, beare her pacientlY, and be not wery of her bandes. Come vnto her with thy whole hert, and kepe her wayes with all thy power. Seke after her, and she shall be shewed thee: and when thou
D haste her, forsake her not. For at the last thou shalte fynde reste in her, and that shalbe turned to thy greate ioye. Then shall her fetters be a strong defence for thee, and her yoke a glorious raiment. For ỹ bewty of life is in her and her bandes are the coupling together of saluacion. Yea a glorious rayment

ment is it, thou shalte put it on, & the same crowne of iope shalt thou weare.
My sonne, if thou wylt take hede, thou shalt haue vnderstandyng, and if thou wylt applye thy mynde, thou shalt be wyse. If thou wilt bowe downe thyne eare, thou shalte receaue doctryne, and if thou delyte in hearynge, thou shalt be wyse. Stande with the multitude of such elders as haue vnderstanding & consente vnto their wisdome with thyne hert: that thou mayest heare all godly sermons, and that the woorthy sentences escape thee not. And if thou seest a man of discrete vnderstanding, get thee soone vnto hym, and let thy fote treade vppon the steppes of hys
11.a dores. • Let thy mynd be vpō the commandementes of God, and be carnestlye occupyed in hys lawes, soo shall he stablyshe thy hearte, and geue thee wisdome at thyne owne desire.

¶ The. vii. Chapter.

DO no cuyll, so shall there no harme happen vnto the. Departe awaye from the thynge
4.a that is wicked, and no mischiefe shal medle with thee. My sonne, sowe no cuyll thynges in the forowes of vnrighteousnes, so shalte thou not reape
7.a them seuen folde. Laboure not vnto
18.a kyng for the seat of honoure. • Iustifye not thy selfe before God (for he
19.a knoweth the herte) and desire not to
18.b be reputed wise in the presence of the kyng. Make no labourde to be made a iudge, except it so were, that thou coudest mightely put downe wickednes: for yf thou shouldest stande in awe of the presence of the myghtye, thou shouldest fayle in geuynge sentence. Offende not in the multytude of the citie, and put not thy selfe amonge the
12.c people. • Wynde not two synnes together, for in one synne shalt thou not be vnpunyshed. Say not: truste, God will loke vpō the multitude of my oblacions, and when I offer to the hiest God, he will accepte it. Be not fayntharted, when thou makest thy prayer, neyther slacke in geuynge of almes.
8 Laugh no man to scorne in the heauinesse of his soul, for God (which seeth all thinges:) is he that • canne bryng
1.Re.2.b downe, and set vp agayne. Accept no leasing agaynste thy brother, neyther do the same against thy frēd. Vse not to make any maner of lye, for the customes therof is not good. Make not many wordes, when thou art among the elders: • and when thou prayest, make not much bablinge. • Let no la-
Mat.6.a. • Ro.12. borious worke be tedious vnto thee, neyther the husbandrie which the almyghtye hath created. Make not thy boste in the multitude of thy wyckednes, but humble thy selfe, euen from thyne hearte: and remember that the wrath shal not be longe in taryinge, and that the vengeaunce of the flesshe of the vngodlye is a verye fyre and wormе. Geue not ouer thy frend for any good, nor thy faythfull brother for the best golde. Departe not frō a dys- ¶
crete, and good woman, that is fallen vnto thee for thy portion in the feare of the Lord, for the gift of her honestie is aboue golde. Whereas thy seruant Luk.19c worketh truelye, intreate him not euill, nor the hyrcling that is faythfull vnto thee. Loue a discret seruaunt as thine owne soule, defraud him not of hys liberty, neither leaue him a poore man. • If thou haue cattel, loke well deu.24.b to them: and yf they be for thy profite, keepe theym. • If thou haue sonnes, Ecc.30a bryng theym vp in nurture and learnynge, and holde theym in awe from their youth vp. If thou haue daughters, kepe their bodye, and shewe not thy face cherfull toward them. Marye thy daughter, & so shalt thou perform a weightye matter: but geue her to a man of vnderstanding. If thou haue a wyfe after thyne owne mynde: forsake her not: (but commytte not thy selfe to the hatefullе.) • Honoure thy father from thy whole heart: and forgette not the sorowfull trauayle, that thy mother had with thee: remembre that thou wast borne thorow theym, and how canst thou recompence them the thynges that they haue doone for the? • Feare the LORDE with all thy soule, and honoure his mynisters.

Lone thy maker with al thy strength
Deu.12.c • and forsake not his seruants. Feare
the lord with al thy soule, & honor his
• Nu.18 priestes. • Geue them their portion of
the fyrste fruites, and increase of the
earth, lyke as it is commaunded thee:
(and reconcyle thy selfe of thy negli-
gence with the litle flocke) geue the
Gala.6.a the shoulders, and their appointed of-
• Ro.1.d frynges and fyrstlinges. Reach thine
Ro.12.b hande vnto the poore, that God maye
blesse the with plenteousnes. • Be li-
beral vnto al men lyuing, • yet let not
mat.25.d but do good, ene to them that ar dead.
• Let not them that wepe, be without
consorte, but mourne with suche as
mourne. • Let it not greue thee to vi-
sit the sycke, for that shal make thee to
be beloued. Whatsoeuer thou takest
in hande, remember the end, and thou
shalt neuer do amisse.

¶ The.viii. Chapter.

¶ STrue not with a myghty man
Mat.5.a leaste thou chaunce to fall into
hys handes. • Make no bargaine
with a rych man, leaste hee happen to
bringe vp an hard quarel against the.
Ecc.31.a • For golde and syluer hath vndone
manye a man, yea euen the heartes of
kynges hath it made to fall. Strue
not with a man that is ful of wordes,
and laye no stickes vpon hys fyre.
Gala.6.a Kepe no companye with the vnlearn-
ed, leaste he geue thy kynred an euyll
reporte. • Despyse not a man that tur-
neth him selfe a waye from sinne, and
Leu.19.g cast him not in the teeth with hall, but
remember that wee are fraile euerye
Eccl.6.d chone. • Thincke scorne of no man in
hys olde age, for we waxe olde also.
We not glad of the death of thyne en-
nemye, but remember that wee muste
dye al the sorte of vs (and sayne would
we come into toye.) Despise not the
sermons of such elders as haue vnder
standing, but acquaint thy selfe with
the wyse sentences of them: for of the
thou shal learne wysedome, and the
doctryne of vnderstanding, and howe
B to serue great men without complaint.
Goe not from the doctryne of the el-
ders, for they haue learned it of theyr
fathers. For of them thou shalt lerne
vnderstandinge, so that thou mayest
make answere in the tyme of neede.
Kindle not the coles of sinners (with
thou rebukest them) leaste thou be brit
in the fyerye flames of their sins. Re-
syst not the face of the blasphemer, that
he laye not wayte for thy mouthe. Ecc.29.a
• Lend not vnto him that is mightier
then thy selfe: If thou lendest hym,
count it but lost. Be not suerty aboue
thy power: if thou be, then think sure-
ly to paye it. Go not to law with the
iudge: for he wyl iudge accordynge to
hys owne honour. • Trauayle not by Ecc.4.b
the way with him that is brainlesse,
lest he do the euil: for he foloweth his
owne wilfulnes, and so shalt thou pe-
C rysshe through hys folly. • Striue not Pro.22
with him that is angrye and cruel,
and go not with him into the wilder-
nes: for blud is nothing in hys syght,
and where there is no helpe, hee shall
murther thee. • Take no councell at Eccl.9.a
fooles, for they loue nothinge but the
thynges that please them selues. Make
no councel before a straunger, for thou
canst not tel what wyl come of it. O-
pen not thyne heart vnto euerye man,
leaste he be vnthankeful to the, and put
thee to reproofe.

¶ The.ix. Chapter.

BE not gelous ouer the wife of
thy bosome, that she shewe not A
some shrewde pointe of wicked
doctryne vpon thee. Geue not the po-
wer of thy lyfe vnto a woman, leaste
she come in thy strengthe, and so thou
be confounded. Looke not vpon a wo-
man that is desyrous of many menne,
leaste thou fal into her snares. Vse not
the companye of a woman that is a
player and a daunser, and heare her
not, leaste thou perysh through her en-
tysinge. Beholde not a mayden, that Prou.
thou be not hurt in her beawty. • Cast
not thy mynde vppon harlottes in a-
nye manner of thynge, leaste thou de-
strote both thy self and thyn heritage.
Go not aboute gasynge in euery lane
of the Cytye, neyther wander thou
abrode in the streetes thereof. Turne Mat.5.
away

Away thy face from a bewtiful woma
34.a and loke not vppon the fayrenes of o-
ther. ¶ Many a man hath perished tho
rough the bewtye of wemen, for thor-
roughe it, the desire is kyndled as it
were a fyre. An aduoutcrous woman
shalbe troaden vnder foote as myre, of
euery one that goeth by the way. Ma
ny a man wondring at the bewtie of a
strange woman, hath bene cast out, for
her wordes kyndle as a fyre. Syt not
with another mans wife by any meanes,
lye not wyth her vpon the bedde,
make no woordes wyth her at the
wyne: least thyne heart consent vnto
her, and so thou wyth thy blud fal in-
to destruction. Forsake not an olde
frende, for the newe shall not bee lyke
him. A newe frend is newe wine: let
him be old, and thou shalt drinke him
wyth pleasure. Desire not the honour
and riches of a sinner, for thou knowe-
est not what destruction is for to com
vppon him. Delyte not thou in the
thing that the vngodly haue pleasure
in, being sure, that the vngodlye shall
not be accepted vntil their graue.
C Kepe thee from the man that hath po-
wer to slaye, so nedest thou not to bee
afrayde of death. And yf thou commest
vnto him make no faut, least he happē
to take away thy life. Remembre that
thou goest in the middest of snares,
and vppon the bulwarkes of the city.
Beware of thy neighbour as nigh as
thou canst, and meddle wyth suche as
7.b be wyse and haue vnderstanding. Let
7.a iust men be thy gestes, lette thy mirth
be in the feare of God, let the remem-
braunce of God be in thy minde, and
let al thy talking be in the commaun-
dementes of the hiest. In the handes
of craftesmen shal the worckes be com
mended, so shal the princes of the peo
16.b ple in the wisdome of their talkynge.
11.c A man ful of wordes is perilious in
18 hys citie: and he that is rash in his tal
king, shalbe abhorred.

¶ The.x. Chapter.

A Wise iudge wyl order his peo
ple with discretion: and wher
a man of vnderstanding bea-
reth rule, there goeth it well. ¶ As the Pro.29.b
iudge of the people is himself, euen so
are his officers: and loke what maner
of man the ruler of the citie is, such ar
they that dwel therein also. ¶ An vn- 3 Re.12.a
wyse king destroyeth his people, but
where they that be in authoritie are
men of vnderstanding, there the Cyty
prospereth. The power of the earth is
the hand of God (and all iniquitye of
the people is to to bee abhorred) and
when hys tyme is, he shal set a profi-
table ruler vppon it. In the hande of
God is the power of man, and vpō the
Scribes shal he laie his honor. ¶ Re-
member no wrong of thy neighbour, Leu.19.a
and meddle thou wyth no vnryghte-
ous worckes. Pryde is hateful before
God and man, and al wyckednesse of
the heathen is to bee abhorred. ¶ Be-
cause of vnryghteous dealing, wrōg, Ier.27.a
blasphemyes, and dyuers dyscates, a
realme shalbe translated from one peo
ple to another. There is nothinge
worse then a couetous man. Why arte
thou proud, O thou earth and ashes? B
Ther is not a more wicked thing, thē
to loue money. And whye? suche one
hath hys soule to sel: yet is he but fil-
thy dong while he liueth. And though
the phisition shewe his helpe neuer
so long, yet in conclusion it goeth af-
ter thys maner, to daye a king, to mo-
rowe dead. For when a man dieth, he
is the heyre of serpentes, beastes, and
wormes. The beginninge of mannes
pryde, is to fal awaye from God: and
why? his heart is gone from his ma-
ker, for pryde is the original of al syn.
Who so taketh holde therof, shalbe fil-
led wyth curslinges, and at the laste it
shal ouerthrowe him. Therefore hath
the Lord broughte the congregations
of the wicked to dishonoure, and de-
stroied them vnto the end: ¶ God hath Sap.6.b
destroied the seates of proude princes,
and sette vp the meke in theyr steade.
God hath withered the rootes of the
proude heathen, and planted the low-
lye amonge theym. ¶ God hath ouer- Ge.29.a
throwen the landes of the heathē, and
destroyed them vnto the grounde. He
hath caused them to wither away, he

hath broughte theim to naughte, and made the memorial of theym to ceasse from out of the earth. (God hath destroyed the name of the proude, and left the name of the humble of mind.) Pryde was not made for man, neyther wrothfulnes for mens children. The sede of men that feareth GOD shalbe brought to honour, but the sede which transgresseth the commaundementes of the Lord shalbe shamed. He that is the ruler amonge brethren, is holden in honour among them, and he regardeth suche as feare the Lorde. The glorye of the rych, of the honorable, and of the poore, is the feare of God. Despyse not thou the iust poore man, and magnyfye not the ryche vngodly. Great is the iudge and myghtye in honour, yet is there none greater, then he that feareth God. • Unto
Pro. 17.a the seruaunt that is dyscrete, shal the free do seruice. • He that is wyse and wel nurtured, wil not grudge when he is reformed, and an ignorant body shal not come to honoure. Bee not proud to do thy worke, and despayre
Pro. 12.b not in the time of aduersitie. • Better is he that laboreth, & hath plenteousnes of al thinges, then he ẏ is gorgeous & wanteth bread. Mysonne, kepe thy soule in mekenes, & geue her her due honor. Who shal iustify him, ẏ sinneth against him self. Who wil honor him that dishonoreth his owen soule? The poore is honoured for hys faithfulnes and trueth, but the rych is had in reputation because of hys goodes. He that ordereth himself honestly in powertye, howe much more shal he behaue himselfe in riches. And who so ordereth hym selfe vnhonestlye in ryches: howe much more shal he behaue hymselfe vnhonestly in powertie?

¶ The .xi. Chapter.

THe wisedome of him that is broughte lowe, shal lyft vp his heade, and shal make him to sit amonge greate men. Commende not thou a manne in hys bewtye, neither despyse a man in his otter apperance. The Bee is but a smal beast amonge the foules, yet is her fruit exceadynge swete. Be not proude of thy rayment, • and exalt not thy selfe in the daye of Act. 12
thy honor: for the workes of the hiest onely are wonderful: yea glorious secrete and vnknowen are his workes. Many tyrauntes haue beene fayne to sit downe vppon the earthe, • and the Ier. 15.f.
vnlykely hath worne the crowne. Many myghty men haue ben broght lowe, and the honorable haue bene deliuered into other mennes handes. • Condemne no mā, before thou haue Deu. 13.b
tryed oute the matter: and when thou hast made inquisition, then reformme ryghteouslye. • Geue no sentence, be- Pro. 18 B
fore thou haste hearde the cause, but first let mē tel out theyr tales. Strine not for a matter that toucheth not thy selfe, and stande not in the iudgement of synners. My son, meddle not with Mat. 15.
many matters: • and yf thou wilte be rych, thou shalt not get it: and though thou runnest thy waye afore, yet shalt Pro. 10.a
thou not escape. • There is some man that laboureth and the more he wereth him selfe, the lesse he hath. Again, some man is slouthful, hath neede of helpe, wanteth strength, & hath great powertie, & Gods eie loketh vpō hym to good, setteth him vp from his low Job. 42.a
state, • and lyfteth vp his head: so that many menne maruel at him, and geue honour vnto God. • Prosperyty and C
aduersitie, lyfe and death, powerty and Job. 1.c
ryches come al of the Lord. Wisdome, nurture & knowledge of the law, are with God: loue and the wais of good are with him. Errour & darkenes are made for sinners (& they that exalt thē selues in euyl, waxe old in euil.) The gift of god remaineth for ẏ righteous, & his good wyll shal geue prosperitie for euer. Some man is rych by liuing wygardly, & that is the portion of hys Luk. 12
reward, in that he sayth: • now haue I gotten reste: and nowe will I eate and drynke of my goodes my selfe alone. And yet he considereth not, that the time draweth nye (and death approcheth) that he must leaue al these thinges vnto other menne, and dye hym selfe. Stande thou faste in thy couenuante, and exercyse thy selfe therin

therin, and remayne in the worke vnto thy age. Continue not in the workes of sinners, but putte thy truste in God, and byde in thyne estate: for it is but an easye thing in the syghte of God, to make a poore man ryche, and that sodeynly. The blessinge of God hasteth to the reward of the righteous, and maketh his fruites soone to florysh and prosper. Saye not, what helpeth it me? and what shall I haue the while? Agayne, saye not: I haue ynough, howe can I wante? When thou art in welfare, forget not aduersitie: and when it goeth not wel with thee, haue a good hope, that it shalbe better. For it is but a smal thing vnto God, in the day of death to reward euery man accordinge to hys wayes. The aduersitye of an houre maketh one to forget all pleasure: and when a man dieth, hys workes are dyscouered. Prayse no bodye before his death for a man shalbe knowen in his children. Bring not euery man into thine house, for the disceatful layeth wayte dyuersye. Lyke as a partriche in a maund, so is the hearte of the proude: and lyke as a spye that lieth vppon the fal of his neighbour. For he turneth good vnto euyll, and slaundreth the chosen. Of one sparcke is made a great fyre (and of one dysceatful man is bludde increased) and an vngodlye man layeth wayt for bloud. Beware of the dysceitful mã, for he imagineth wycked thynges, to brynge thee into a perpetuall shame. If thou takest an vnkaunt vnto thee, he shal destroye the in vnquyetnes, and dryue thee from thyne owne wayes.

The. xii. Chapter.

When thou wilte dooe good, knowe to whom thou doest it, and so shalt thou be great ly thanked for thy benefites. Doo good vnto the ryghteous, and thou shalt fynd great reward, thogh not of him, yet (no doubte) the Lorde hym selfe shall rewarde thee. Hee standeth not in a good case that is alwaye occupyed in euil, and geueth no almes: for the hiest hateth the sinners and hath mercy vpon them that shew the woorkes of repentaunce. Geue thou vnto such as feare God, and receaue not a sinner. As for the vngodly and sinners, he shall recompence vengeaunce vnto them, and kepe them to the day of wrath. Geue thou vnto the good, & receaue not the sinner: do well vnto him that is lowly, but geue not to the vngodlye. Let not the breade be geuen him, that he be not mightier thē thy selfe therin. For so shalte thou receaue twyse as muche euyll, in all the good that thou doest vnto hym. And why? for hiest hateth sinners, & shal reward vengeaunce to the vngodly. In prosperitie a frend shal not be knowē and in aduersitie an enemy shal not be hid. For when a man is in wealth it greueth his enemyes: but in heuines and trouble a man shall knowe hys frend. Truste neuer thine enemye, for like as an iron rusteth, so doth his wickednes. And thoughe he make muche crouching & kneling, yet kepe wel thy mynd, & beware of him. Set him not by the, neither let him sit at thy ryght hand: leste he turne hym, get into thy place, take thy rowme & seke thy seat: and so thou at the laste remember my wordes, and be prycked at my sayinges. Bynd not two sinnes together, for there shall not one be vnpunished. Who will haue pitye of the charmer, that is stynged of the serpent, or of all suche as come nye the beastes? Euen so is it with him that kepeth company with a wycked man, and lappeth him selfe in hys synnes. For a season will he bide with the: but if thou stūble, he tarieth not. An enmy is swete in hys lippes, he can make many wordes, and speake much good thynges: Yea, he can wepe with his eies, but in his hert he imagineth, how to thro we thee into the pyt: and yf he maye fynd opportunitye: he wyll not be satisfyed with bloud. If aduersitye come vpon thee, thou shalt fynde him there first, and thoughe he pretende to doo thee helpe, yet shall he vndermyne the. He shall shake hys heade, and clappe hys handes ouer thee for verye gladnes:

Psal. 18

Jer. 41 b

and whyle he maketh manye wordes, he shall desguyse his countenance.

¶ The .xiii. Chapter.

WHo so toucheth pytch, shalbe fyled withall: and he that is familiar with the proud, shall clothe him self with pryde. He taketh a burthen vpon him, that accompanieth a more honorable man then hym self. Therefore, kepe no familiaritye wyth one that is richer then thy selfe. How agree the kettle and the pot together? for if the one be smitte against the other, it shalbe broken. The ryche dealeth vnryghteously, and threateneth withall: but the poore beyng oppressed and wrongefully dealt withall, suffreth scarcenes, and geueth faire wordes. If thou be for hys profit, he vseth thee: but if thou haue nothyng, he shall forsake thee. As long as thou hast any thing of thine owne, he shall be a good felow with thee: yea he shal make the a bare man, and not be sorye for the. If he haue nede of the, he shall defraud the: and with a preuy mocke, shall he put thee in an hope, and geue thee all good wordes, and saye: what wantest thou? Thus shall he shame thee in hys meate, vntyl he haue supt the clene vp twyse or thryse, and at the laste shall he laugh thee to scorne. Afterwarde, when he seeth that thou hast nothyng, he shall forsake the, and shake his heade at thee. Submyt thy selfe vnto God, and wayte vpon hys hande. Beware, that thou be not dysceaued and brought downe in thy symplenesse. Be not to humble in thy wisdome: leste when thou arte broughte lowe, thou be disceaued thorowe foolyshnes. If thou be called of a mighty man, absente thy selfe, so shall he call thee to hym the more oft. Preasse not thou vnto hym, that thou be not shut out: but goo not thou farre of, leste he forget thee. Withdrawe not thy selfe frō hys speche, but beleue not his many wordes. For with much communication shall he tempt thee, and with a preuy mocke shall he question thee of thy secretes. The vnmercifull mynde of hys shal marke thy wordes, he shal not spare to do thee hurte, and to put the in prison. Beware, and take good hede to thy selfe, for thou walkest in parell of thy ouerthrowynge. Nowe when thou hearest his wordes, make the as thogh thou werest in a dreame and wake vp. Loue God all thy lyfe longe, and call vpon hym in thy nede. Euery beast loueth hys lyke, euen so let euery man loue hys neyghboure. All flesshe will resorte to their lyke, and euerye man will keepe companye with such as he is hym selfe. But as the wolfe agreeth with the lambe, so doth the vngodly with the ryghtous. What felowshyppe shoulde an holy mā haue with a dogge? How can the ryche and the poore agree together? The wylde Asse is the lyons praye in the wildernesse, euen so are poore men the meate of the ryche. Lyke as the proude maye not awaye with lowlynes, euen so doeth the ryche abhorre the poore: If a rych man fall, his frendes set hym vp agayne: but when the poore falleth, hys aquayntaunce forsake him. If a ryche man fall into an errour, he hath many helpers: he speaketh proude wordes, and yet men iustifye hym. But if a poore manne goo wronge, he is punyshed: yea thoughe he speake wyselye, yet can it haue no place. When the ryche man speaketh, euerye man holdeth hys tongue, and loke what he sayth, they praise it vnto the cloudes. But yf the poore man speake, they saye: what felowe is this? and if he do amysse, they shal destroy him. Riches are good vnto him that hath no synne in hys conscience, and pouertie is a wicked thyng in the mouth of the vngodly. The hart of a manne chaungeth hys countenaunce, whether it be in good or euill. A cherfull countenaunce is a token of a good herte, for els it is an harde thynge to knowe the thought.

¶ The .xiiii. Chapter.

BLessed is the man, • that hath not fallen with the word of his mouth, and is not pricked with the conscience of synne. Happye is he that hath no heuines in his mind, and

Eccl. 19
Iam. 3.

is not fallen from his hope. It becom
meth not a couetous man and a ny-
garde, to be ryche: and what should a
nygard do with golde? He that with
all hys carefulnesse heapeth together
vnryghteousnye, gathereth for other
folkes, and another manne shall make
good chere with his goodes. He that
is wicked vnto him selfe, ho w should
he be good vnto other men? How can
suche one haue anye pleasure of hys
goodes? There is nothynge worse,
then when one disfauoureth him self,
and this is a rewarde of his wicked-
nes. If he do any good, he doeth it not
knowynge thereof, and agaynste hys
wil, and at the last he declareth his vn
gracioulnes. A nygarde hath a wyc-
ked eye, he turneth awaye his face, and
despiseth his owne soule. A couetous
mans eye hathe neuer ynoughe in the
porcion of wickednes, vntil the tyme
that he wither awaye, and haue loste
his owne soule. A wicked eye spareth
bread, and there is scarcenes vpon his
table. My sonne, do good to thy selfe
of that thou haste, and geue the Lorde
his due offerynges. Remember that
death taryeth not, and howe that the
couenant of the graue is shewed vn-
to the: for the couenaūt of this world
shall dye the deathe. Do good vnto
thy frende before thou dye, and accor-
dyng to thy abilitie reache oute thyne
hand, and geue vnto the pore. Be not
dysapoynted of the good daye, and let
not the portion of the good day ouer-
passe thee. Shalte thou not leaue thy
trauayles and labours vnto other
men? In the deuiding of the heritage
geue and take, and sanctify thy soule.
Worke thou ryghteousnes before thy
death, for in the hell there is no meate
to fynde. All flesshe shall fade awaye
like grasse, and like a flourysshyng leafe
in a grene tree. Some growe, some
are cast downe: euen so is the genera-
tion of al flesshe & blood: one cōmeth to
an end, another is borne. All transito
rye thynges shall fayle at the last, and
the worker thereof shall goo withall.
Euery chosen worke shalbe iustified,
and he that medleth withall, shall haue
honour therin. Blessed is the manne
that kepeth him in wisedome, and ex-
ercyseth himselfe in vnderstandynge,
and wyth discretion shal he thinke vp-
on the foreknowledge of God. Who-
che considereth the wayes of wisdom
in his hearte, hath vnderstandinge in
her secretes, goeth after her (as one
that seketh her out) and continueth in
her wayes. He looketh in at her wyn-
dowes, and harkeneth at her doores.
Hee taketh his reste beside her house,
and fasteneth hys stake in her walles
He shall pitche his tente nye vnto her
hand, and in his tente shal good thin-
ges rest for euermore. He shal set hys
children vnder her couerynge, and shal
dwell vnder her braunches. Vnder
her couering shal he be defended from
the heat, and in her glory shal he rest.

The .xv. Chapter.

He that feareth God, wyll do
good: and whoe so kepeth the
lawe, shal obtayne wisedome.
As an honorable mother shal she mete
him, and as a virgin shall shee receaue
him. With the bread of lyfe, and vn-
derstanding shal shee feede him, and
geue him the water of wholsome wis
dome to drynke. If he be constante in Mat. 4.
her, hee shal not bee moued: and yf hee
holde hym faste by her, hee shall not Joh. 4. a
come to confusion. Shee shall bringe
him to honour among his neyghbou-
res, and in the myddest of the congre-
gation shal she open his mouth. With
the spirite of wisedome and vnder-
standinge shal she fil him, and clothe
him wyth the garment of glory. She
shall heape the treasure of myrthe and
ioy vpon him, and geue him an euer-
lastynge name to heritage. Foolyshe
men wil not take hold vppon her: but
such as haue vnderstanding, wil mete
her. Foolyshe menne shal not see her,
for she is farre from pryde and disceit.
Men that go aboute with lyes, wyll
not remember her: but men of truthe
shal be found in her, and shall prosper
euen vnto the beholdyng of GOD.
Prayse is not semely in the mouth of
the vngodly, for he is not sente of the
Lord. For of God cōmeth wisedom,
and

and the prayse shall stand by the wyse-
dome of God, and shall be plenteous
in a faythful mouth, and the Lord shal
B geue her vnto him. Say not thou: It
is the Lordes faute that I am gone by,
for thou shalte not do the thynge that
God hateth. Saye not thou: he hath
caused me to do wrong, for he hath no
nede of the vngodlye. God hateth all
abhominacio of errour, and they that
Gen. 1.d feare God will loue none such. • God
made man from the begynnynge, and
lefte him in the hande of his councell.
He gaue him his commaundementes
and preceptes: if thou wylte obserue
the commaundementes, and kepe ac-
ceptable faythfulnes for euer, they shal
Jer.21 b preserue thee. • He hath set water and
fire before thee, reach out thyne hand
vnto which thou wilt. Before man,
is lyfe and death, good and euyll: loke
what him lyketh, shall be geuen hym.
For the wisdome of God is gret and
mighty in power, and beholdeth all
men continually. The eyes of the
Lorde are vpon them that feare hym,
and he knoweth all the woorkes of
man. He hath commaunded no man to
do vngodlynesse, neyther hath he geuen any
man space to synne.

¶ The.xvi. Chapter.

A Delyte not thou in the multi-
tude of vngodly children, and
haue no pleasure in theym, yf
they feare not God. Truste not thou
to their lyfe, and regarde not theyr la-
bours: for one sonne that feareth God
is better, then a thousande vngodlye.
And better it is for a man to dye with
out children, then to leaue behind him
such children as are vngodly. For by
one that hath vnderstandyng, maye a
whole cityе be vpholden, but though
the vngodly be manye, yet shall it be
wasted thorowe them. Manye suche
thinges hath myne eye sene, & greater
thynges then these haue I herd with
Ecc.21 b myne eares. • In the congregacion of
the vngodlye shall a fire burne, and
B amonge vnfaythfull people shall the
Gene,6 a wrath be kyndled. • The old giauntes
obtayned no grace for their sinnes,
whiche were destroyed, trustynge to
their owne strength. Neyther spared
he them amonge whom Loth whiche
was a • straunger, but smote them and Gen.19c
abhorred them, because of the pryde of
their woordes. He had no pitye vpon
them, but destroyed al the people, that
were so stoute in synne. • And for so Nu.14.c
much as he ouersaw not the sixe hun-
dred thousande, that gathered theym
selues together in ỹ hardenes of their
hearte: it were marueil if one beynge
hardnecked, should be free. • For mer Eccl.5.a
cy and wrath is with him: he is bothe
mighty to forgeue and to poure oute
dyspleasure. Lyke as hys mercye is
great, euen so is his punyshment also,
he iudgeth a man accordynge to hys
woorkes. The vngodly shal not escape
in his spoyle, and the long patience of
hym that sheweth mercye, shall not
byde behynde. All mercye shall make
place vnto euery man accordyng to the
worthynes of hys woorkes, and after
the vnderstanding of his pilgrimage.
Saye not thou: I will hyde my selfe ¶
from God, for who will thinke vpon
me from aboue? I shall not be knowē
in so great a heape of people, for what
is my soule amōg so many creatures?
Behold, the heauen, yea, the heauen of
heauens, the deepe, the earthe, and all
that therein is, shall be moued at hys
presence: the mountaynes, the hylles,
and the foundacions of the earth shal
shake for feare, when God dysyteth
them. These thynges doeth no hearte
vnderstand, but he vnderstādeth eue-
rye herte, and who vnderstandeth his
wayes? No man seeth hys stormes,
and the mooste parte of hys woorkes
are secrete. Whoo wyll declare the
woorkes of his righteousnes? Or who
shall be able to abyde them? For the
couenaunte is farre frome some, and
tryinge oute of men is in the ende. He
that is humble of hearte, thynketh
vpon suche thynges: but an vnwyse
and erronious man casteth his minde
vnto folysh thinges. My sonne herke
thou vnto me, and learne vnderstan-
dynge, and marke my woordes with
thyne hert. I will geue the a sure doc
trine, & playnely shall I instruct thee,

(marke

marke my wordes then in thyn hert: for in righteousnes of the spirite doo I speake of the wonders, that God hath shewed among his workes from the begynnyng. And in the truthe do I shew the knowledge of him.) God hath set his workes in good order frō the beginnyng, and part of them hath he sundred frome the other. He hathe garnyshed his woorkes from euerlastynge, and theyr begynnynges, accordynge to theyr generations. None
D of thē hyndred an other, neyther was any of them disobedient vnto his wordes. After this, God loked vpon the earthe, and fylled it with his goodes. With all maner of lyuyng beastes hath hee couered the grounde, and they all shall be turned vnto earthe agayne.

¶ The .xvii. Chapter.

GOd • shope man of the earthe,
A and made hym after hys owne
Gen.1.a ymage, and tourned hym vnto earthe agayn, and cloathed hym with his owne strengthe. He gaue him the numbre of days and certayn tyme, yea and gaue hym power of the thynges that are vpon earth. He made al fleshe to stand in awe of hym, so that he had the dominion of all beastes and fowles. • He made out of hym an helper
Gen.2.d lyke vnto hym selfe, and gaue theym discretion and tongue, eyes and eares, and a hearte to vnderstande, and filled them with instruction and vnderstandynge. He created for theym also the knowledge of the spirite, fylled their heartes wyth vnderstandynge, & shewed them good and euyll. He set hys eye vpon theyr heartes, declaryng vnto them hys great and noble workes: that they should prayse his holy name together, reioyse of his wonders, and be tellyng of hys noble acts. • Beside
Exo.a this, he gaue them instruction, and the
Deu.4.b lawe of lyfe for an heritage. He made an euerlastyng couenant with theym, and shewed them his ryghteousnesse and iudgementes. Their saw his glorie with their eies, & theyr eares herde the maiestie of hys voyce. And he said vnto theym, Beware of all vnryghteous thynges. He gaue euerye man also a commaundemente concernynge hys neyghbour. Theyr ways ar euer before hym, and are not hyd from his eyes. B
• He hath set a ruler vpon euery Ro.13.a
people, • but Israel is the Lordes por- •deu.4.c
tion. Al theyr workes are as the Sun and.10.c
in the syght of God, and hys eyes are alway lokyng vpon theyr wayes. All theyr vnrighteousnesse are manyfeste vnto hym, and al theyr wyckednesses are open in his syghte. • The mercye
Ecc.29.b that a manne sheweth is as it were a purse with hym, and the grace that is geuen to man, preserueth hym as the apple of an eye. • At the last shall he
Mat.25.c awake, and reward euery man vpon his head, and shall turne theim together into the nethermost partes of the earth. • But vnto them that wyll repente, he hath geuen the way of righ-
Acts.3.c teousnes. As for suche as be weake, he comforteth them, suffreth them, & sendeth theim the portion of the veritie. O turne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, doo the lesse offence, turne agayne vnto the Lorde, forsake thyne vnrighteousnes, be an vtter enemy to abhomination, learne to knowe the ryghteousenesse and iudgementes of god, stand in the portion þ is set forth for thee, and in the prayer of the moste hye god: go in the portion & the holy C
Psal.7.a world, with suche as be lyuynge and
Esa.38.b geue thankes vnto God. • Who wyll prayse the Lorde in the helle? Abyde not thou in the errour of the vngodly, but geue him thanks before death. As for the deade, thankefulnesse perysheth frome hym as noothynge. Geue thou thankes in thy lyfe, yea, whyle thou arte lyuyng and whole, shalte thou geue thanckes, and prayse GOD, and reioyce in hys mercye. O howe great is the louynge kyndnesse of the Lorde, and hys mercyfull goodnesse vnto suche as tourne vnto hym? For all thynges may not be in man: and why the sonne of man is not immortall, and hee hathe pleasure in the vanitie of wyckednesse. What is more clere then the Sunne?

Yet shall it fayle. Or what is more wicked then the thyng that flesshe and bloode hath imagined? and that same shall be reproued. The Lord seeth the power of the hye heauen, and all are earthe and ashes.

The.xviii.Chapter.

He that lyueth for euermore, made all thynges together, God only is ryghteous, and remaineth a victorious kyng for euer. Who shalbe able to expresse the wourkes of hym? who will seke out the grounde of hys noble actes? who shall declare the power of hys greatnes? Or who wyll take vppon hym, to tell out his mercy? As for the wondrous wourkes of the Lord, there may nothyng be taken from them, nothyng may be put vnto them, neyther may the ground of them be found out. But when a man hath done his best, he must begynne agayn: and when he thinketh to be come to an end, he must go agayn to his labour. What is man? Wherto is he wourthy? What good or euyll can he doo? If the numbre of a mans dais be almost an hundred yere, it is muche. Lyke as the droppes of rayne are vnto the sea, and as a grauel stone is in comparison of the sand: so are these fewe yeares to the days of euerlastyng. Therfore is the Lord pacient wyth them, and poureth oute his mercy vpon theym. He sawe and perceaued the thoughtes and imaginations of their heart, that they were euyll: therfore heaped he vp his mercifull goodnes vppon theym, and shewed them the way of righteousnes. The mercy that a man hath, reacheth to his neyghboure: but the mercye of GOD is vpon all flesshe. He chasteneth, he teacheth and nurtureth: yea, euen as a shepherde tourneth agayne his flocke, so dothe he all theym that receaue chastenyng, nurture, and doctrine. Mercyfull is he vnto theym, that stand in awe of his iudgements. My soonne, when thou dooest good, make no grudging at it: and what so euer thou geuest, speake noo discomfortable wourdes. Shall not the dewe coole the heate? euen soo is a wourde better then a gyft. Is not a frendly wourde a good honest gyfte? but a gracious mā geueth them both. A foole shall cast a man in the teethe, and that roughly, and a gyft of the nygard putteth out the eye. Gett the ryghteousnesse before thou come to iudgement. Learne before thou speake, and go to phisike, or euer thou be sycke: Examyne and iudge thy selfe, beefore the iudgement comme, and so shalte thou fynde grace in the syghte of GOD: Humble thy selfe afore thou be sycke, and in tyme of thy disease shewe thy conuersation. Lette not to prayse alway, and stande not in feare to be reformed vnto death, for the reward of God endureth for euer. Before thou prayest, prepare thy soule, and bee not as one that tempteth God. Thynke vpon the wrathfull indignation that shalbe at the end, and the houre of vengeaunce, when he shall tourne awaye his face. When thou haste ynoughe, remembre the tyme of hunger: & whē thou art rich, think vpon ỹ time of pouertie & scarsenes. Frō the morning vntill the euenyng, the tyme is changed & all suche thyngs are soone done in the syght of God. A wyse man feareth GOD in all thyngs, and in the days of transgression, he kepeth hym selfe from synne. A discrete man hath pleasure in wysedom, and he that fyndeth her, maketh muche of her. They that haue hadde vnderstandyng, haue dealt wysely in wourdes, haue vnderstande the truthe and rightcousnelle, and haue soughte out wyse sentences and iudgementes. Folowe not thy lustes, but turne thee from thyn owne wyll. For yf thou geuest thy sowle her desyres, it shall make thyne enemies, to laughe thee to scorne. Take not thy pleasure in great voluptuousnesse, and medle not to much wythall. Make not to greate cheare of the thynge that thou haste wonne by auantage, leste thou falle into pouertie, and haue nothing in thy purse.

The.xix.Chapter.

A labou-

A Labouring man that is geuen vnto dronkennes, shall not be ryche: and he that maketh not much of small thinges, shall fall by lytle & lytle. ¶ Wyne and wemen make wyse men renagates, and put men of vnderstandyng to reproke, and he that accompanyeth aduouterers, shall become a wycked manne. Mothes and wormes shall haue him to herytage, yea, he shalbe set by to a greater example, and hys soule shalbe roted oute of the number. ¶ He that is hastye to geue credence, is lyghte mynded, and doeth agaynst him self. Who so reioyseth in wickednes, shall be punyshed: he that hateth to be reformed, hys lyfe shalbe shortened, and he that abhorreth babblynge of wordes, quencheth wickednes. He that offendeth agaynst his owne soule, shall repente it: and he that reioyseth in wickednes shalbe punished. Rehearse not a wicked and churlyshe worde twyse, and thou shalt not be hindred. Shew thy secretes neyther to frende nor foe: and if thou haste offended, tell it not oute. For he shall hearken vnto thee and marke thee: and when he fyndeth opportunitye, he shall hate thee (and so shall he be alwaye aboute thee.) ¶ If thou haste herde a worde agaynst thy neighboure, let it be dead within the: and be sure, thou shalt haue no harme thereby. A foole trauayleth wyth a worde, lyke as a woman that is payned with bearyng of a child. Lyke as an arowe shot in a dogges thighe, so is a worde in a fooles herte. ¶ Tell thy frende hys faute, leste he be ignorant, and saye: I haue not done it, or if he haue spoke, that he do it no more. Reproue thy neighbour, that he kepe hys tongue, and yf he haue spoken, that he say it nomore. Tell thy neighbour his faut, for oft times an offence is made, & geue not credence to euery word. A man falleth somtime with his tongue, but not with his will. For what is he, ỳ hath not offended in his tonge: geue thy neyghbour warning, before thou threaten hym, and geue place vnto the lawe of the Lord. The feare of God is al wisedome and hee that is a ryghtwise man, keepeth the lawe. As for the doctrine of wyckednes, it is no wysdome, and the prudẽce of synners is no good vnderstanding: it is but wyckednes, and abhomination and a blasphemyng of wysdome. A simple manne of smalle vnderstandinge that feareth God, is better then one that hath muche wysedome, and transgresseth the lawe of the hiest. A crafty suttle man can be wyse, but hee is vnryghteous: and wyth gyftes hee wrasteth the open and manyfest lawe. A wicked man can behaue hym selfe humblye, and canne bouke wyth hys heade, and yet is hee but a dyssembler wythin. He hideth hys face, and disguyseth it: and because he shoulde not be knowen, hee preuenteth thee. And though he be so weake that hee can do thee no harme, yet when he maye fynd opportunitie, he shall doo somme euill. A manne may be knowen by his face, and one that hath vnderstandinge, may be perceaued by the looke of hys countenaunce. ¶ A mans garmente, laughter, and goinge, declareth what he is.

¶ The.xx. Chapter.

SOme man reproueth hys neighbour ofte times, but not in due season: Againe, some manne holdeth hys tounge, and hee is wyse and discrete. It is muche better to geue warninge and to reproue, then to beare euyll wyll, for he that knowledgeth hymselfe openly, shall be preserued from hurt & destruction. Like as when a gelded man thorow desire and lust defyleth a mayden, euen so is it with hym that vseth violence, and vnryghteousnes in the lawe. O how good a thyng is it, a mã that is reproued, to shew opẽly his repẽtãce for so shalt thou escape wilfull syn. Some man kepeth silence, and is found wise: but hee that is not ashamed what hee sayth, is hatefull. Some man holdeth hys tongue, because he hathe not the vnderstandynge of the language: and some man kepeth silence, awaytyng a conue-

Eccl. 3.a. conuenient time. ✠ A wyse man wyll holde hys tonge tyl he see opportunity, but a wanton and vndiscrete bodye shal regarde no tyme. Hee that vseth many woordes, shal hurte hys owne soule: and hee that taketh auctoritie vpon him vnryghteously, shalbe hated. Some man hath oft times prosperitie in wycked thynges. Agayne some manne getteth muche, and hathe harme and losse. There is some gyfte that is nothing worth: Agayne there is some gyfte, whose rewarde is double. Some man getteth a fal for being to proude, and some commeth to worshyp from lowe estate. Some man bieth muche for a lyttle price, and must
B paye for it seuen folde. ✠ A wyse man
Eccl. 6.d wyth his woordes maketh hym selfe to be loued, but the fauoure of fooles shalbe poured out: the gifte of the vnwyse shal do thee no good, for his eies
Ecc. 18.c are seuen folde. ✠ He shall geue lyttle, and say he gaue much: he openeth hys mouth and cryeth out, as it were one that cryeth out wyne. To day he lendeth, to morowe asketh he agayn, and suche a man is to be hated. The foole sayeth: I haue no frende. I haue no thanke for al my good dedes: yea, euen they ẏ eate my bread, speake no good of me. O how oft, & of how mani shal he bee laughed to scorne? He taketh a more perilous fal by such woordes, thē yf he fel vppon the grounde: euen so shal the fal of wicked men com hastely. In the mouth of him that is vntaught, are many vnconuenient and vnmete woordes. A wise sentence shal not be alowed at the mouth of ẏ foole for he speaketh it not in due season.

¶ Some man synneth not, because hee hath not wherwythal, and in his rest he shalbe stinged. Some man there is that destroyeth hys owne soule wyth shame, and for an vnwyse bodyes sake destroyeth hee it, and wyth accepting persones shall he vndo hym selfe. Some man promiseth his frend a gyft for very shame, and getteth an enemy of him for naughte. A lye is a wicked shame in a man, yet shall it be euer in the mouthe of the vnwyse. A thefe is better, then a man that is accustomed to lye, but they bothe shall haue destruction to heritage. The conditions of lyers are vnhoncst, and their shame is euer wyth thē. A wise man shal bryng him selfe to honoure with his woordes, and hee that hath D
vnderstandyng, shalbe set by amonge Pro. 1.b
great men. ✠ He that tilleth hys land, shall increase hys heape of corne: hee that woorketh ryghteousnes, shalbe exalted, and he that pleaseth great men shal escape muche euil. ✠ Rewardes Ecc. 23.a
and gyftes blind the eyes of the wise and make him domme, that he cannot Ecc. 41.c
tell men their fautes. ✠ Wisdome that is hid, and treasure that is hoorded vp, what profit is in theym both? Better is he that kepeth his ignorance secret, then a man that hideth his wisdome.

¶ The .xxi. Chapter. A

My sonne, yf thou hast sinned Eccl. 5.a
do it nomore: ✠ but praye for thy forsynnes: that they may be forgeuen thee. Flee from syn, euen as from a serpente: for yf thou commest to nyghe her, she wyll byte the. The teeth therof are as the teeth of a lion to sley the soules of menne. The wickednes of man is as a sharp two edged sword, which maketh such woundes that they cannot be healed. Strife and wrongeous dealing shal waste awaye a mannes goodes, and through pryde a rych house shall bee broughte to naughte: so the riches of Eccl. 3
the proude shalbe rooted oute. ✠ The prayer of ẏ poore goth out of ẏ mouth, and commeth vnto the eares of God, and hys vengeaunce (or defence) shal come, and that hastely. Who so hateth to be reformed, it is a token of an vngodly person: but he that feareth God wyll remember him selfe. A myghtye man is knowen a far of by his tong, but he that hath vnderstanding, perceaueth that he shal haue a fal. Who so buildeth hys house with other B
mens cost, is lyke one that gathereth Ecc. 1
stones in winter. ✠ The congregatiō of ẏ vngodly is like stubble gathered together, their end is a flame of fyre.

The

The way of the vngodly is set with stones, but in their ende is hell, darknes, and paynes. He that kepeth the lawe, wil hold fast the vnderstanding therof, and the end of the feare of god is wysedome and vnderstandyng. He that is not wyse, will not be taughte in good: but the vnwise man aboundeth in wickednes: and where bitternes is, there is no vnderstandynge.

The knowlege of the wise, shal flow lyke water that runneth ouer, and his councel is like a fountayn of life. The heart of a foole is lyke a broken vessell, he can kepe no wisedom. When a man of vnderstandyng heareth a wise word, he shall commende it, and make much of it. But if a voluptuous mā heare it, he shall haue no pleasure therin, but cast it behynde his backe. The talkynge of a foole is lyke an heauye burthen by the waye: but to heare a wise man speke, it is a pleasure. Where a dout is in the congregation, it is asked at the mouth of the wise, and they shall pōder his words in their herts. Lyke as is a house that is destroyed, euen so is wysdome vnto a foole. As for the knowledge of the vnwise, it is but darke wordes. Doctrine is vnto hym that hath no vnderstandyng, euē as fetters aboute hys feete, and lyke manicles vpon his ryghte hande. A foole lifteth vp his voice w̄ laughter, but a wyse mā shal scarse laugh secretly. Learnyng is vnto a wyse man, a Jewel of gold, and lyke an armelette vpon his right arme. A folishe mans foote is soone in his neighbors house, but one that hath experience, shall bee ashamed at the person of the myghty. A foole wyl peepe in at the window, into the house, but he that is wel nurtured, will stande without. A foolish man standeth herkenyng at the doore, but he that is wise, will be ashamed. The lippes of the vnwise wil be telyng foolyshe thynges, but the words of suche as haue vnderstandyng, shall be weyed in the balance. The heart of fooles is in theyr mouth, but the mouthe of the wyse is in theyr heart. Whē the vngodly curseth the blasphemer, he curseth his owne soule. A pryuye accuser of other men, shall defyle hys owne soule, & be hated of euery man: (but he that kepeth his tongue, and is discrete, shall come to honour.)

The .xxii. Chapter.

A Slouthfull body is moulded of a stone of claye, and euerye man wylle speake to hys dyspayse. A slouthfull body is made of the donge of oxen, and euery one that toucheth hym, must washe his hands agayne. A mysnurtured soonne is the dishonor of ỹ father. A foolysh daughter shall bee lytteli regarded. A wise daughter is an heritage vnto her husbande: but she that commeth to dishonestie, bryngeth her father in heuines A daughter that is past shame, dishonoreth both her father & her husband: the vngodly shal regard her, but they bothe shall despise her. The playinge of Musike is not mete where heauynesse is, euen so is the correction and doctrine of wysedome, euer vnpleasaunt vnto fooles. Who so teacheth a foole, is euen as one that gleweth a potsheard together: as one that telleth a tale to hym that heareth hym not, and as one ỹ raiseth a man out of an heuy slepe. Who so telleth a foole of wysedome, is euen as a man, whiche speaketh to one that is a slepe. Whē he hath told his tale, he saith: What is the matter? when one dieth, lamentation is made for him, because the light fayleth him: euen so let mē mourn ouer a fool: for he wanteth vnderstandynge. Make but lyttle weepyng, because of the dead: for he is come to rest, but the lyfe of the foole is woorse thenne the death. Seuen days do men mourn for hym that is dead, but the lamentation ouer the vnwise and vngodly shoulde endure all the dayes of theyr lyfe.

Talke nat much wyth a foole, and go not with him that hath no vnderstanding. Beware of him, lest it turn thee to trauayle, and thou shalt not be defyled wyth his synne. Depart frome hym, and thou shalte fynde reste, and shalt not be drawen back into his foolishenes. What is heauier then leade?

And

And what ſhould a foole be called els but leade? ¶ Sande, ſalt, and a lump of yron is eſyer to beare then an vnwiſe, fooliſhe, and vngodly man. Like as the band of wodde bound together in the foundation of the houſe can not be looſed: euen ſo is it with the heart that is ſtabliſſhed in the thoughte of councelle. The thoughte of the wyſe ſhall neither feare, nor bee offended at any tyme. Lyke as a fayre playſtered wall in a wynter houſe, and an hygh buyldyng, may not abyde the wynde and ſtorme: euen ſo is a fooles hearte afrayde in his imagination, he feareth at euery thing, and can not endure. (A wauerynge hearte in the imagination of a foole will not euer ſtand in awe, he that abydeth in the commandemẽtes of God, wil alway feare.) He that nyppeth a mans eye, bringeth foorthe teares: and he that prycketh the heart, bringeth forth the mening & thought. Who ſo caſteth a ſtoane at the byrdes, frayeth them away: and he that blaſpheməth his frend, breaketh the frendſhyp: though thou draweſt a ſwearde at thy frend, yet deſpayre not, for thou mayſt come agayn to thy frend. If he ſpeake ſorowfully, feare not, for ye maye be agreed together againe: except it be that thou blaſpheme hym, diſdayne hym, open hys ſecretes, and wounde hym trayterouſly, for all ſuche things ſhall driue awaye a frende. Be faithfull vnto thy neighbour in hys pouertie, that thou mayſt reioyce with him alſo in his proſperitie. Abyde ſtedfaſt vnto hym in the tyme of hys trouble, that thou mayſt be heyre with hym in his heritage. Lyke as the vapour and ſmoke goth out at the ouen before the fyre, euen ſo euyll wordes, rebukes & threatnynges go before bloudſhedyng. Be not aſhamed to defende thy frend: as for me, I wylle not hyde my face from hym, though he ſhould doo mee harme. Who ſo euer heareth it, ſhall beware of hym. ¶ Whoe ſhall ſette a watche before my mouthe, and a ſure ſeale vpon my lyppes, that I fall not wyth theym, and that my tongue deſtroye me not?

Pſ.141a

¶ The.xxiii. Chapter.

O Lorde, father and gouernour of my life, leue me not in their imagination and councel. Oh let me not fall in ſuche reproſe. Whoe will kepe my thoght with the ſcurge and the doctrine of wiſedom in myne hearte: that he ſpare not myne ignorannce, that I fall not with them, leſt myne ignorances increaſe, that myne offences bee not many in numbre, and that my ſynnes excede not: leſt I fall before myne enemies, and ſo my aduerſarie reioyce. O Lorde, thou father & God of my lyfe, leaue me not in their imagination. O lette me not haue a proude looke, but turne away all voluptuouſnes fro me. Take fro me the luſtes of the body, let not the deſyres of vnclennes take hold vppon me, and geue me not ouer into an vnſhamfaſt and obſtinate mynd. Heare me (O ye childrẽ) I wyll geue you a doctrine howe ye ſhall order your mouth: who ſo kepeth it, ſhall not periſhe thorowe his lyppes, nor be hurt thorowe wicked woordes. As for the ſynner, hee ſhall be taken in his owne vanitie: he that is prowde and curſed, ſhall falle therin. ¶ Let not thy mouthe be accuſtomed with ſwearyng, for in it there are many falles. Let not the nampnge of God be continually in thy mouth: (and meddle not wyth the names of ſainctes, for thou ſhalte not be excuſed of them) for lyke as a ſeruant which is oft puniſhed, can not bee wythoute ſome ſore, euen ſo what ſo euer he bee, that ſweareth, and nameth God, ſhall not be cleane purged frome ſynne. A man that vſeth much ſwearyng, ſhall bee fylled with wyckednelle, and the plague ſhall neuer go from his houſe. If he begyle his brother, hys faulte ſhalbe vpon him: if he knowledge not his ſynne, he maketh a double offence, and yf he ſweare in vayne, he ſhal not be founde rightous, for his houſe ſhal bee full of plagues. ¶ The woordes of the ſwearer bryngeth deathe. (God graunte it bee not found in the houſe of Jacob.) But they that feare God, eſchue all ſuch, and lye not wel-

Ex.20.
Eccl.23
Mat.5

Leui.

tryng in sinne. ✠ Vse not thy mouthe
to vnhoneste and filthy talkinge, for in
it is the worde of sinne. Remembre
thy father and thy mother when thou
art set among great men: lest God for-
get the in their sight, and lest thou do-
ing in thy custome, suffre rebuke, and
wishe not to haue bene borne, and so
curse the daye of thy nativitie. ✠ The
man that is accustomed with ỹ wor-
des of blasphemye, wyll neuer be re-
formed all the dayes of his lyfe. To
sinne twyse is to much, but the thirde
bringeth wrathe and destruction. An
hote stomacke cannot be quenched (e-
uen lyke a burnynge fyre (tyll it haue
swalowed vp some thyng: euen so an
vnchast man hath no rest in his flesshe,
'till he haue kyndled a fire. All bread is
swete to an whoremonger, he will not
cease of, tyll he haue his purpose. A
man that breaketh wedlocke, and re-
gardeth not his soule, but sayeth: ✠
Tushe, who seeth me? I am compas-
sed aboute with darknes, the walles
couer me, no body seeth me: whō nede
I to feare? The Hyest wyll not re-
member my synnes. He vnderstādeth
not that hys eyes see all thynges, for
all suche feare of men dryueth awaye
the feare of God from him: for he fea-
reth onely the eyes of men, and consi-
dereth not that the eyes of the Lorde
are clearer then the sunne: beholdinge
all the wayes of men and the grounde
of the depe, and lokyng euen to mens
hertes in secrete places. The Lorde
God knewe all thynges or euer they
were made, and after they be brought
to passe also he loketh vpon them all.
✠ The same man shalbe openly puni-
shed in the stretes of the citye, and shal
be chased abrode lyke a ponge horse
foale: and when he thinketh least vp-
on it, he shalbe taken. Thus shall he
be put to shame of every man, because
he would not vnderstand the feare of
the Lorde. And thus shall it goo also
with every wife, that leaueth her hus
bande, and getteth enherytaunce by a
straunge marryage. ✠ Fyrste, she hath
bene vnfaythfull vnto the lawe of the
Hyest. Secondlye shee hath forsaken
her owne husband. Thirdly, she hath
played the whore in aduoutry, & got-
ten her children by another man. She
shalbe brought out of the congrega-
tion, and her children shalbe loked vp-
pon. Her children shall not take rote:
as for frute, her braunches shall bring
forth none. A shamefull reporte shall
she leane behynd her, and her dysho-
noure shall not be put out. And they
that remayne, shall knowe, that there
is nothynge better, then the feare of
God: and that there is nothyng swe-
ter then to take hede vnto the cōman-
dementes of the Lorde. A greate wor-
shyp is it to folowe the Lord, for longe
lyfe shalbe receyued of hym.

¶ The .xxiiii. Chapter.

WIsdome shall prayse her self, ✠
and be honoured in God, and
reioyse in the myddest of hys
people: In the congregations of the
hiest shal she open her mouth, and tri-
umphe in the beholding of his power
In the myddest of her people shall she
be exalted, and wondred at in the holy
fulnesse. In the multitude of the cho-
sen she shalbe commēded, and among
such as be blessed she shall be praysed,
and shall saye: I am come oute of the
mouth of the hiest, fyrst borne before al
creatures. I caused the light that fai-
leth not to aryse in ỹ heauē, & couered
all the erth as a cloude. My dwelling
is aboue in the heyght, and my seat in
the pyller of the cloude. I my selfe a-
lone haue gone round about the com-
passe of heauen, and peersed the grou-
nd of the deepe: I haue walked in the
floudes of the sea, and haue stande in
all landes: my dominion is in euerye
people and in euery nacion, and with
my power haue I troden downe the
hertes of all, both hye and lowe. In all
these thinges also I sought reste, and
a dwelling in some enheritaunce. So ✠
the Creatour of all thynges gaue me
commaundemente: and he that made
mee, appoynted mee a tabernacle, and
sayde vnto me: Let thy dwellynge be
in Jacob, and thyne inheryteaunce in

Israel, & rote thy selfe among my chosen. • I was created from the beginning, and before the worlde, and shall not leaue of vnto the worlde to come. • In the holy habitation haue I serued before him, and so was I stablyshed in Sion. • In the holye citie rested I in lyke maner: and in Jerusalem was my power. I tooke roote in an honorable people, euen in the portion of the Lord, and in his heritage, and kept me in the fulnes of the saintes. I am set vp an hie lyke a Cedar vpon Lybanus, and as a Cypres tree vpon the mount Hermon. I am exalted lyke a palme tree in Cades, and as a rose plant in Jericho. As a fayre Olive tree in the fielde, and am exalted lyke a planteyne tree by the water side. I haue geuen a smell in the stretes, as the Cynamon and Balme, that hath so good a sauoure: yea, & swete odoure haue I geuen as it were Myrre of the best. I haue made my dwellinges to smel as it were of Rosin, Galbanum, of Cloues, and incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. As the Terebinte haue I stretched oute my braunches and my braunches are the braunches of honour and louing sauour. • ✠ As the vyne haue I brought forth fruit of a swete sauour, and my floures are the fruit of honour and ryches. I am the mother of beawtye, of loue, of feare, of knowledge, and of holy hope. • In me is al grace of life and truth. In me is al hope of lyfe and vertue. O come vnto me al ye that be desyrous of mee, and fyl your selues with my fruites, for my spirite is sweeter then honye. and so is my inheritaunce more then the honye combe: the remembraunce of me endureth for euermore. They that eate mee, shall haue the more hunger, and they that drynke me, shall thirste the more. Who so herkeneth vnto me, shal not come to confusion: and they that worcke in me, shal not offende. They that make mee to bee knowen, shal haue euerlastynge lyfe, the couenaunt of the hieft, and the knowledge of the truth. • Moyses commaunded the lawe in the preceptes of righteousnes for an heritage vnto the house of Jacob, and committed the promises vnto Israel. • (Vnto of Dauid hys seruaunt he ordeined and rayled vp a most myghty king, sytting in the seat of honoure for euer more.) Thys spileth wyth wysedome lyke as the kind of Physon, and as the kind of Tigris, when the newe fruites are a growing. • This bringeth a plenteous vnderstanding lyke Euphrates: and filleth it vp, as Jordane in the tyme of harueſt. This maketh nurtoure to breake forth as the lyghte, and as the water Gihon in the haruest. The first hath not knowen her perfectlye, nomore shall the laste seeke oute the ground of her. For her thought is fuller then the sea, and her councel is profounder then the great depe. I wysedome haue caste out fluddes. I am as a great waterbrooke out of the riuer. I am as the ryuer Dorix, and as a water condite am I come oute of the garden of pleasure. I sayde: I wyll water the garden of my yong plants, and fyl the fruite of my byrth: So my water broke became exceading great, and my ryuer approched vnto the sea. For I make doctrine to bee vnto all men as lyght as the fayre morninge, and I shal make it to be euer the clerer. I wil pearse thrugh al the lower partes of the earth. I wil loke vpon al such as be a slepe, and lighten al them that putte their truste in the Lord. I shal yet poure oute doctryne, lyke as prophecye, and leaue it vnto such as seke after wysdome, and their generations shal I neuer fayle, vnto the holy euerlasting worlde. • Behold howe that I haue not laboured for my selfe onelye, but for all them that seke after the truth.

Pro. 8. c

Exo. 31 a

Psa. 132.

C

Joh. 14 a

Joh. 14 a

Exo. 20 a

Psa. 131

D

Iosu. 3. a

Ecc. 33

¶ The xxv. Chapter.

THree thynges there are, that my spirit fauoureth, which bee alle alowed before God and men. • The vnitie of brethren, and the

B

Ge. 13.

lone of neyghbours. a man and wife that agree wel together. Three thinges there be whiche my soule hateth, & I vtterly abhorre the syght of the. A poore man that is proude. A rych mā that is a liar, & an old body that doteth, and is vnchaste. If thou hast gathered nothinge in thy youthe, what wilt thou finde then in thine age? O howe pleasaunt a thinge is it, when graye headed menne are discrete, and when the elders can geue good counsell? O how comely a thing is wysedome vnto aged men: yea, vnderstanding and councel is a glorious thyng. The crowne of olde menne is to haue much experience: and the fear of God is their worshyp. There be nine thinges, which I haue iudged in my hert to be happye, and the tenth wil I tell forth vnto men with my tong. A man that whyle hee lyueth, hath ioye of his children, and seeth the fal of his enemyes. Wel is him that dwelleth with an houswyfe of vnderstanding, and that hath not fallen with hys tonge, and that hath not bene fayne to serue such as are vnmete for him. Wel is him, that findeth a faythful frende: and well is him whiche talketh of wisdom to an eare that heareth him: O howe greate is hee, that fyndeth wysedome and knowledge? Yet is he not aboue him, that feareth the Lord. The feare of God hath set it selfe aboue al thinges. Blessed is the man, vnto whome it is graunted to haue the feare of God. Vnto whome shall he be likened, that kepeth it fast? The feare of God is the begynning of hys loue, and the beginning of fayth is to cleaue fast vnto it. The heaynes of the hearte is al the punyshmente: and the wickednes of a woman goeth aboue al. Al punyshmente, and plage is nothing in comparison of the plage of the hert, euen so al wickednes is nothing to the wyckednes of a woman. Whatsoeuer happeneth vnto a man is nothinge in comparison of it, that hys euil willers do vnto him: and all vengeaunce is nothing to the vengeaunce of the enuenye. There is not a more wycked heade then the heade of the serpente, and there is no wrath aboue the wrath of a woman. I wyl rather dwel with a lion and dragon, then to keepe house with a wycked wyfe. The wyckednes of a woman chaungeth her face, she shall mouffle her countenaunce as it wer a Beare, and as a sacke shal she shew it among the neyghboures. Her husbande is brought to shame among hys neyghbours, and when he heareth it, it maketh him to syghe. All wyckednes is but lyttle to the wickednes of a woman, the portion of the vngodlye shall fal vppon her. Lyke as to clymbe vp a sandy way is to the feete of the aged, euen so is a wyfe full of woordes to a stil quiet man. Loke not narowly vpon the beawty of a woman, lest thou be prouoked in desire towarde her. The wrath of a woman is dishonor and greate confusion. If a woman get the maistry, then is she contrarye to her husband. A wycked wyfe maketh a sorye hearte, an heauy countenance and a dead wound. Weake handes and feeble knees is a woman that her husband is not the better for.) Of the woman came the begynnynge of synne, and thorow her we all ar dead. Geue thy water no passage, no not a lyttell, neither geue a wicked woman her wyll. If she walke not after thy hande, she shall confounde thee in the syght of thy enemies. Cut her of then from thy flesshe, that shee doo not alwaye abuse thee.

¶ The .xxvi. Chapter.

HAppy is the manne that hath a vertuous wyfe, for the nūber of his yeres shalbe double. An honest woman maketh her husband a ioyfull man, and she shall fyl the yeres of his lyfe in peace. A vertuous woman is a noble gyft, which shalbe geuen for a good portion vnto suche as fear God: whether a man be ryche or poore, he may haue euer a mery heart, and a chearefulle countenaunce.

There be thꝛee thinges that my hert feareth, and my face is afrayde of the fourth. Treason in a citie, a sedicious people, and noysome tonges, all these are heauyer then deathe. But when one is geious ouer hys wife, it bꝛingeth paine and soꝛowe vnto the hert: and a woman that telleth out al thinges, is a scourge of the tungue. When one hath an euill wife, it is euen as
Iud. 16 a when an vnlyke payꝛe of oxen muste dꝛa we togethꝛ, • hee that getteth her getteth a scoꝛpion. A dꝛonken womã
B is a great plage, foꝛ she cannot couer her owne shame. The whoꝛedome of a woman maye be knowẽ in the pꝛide of her eyes and eye lyddes. • If thy
Ecc. 42 b daughter bee not shamefast, holde her straytely, leaste she abuse her selfe thoꝛough ouer muche libertye. Beware of all the dishonestye of her eyes, and maruel not yf she do agaynst the. Like as one that goeth by the waye and is thyꝛstye, so shal shee open her mouthe and dꝛinke of euerye next water that she may get. By euery hedge shall she sit her downe, and open her quiuer agaynst euery arowe. A louyng wyfe reioyseth her husband, and fedeth hys bones wyth her wysedome. A womã of fewe wozdes is a gyft of God, and to all well nurtured myndes may no
C thinge bee compared. An honest and manerly woman is a gift aboue other gyftes, and there is no wayght to bee compared: vnto a mynde that can rule it selfe. Like as the Sunne when it aryseth, is an oꝛnament in the hie heuen of the Lozd, so is a vertcous wife the bewtye of all her house. Like as the clere lyght is vpon the holye candlestycke, so is the bewtye of the face
Exo. 5. d vppon an honest bodye. • Like as the golden pillers are vpon the sockettes of syluer, so are the fayꝛe legges vpon a woman that hath a constant mynd. Perpetual are the foundations that be layed vpon a whole stonye rocke,
C so are the commaundementes of God vpon the herte of an holy woman. There be two thinges that greue my hert, and in the third is a displeasure come vpon me. When an experte man of warre suffereth scarsenes and pouertye. When men of vnderstandyng and wisdome are not set by: And whẽ one departeth from righteousnes vnto synne. Who so doth such, the Lozde hath pꝛepared him vnto the swearde. There be two maner of thinges, whiche me thincke to be harde and perylous. A marchaunte cannot lyghtlye kepe him from wꝛong, nether a tauerner him selfe from synne.

¶ The. xxvii. Chapter.

BEcause of pouerty haue many
B one offended: and he that seketh to be rych, turneth hys eyes aside. Like as a nayle in the wall sticketh faste betwixte two stones, euen so doth synne stick betwixt the byer & the seller. If he hold him not diligently in the feare of the Lozde, hys house shal soone bee ouerthꝛowen. Like as when one sifteth, the filthines remaineth in the sieue: So remaineth there some vncleane thing in the thoughte of manne. The ouen pꝛoueth the potters vessel. • so doeth temptation of
B trouble tryeryghteous menne. • The Hap. 3.
tree of the fyelde is knowen by hys • mat. 7
fruit, so is the thought of a mãs hert knowen by hys woꝛdes. Pꝛayse no man except thou haue hearde him: foꝛ a man is knowen by hys woꝛdes. If thou folowest ryghteousnesse, thou shalt get her, and put her vpon the as a fayꝛe garment. And thou shalt dwell wyth her, and she shal defend thee foꝛ euer, and in the day of of knowledge thou shalte synde stedfastnesse. The byrdes resoꝛte vnto theyꝛ like, so doth the trueth tourne vnto theym that be occupyed wythal. The lyon waiteth the pꝛaye: so do the synners lurke vppon the woꝛkers of wyckednes. The talkinge of him that feareth God, is nothing but wysedome: as foꝛ a foole he chaungeth as the Moone. If thou be amonge the vndyscrete, keepe thy woꝛdes vntil a conuenient tyme, but amonge suche as bee wyse, speake on hardly. The talking of fooles is abho
C mination, and their spoꝛt is volupte- Ecc. 22
ousnes and misnurture. • Much swe-

ring maketh the hearte to stande by: e to strine wyth such as stoppeth the eares. The stryke of the proud is blud shedding, and their blaspheminge is d.19b heauy to heare. • Who so discouereth secrettes, leseth hys credence, and findeth no frend after hys will. Loue thy frend, and binde thy selfe in faithfulnes with him: but yf thou bewrayest hys secretes, thou shalt not get hym agayne. For lyke as the man is, that destroyeth hys enemye, so is he also that dealeth falsly in the frendshyp of hys neyghbour. Lyke as one that letteth a byrde go oute of hys hande, can not take her agayne: Euen so thou, yf thou geue ouer thy frende, thou canst not gette him agayne: Yea, thou canst not come by him, for he is to farre of. He is vnto thee as a Roe escaped out of the snare, for hys soule is wounded. As for woundes, they may be bounde vp agayne, and an euyl worde may be reconcyled: but whoso bewrayeth the secrettes of a frende, there is no more .19b hope to be hadde vnto him. • Hee that wynketh wyth his eyes, ymagyneth some euil, and no man shall take hym from it. When thou art present, he shal highly commend and prayse thy wordes: but at the last he shal tourne hys tayle, and sclaunder thy saying. Many things haue I hated, but nothing so euil, for the Lorde himselfe also abE horreth such a one. • Who so casteth a .21b stone on hie, it shal fal vpon his owne heade: and he that smyteth with gyle woundeth hym selfe. Who so diggeth a pit shal fal therin (and he that layeth a stone in hys neighbours waye, shall stomble theron) and hee that layeth a snare for another, shalbe taken in it hym selfe. • Who so geueth a wycked .7.b. noysome counceil, it shal come vppon .10a hym selfe, and he shal not know from whence. The proude blaspheme, and are scorneful, but vengeaunce lurketh for them as a lion. They that reioyce at the fall of the righteous shalbe taken in the snare, anguysh of heart shal consume them before they dye. Anger and rigorousnesse are two abominable thynges, and the vngodlye hath them both vpon him.

The. xxviii. Chapter.

HE • that seeketh vengeaunce. A shall fynde vengeaunce of the Lorde, which shal surely kepe De. 32.a • mat. 5 b him hys synnes. • Forgeue thy neybour the hurte that he hath done thee and so shal thy sinnes be forgeuen the also, when thou prayest. A manne that beareth hatred agaynst another, howe dare he desire forgeuenes of God? He that sheweth no mercy to a man whi che is lyke hym selfe, howe darre hee aske forgeuenes of hys synnes? If he that is but flesshe, beareth hatred and kepeth it, whoe will intreate for hys synnes? Remember the ende, and let enmity passe, which seeketh death and destruction, and abyde thou in the cõmaundementes. Remember the commaundementes, so shalte thou not be rigorous ouer thy neyghbor. Thinke vpon the couenaunte of the hyest, and B forgeue thy neyghbours ignoraunce. • Beware of stryfe, and thou shalte Ec. 28.a make thy sinns fewer. For an angrie man kyndleth variaunce, and the vngodly disquieteth frends, and putteth dyscord among them that be at peace. Pro. 26 b • The more wodde there is, the more behemente is the fyre: and the myghtier that menne be, the greater is the wrath: and the longer the strife endureth, the more it burneth. In hastye brawling kyndleth a fyre, and an hasty strife sheddeth bloud: A tong also that beareth false witnes, bryngeth death. If thou blow the sparke it shal burne. If thou spit vpon it, it shal go forth, and both these out of the mouth. • The slaunderer and double tonged Ecc. 21.b is cursed, for manye one that be frendes setteth he at variance. The third tonge hath dysquieted many one, and dryuen theym from one lande to another. Strong cities of the ryche hath it broken downe, and ouerthrowē the houses of great mē. (The strength of the people hath it brought down and ben the decay of mighty natiõs.) The third tong hath cast out many an honest womā, and robbed them of their

labours. Who so herkeneth vnto such
shall neuer fynd rest, and neuer dwell
safely. The stroke of the rod maketh
edders, but the stroke of the tong smi-
teth the bones in sunder. Ther be ma-
ny that haue perished with the swerd
D but many mo thorow the tong. Well
is hym that is kept from an euill tong
and commeth not in the anger therof,
which draweth not the yoke of such,
and is not bounde in the bandes of it.
For the yoke therof is of yron, and the
bande of it of stele. The death thereof
is a bery euyll death: hell were better
for one, then such a tong. But the fire
of it may not oppresse them that feare
God, and the flame thereof maye not
burne thē. Such as forsake the Lorde,
shall fall therin: and it shal burne thē,
and no man shalbe able to quenche it.
It shall fall vpon them as a Lion: and
deuour them as a leopard. Thou hed-
gest thy goodes with thornes: whye
doest thou not rather make dores and
barres for thy mouthe? Thou weyest
thy golde and syluer: whye doest thou
not weye thy wordes also vppon thy
balance? Beware, that thou slyde not
in thy tonge, and so fall before thyne
enemyes, that lay waite for thee, (and
thy fall be incurable, euē vnto death.)

¶ The .xxix. Chapter.

A WHo so will shewe mercy: let
him lende vnto his neighbour:
Deu.15a and he that is able, let him kepe
Luke.6.d the commaundement. Lende vnto thy
nebour in time of his nede, & pay thou
thy neyghbour agayne in due season.
Kepe thy worde, and deale faythfully
with him, and thou shalt alway fynde
the thynge that is necessarye for thee.
There haue bene many, that when a
thyng was lent them, reckened it to be
founde, and made them trauayle and
laboure, that had helped them. Whyle
they receaue any thyng, they kysse the
handes of such as geue them, and for
their neighbours good they humble
their boyce. But when they shoulde
paye agayne, they kepe it backe, and
geue euyll wordes, and make manye
excuses by reason of the tyme; and
though he be able, yet geueth he scarse
the halfe agayne: and reckeneth the o-
ther to be lound. And if he withholde
not his money yet hath he an enemye
of him, and that vndeserued. He payth
B him with cursing and rebuke, and gi-
eueth him euyll woordes for hys good
dede. There be manye one whiche are
not glad for to lende, not because of e-
uyll, but they feare to lese the thynge
that they lende. Yet haue thou pacience
with the symple, & withholde not thy
mercy from him. Helpe the poore for
the commaundementes sake, and let
him not go emptye from thee, because
of his necessitye. Lese thy money for
thy brother and neyghbours sake, and
burye it not vnder a stone, where it
rusteth and corrupteth. • Gather thy Math.6
treasure after the commaundement of Luk.12
the Hyest, and so shall it bringe thee
more profyte then gold. • Laye vp the Tob.4
almes in the hande of the poore, and it
shall kepe the from all euill. • A mans Dan.4
almes is as a purse with him, and shal Luk.12
kepe a mans fauoure as the apple of
an eye: and afterward shal it arise and
paye euery man his reward vpon his
heade. It shall fight for thee agaynste
thyne enemyes, better then the shylde
of a gyaunt or speare of the myghtye.
A good honest man is suretye for hys
neyghboure, but a wicked person let-
teth him come to shame. Forget not
the frendshyp of thy suerty, for he hath
geuen his soule for thee. The vngod-
ly despyseth the good dede of his suer-
tye, and the vnthankefull and ignor-
aunt leaueth his suertie in daunger.
Some man promiseth for his neygh-
boure: and when he hath loste his ho-
nestye, he shall forsake hym. Suerti-
shyppe hath destroyed manye a ryche
man, and remoued them as the waues
in the sea. Myghtye people hath it
driuen aswaye, and caused theym to
wander in straunge countreys. An
vngodly man transgressyng the com-
maundemente of the Lorde, shall fall
into an euyll suertshyp: and thoughe
he force him selfe to gette out, yet shal
he fall into iudgemente. Helpe thy
neyghboure oute after thy power, and

beware,

beware that thou thy selfe fall not in
ecl.39c suche debte. ¶ The chefe thynge that
kepeth in thy life, is water and bread,
clothynge and lodgynge, to couer thy
D shame. Better is it to haue a poore ly-
ecl.36b uyng in a mans owne house, then de-
ecl.13a licate fare amonge the straunge. ¶ Be
it lytle or muche that thou haste, holde
thee contente withall, and thou shalte
not be blamed as a vagabounde: for a
mysserable lyfe is it, to go from house
to house: and wher a man is fremd, he
dare not open hys mouthe. Thoughe
one be lodged, and haue meate and
drinke, yet shall he be taken as vnwor
thye, and heare manye bytter roughe
wordes, namelye thus: Go thy waye
thou straunger, and prepare a table for
thy selfe, and fede me also of that thou
haste. Awaye thou straunger (so that
he regardeth his honour nomore) my
brother commeth into my house, and
so he telleth hym the necessitye of hys
house. These thynges are heauye to
a manne that hathe vnderstandynge:
namely, the forbyddynge of the house
and that the lender casteth hym in
the teeth.

¶ The. xxx. Chapter.

A
ecl.13f VWho so loueth his child ¶ hol-
deth him styll vnder correcti-
on, that he maye haue ioye of
him afterward, and that he grope not
ecl.6a after his neyghbours dores. ¶ He that
teacheth hys sonne shall haue ioye in
hym, and nede not to be ashamed of
him among his acquayntaunce. Who
so enfourmeth and teacheth his sonne
greueth the enemye: and before hys
frendes, he maye haue ioye of hym.
Thoughe the father dye, yet is he as
though he were not deade: for he hath
lefte one behynd hym that is like him.
In hys lyfe he sawe him, and had ioy
in him, and was not sory in his death,
neyther was he ashamed before the e-
nemyes. For he lefte behynde hym an
auenger agaynste hys enemyes, and a
good doer vnto the frendes. For the
lyfe of the chyldren he shall vnde the
wounded togyther, and hys herte is
greued at euerye crye. An vntamed
horse wyll bee harde, and a wanton
chylde will be wylfull. If thou bring
vp thy sonne delicately, he shall make
the afrayde, and yf thou playe wyth
hym, he shall bringe thee to heauynes.
Laughe not with him, lest thou wepe
with him also, and lest thy teeth be set
on edge at the laste. Geue him no ly- B
bertie in his youth, and excuse not his
folye. Bowe downe hys necke while
he is yonge, hyt hym vppon the sydes
whyle he is yet but a chylde, leaste he
ware stubburne, and geue no more
force of the, and so shalt thou haue he-
uynes of soule. Teache thy chyld, and
be dylygente therein, leaste it be to thy
shame. Better is the poore beynge
whole and stronge, then a man to be
ryche, and not to haue hys healthe:
Health and welfare is aboue all gold,
and a whole bodye aboue all treasure.
There is no riches aboue a sound bo-
dye, and no ioye aboue the ioye of the
hert. Death is better then a wretched
lyfe, and eternall rest better then con-
tinuall sycknes. The good thynges
that are put in a close mouth, are lyke
as when meat is laied vpō the graue.
What good doeth the offering vnto an
Idoll? ¶ For he can neyther eate, taste, Bel.d.
nor smell. Euen so is he that is chased
of the Lorde, and beareth the rewar-
des of iniquitye. He seeth wyth hys
eyes, and groneth lyke a gelded man,
that lyeth with a birgine and sigheth.
¶ Geue not ouer thy mynde into hea- Pro.22b
uynes, and vexe not thy selfe in thyne
owne councell. ¶ The ioy and chereful- Pro.24b
nes of the herte is the lyfe of man, and
a mans gladnes is the prolongyng of
hys dayes. Loue thyne owne soule,
and comforte thyne hert: as for sorow
and heuynes, dryue it farre from thee,
¶ for heuines hath slaine many a man, 2 Cor.7b
and bringeth no profyt. Zele and an-
ger shorten the dayes of the lyfe: care-
fulnes & sorowe bryng age before the
tyme. Vnto a mery hert euery thynge
hath a good taste that he eateth.

¶ The. xxxi. Chapter.

A
TWaueil and carefulnes ¶ for ri- 1 Ti.6b.
ches taketh away the slepe, and
maketh the flesche to consume.

When one lyeth and taketh care he
waketh euer by, lyke as a great sickē-
nes breaketh the slepe. The rych hath
great labour in gatheryng his riches
together, and then with the pleasure
of his riches he taketh his rest and is
refreshed. But who so laboureth and
prospereth not, he is poore: and thogh
he leaue of, yet is he a begger: He that
loueth ryches, shall not be iustifyed:
and who so folowyth corruption, shal
Eccl. 8, a haue ynough therof. • Many one are
come in greate misfortune by the rea-
son of golde, and haue found their de-
struction before theym. It is a tree of
fallyng vnto them that offer it vp, and
all such as be folishe fall therin. Bles-
sed is the riche, which is found with-
out blemyshe, and hath not gone after
golde, nor hoped in money and treasu-
res. Where is ther such a one? and we
shall commend him, and call him bles-
sed, for great thynges doeth he among
his people. Who so is tried, and found
perfect in such thinges, shalbe cōmen-
ded and praysed. Who might offende,
and hath not offended? Who coulde do
euell, and hath not done it? Therfore
shall hys good be stablyshed, and the
whole congregation shall declare his
almesses. If thou syt at a great mans
table, open not thy mouth wyde vpon
it, and make not manye wordes. Re-
member that an euyll eye is a shrew.
W What thynge created is worse then a
wicked eye? therfore wepeth it before
euery mans face? Lay not thyne hand
vpon euery thing that thine eye seeth,
and stryue not with him in the dyshe.
Mat. 7, a • Ponder by thy selfe what thy neigh
boure wolde fayne haue, and be dys-
crete in euery poynt. Eate thy thynge
that is set before thee manerlye, as it
becōmeth a man, and eat not to much,
least thou be abhorred. Leaue thou of
firste of all, because of nurtoure, leste
thou be he, whom no man may satisfie
which may turne to thy decaye. When
thou sittest among many men, reache
not thine hand out first of all. O how
well content is a wyse man with a ly-
tle wyne? so that in slepe thou shalte
not be sicke therof, nor fele any payne.
A swete wholsome sleepe shall suche
a one haue, and fele no inward grefe.
He ryseth vppe betymes in the mor-
ning, and is well at ease in hym selfe.
But an vnsaciable eater slepeth vn-
quietly, and hath ache and payn of the
body. If thou felest that thou hast ea-
ten to much, aryse, go thy way, caste it
out of thy stomak, & take thy rest: and
it shall ease thee, so that thou shalte
bring no sickenes vnto thy body. My C
sonne, heare me, and despyse me not:
and at the laste thou shalt fynde as I
haue tolde thee. • In all thy workes Eccl. 12, a
be diligente and quicke, so shall there
no sickenes happen vpon thee. • Who Prou. 22, a
so is lyberall in dealyng out his meat,
many men shall blesse him, and prayse
him with their lyppes: and the same
is a sure token of hys loue and fayth-
fulnes. But he that is vnfaythfull in
meat, the whole citye shall complaine
of him: and that is a sure experience of
hys infidelytye and wickednes. • Be Ephe. 5, b
not thou a wine bibber, for wine hath
destroyed many a man. The fire prou-
eth the hard yron, euen so doth wine
proue the hertes of the proude, when D
they be dronken. • Wine soberly dron Prou. 31, a
ken, quyckeneth the lyfe of man. If 1. tim. 5, a
thou drinkest it mesurably, thou shalt
be temperate. What life is it, that may
continue without wine? (what ta-
keth away the lyfe? euē death.) Wine
was made frome the begynnynge to
make men glad, and not for dronken-
nes. Wyne measurablye dronken is a
reioysyng of the soule and bodye. (A
measurable drinkyng is helth to soule
and body.) But if it be dronken with
excesse, it maketh bytternes and so-
rowe vnto the mynde. Dronkennes
fylleth the mynd of the foolyshe with
shame and ruyne, mynysheth the
strengthe, and maketh woundes.
• Rebuke not thy neyghboure at the Eccl. 20, a
wyne, and despyse hym not in hys
mirth. Geue him no despytefull wor-
des, and prease not vppon hym with
contrary sayinges.

C The .xxxii. Chapter.

A IF thou be made a ruler, * pryde
17. D not thy selfe therin, but be thou as
Ec. 12. one of the people. * Take diligent care for theym, and loke well therto: and when thou hast done al thy dewtye, syt thee downe, that thou mayest be merye wyth them, and receaue the crowne of honour. Talke wisely and honestly, for wisdome becommeth the ryghte well. Hynder not musyke.

Speake not, where there is no audience: and poure not foorthe wysdome out of tyme, at an importunitie. Lyke as the Carbuncle stone shyneth that is set in golde, so doeth a songe garnysh the wine feast: and as the Smaragde that is set in gold, so is ỹ swetenes of Musike by the myth of wyne. (Geue eare, and be styll, and for thy good behauiour thou shalt be loued.)

B Thou yonge man speake that becommeth thee, and that is profytable, and yet scarse when thou art twyse asked. Comprehende much with fewe wordes. In many thynges be as one that is ignorant, geue eare, and holde thy tonge withal. If thou be among men of hyer auctoritye, desire not to compare thy selfe vnto them: and when an elder speaketh, make not thou many woordes therin. Before the thonder goeth lightnyng, and before nurtoure and shamefastnesse, goeth loue and fauoure. Stand vp betymes, and be not the last: but get thee home soone, and there take thy pastyme, and do what thou wilte: so that thou doo no euyll, and dekye no man, but for all thynges geue thankes, vnto hym that hathe made thee, and replenysshed thee wyth hys goodes. Who so feareth the Lord,

C wyll receaue hys doctryne: and they that get theym to hym betymes, shall fynde grace. He that seketh the lawe, shalbe fylled withall. As for him that is but fayned, he wil be offended therat. They that feare the Lord shal find the iudgement, and their ryghteousnes shalbe kyndled as a light. An vngodly man will not be reformed, but can helpe hym selfe with the example of other in his purpose. A man of vnderstandyng despyseth no good counsell: but a wyld and proude body hath no feare. (Yea, euen when hee hathe dealte rashely with another man, but his owne doinges shalbe his rebuke.) My sonne, do nothynge without aduisement, so shall it not repent the after the dede. Go not in the way wher

D thou mayest fall, nor wher thou mayest stomble agaynst the stone. Geue not thy selfe into a ladorious slippery way, and beware of thine owne children, (and take hede of them that be of thyne owne housholde.) In all thy workes put thy truste in God, frome thy whole hearte, for that is the keepyng of the commaundementes. Who so beleueth Gods worde, taketh hede to the commaundementes: and he that putteth hys truste in the Lorde, shall want nothyng.

¶ The .xxxiij. Chapter.

THere shall no euyll happen vnto hym that feareth God: but when he is in temptation, the

A Lorde shall delyuer him, and kepe him from euill. A wise man hateth not the lawe, but an ypocrite is as a shyppe in ragyng water. A man of vnderstandyng geueth credence vnto the law of God, and the lawe is faythfull vnto him. Be sure of the matter, then talke therof. Be firste well instructe, then mayest thou geue answere. The herte of the folyshe is lyke a cartwhele, and hys thoughtes runne aboute lyke the axell tree. Lyke as a wylde horse that neyeth vnder euerye one that sytteth vpon hym, so is it wyth a scornefull frende. Why doeth one day excell another, seynge all the dayes of the yeare come of the Sunne? The wisdome of the Lorde hath separated theym a sunder, and so hath he ordeined the times and solempne feastes. Some of them hath he chosen, and halowed before other days. And al men are made of the

* grounde, and oute of the earth of Adam. In the multitude of science hath Gen. 2. B
the Lorde sundered theym, and made theyr wayes of dyuerse fashyons. Some of them hath he blessed, made

much of them, halowed them and clai
med theym to hym selfe: But some of
them hath he cursed, brought theym
Rom.9.c lowe, and put them out of their estate.
• Lyke as the claye is in the potters
hand, and al the ordring therof at hys
pleasure: so are men also in the hande
1.cor.6.c of him that made them, so that he may
geue theym as lyketh hym beste. • A-
gaynst cuil is good, and against death
is lyfe: so is the vngodly against such
as feare God. Beholde these are the
woorkes of the hiest, and there are e-
uer two agaynst two, and one sette a-
gaynst another. I am awaked by last
of all, as one that gathereth after in
haruest. In the giftes of God and in
hys blessing I am increased, and haue
fylled my wine presse, lyke a grape ga
C therer. • Beholde, howe I haue not
Eccl.4.d laboured onely for my selfe, but for all
such as loue nurtour & wysdom. Here
me O ye great men of the people, and
herke with your eares, yeruiers of ỹ
congregation. Geue not thy sonne &
wife, thy brother and frend, power o-
uer thee, while thou lyuest: and geue
not away thy substaunce and good to
another, least it repente thee, and thou
be fayne to begge therefore thy selfe.
As long as thou lyuest and hast breth
let no man chaunge thee: For better it
is thy childrenne to praye thee: then
that thou shouldest be fayne to loke in
their handes. In al thy woorkes be ex-
cellent, that thy honour be neuer stayn-
ned. At the time when thou shalt end
thy dayes, and finish thy lyfe, dystry-
bute thyne inherytaunce. The fod-
der, the whyp, and the burthen belon-
D geth vnto the Asse: Meat, correction,
and woorke vnto the seruant. If thou
set thy seruaunt to labour, thou shalte
fynde rest. But yf thou lette hym go
vnle, he shal seke lyberty. The yoke
and the whyp bowe downe the harde
necke, but tame thou thy cuyl seruant
with bandes and correction. Sende
him to laboure, that hee goe not vdle.
For vdlenes bryngeth muche cuyll.
Set him to woorke, for that belongeth
vnto him, and becommeth hym well.
If he be not obedient, bynde hys fete;
but do not to muche vnto him in anye
wyse, and wythout discretion do no-
thinge. • If thou haue a faithfull ser- Eccl.7.c
uaunt lette him be vnto thee as thyne
owne soule: (intreate him as a bro-
ther:) for in bludde haste thou gotten
him. If thou haue a seruaunte, holde
him as thy self: for thou haste nede of
hym as of thy self. If thou intreatest
him euyll, and keepest him harde, and
makest him to be proude and torenne
awaye from the, thou cannest not tell
what way thou shalt seke him.

¶ The .xxxiiii. Chapter.

VAyne wyse people begyle theym
selues wyth vayne and dysceatful hope, and fooles trust in
dreames. Who so regardeth dreames,
is lyke him that will take holde of a
shadowe, and folowe after the wind:
Euen so is it wyth the appearynges
of dremes. Before the face is the like-
nes of a face. Who can be clensed of the
vncleane? Or what truth can be spo-
ken of a lyar? Sothsayinge, wytche-
crafte, sorcerye and dreaminge is but
vanitie: lyke as when a woman tra-
uaileth with child, and hath many fan
tasies in her heart. Where as such vy-
sions come not of God sette not thyne
hearte vpon them: For dreames haue
dysceaued many a man, and they fay-
led, that put their truste therein. The
lawe shalbe fulfylled wythoute lyes,
and wysedome is sufficient to a faith-
full mouth. What knowledge hath he
that is not tryed? A wyse man that is
wel instructe, vnderstandeth muche:
and he that hath no experience know
eth lytle: and he that erreth, causeth
much wickednes. He that is not try- B
ed what thinges knoweth hee? Who
so folowethe no rule, is ful of wicked
nes. When I was yet in erroure, I
learned much also: yea, I was so learn-
ed, that I coulde not expresse it all,
and came ofte in peryll of death there-
fore, tyl I was deliuered frõit, (tho-
rough ỹ grace of God: Nowe I see ỹ
they ỹ feare God haue the right spirit
for

For their hope standethe in hym, that can helpe theym. And the eyes of the Lord are on them that loue hym. Who so feareth the Lord standeth in awe of no man, and is not afrayd, for the Lord is his hope and comforte. Blessed is the soule of hym that feareth the lord: In whom putteth he his trust? who is his strengthe? For the eyes of the lord haue respect vnto them, that loue hym. He is theyr myghty protection and stronge grounde: a defence for the heate, a refuge for the hote noone day, a succour for stomblyng, and an helpe for fallyng. He setteth vp the soule, & lighteneth the eies. He geueth lyfe & blessyng. He that geueth an offeryng of vnrightuous good, his offeryng is refused: and the scorneful dealyngs of the vnrighteous please not god. (The Lord is theirs onely that pacientely abide hym in the way of the truth, and of righteousnes. The Highest doothe not allowe the giftes of the wicked.) And God hath no delite in the offerings of the vngodly, neither may sin be reconciled in the multitude of oblations. Who so bryngeth an offerynge out of the gooddes of the poore, dothe euen as one that kylleth the sonne before the fathers eyes. The bread of the nedeful is the life of the poore: he that defraudeth him thereof, is a manne of blood. Who so robbeth his neyghbor of his lyuing, dothe as great a synne, as though he slew hym to death. He that defraudeth the labozer of his hire is a bloodshedder. When one buildeth and another breaketh downe, what profite haue they thenne but labour? When one prayeth, and an other curseth, whose voyce will the lord heare? He that washeth himselfe because of a dead bodye, and thenne toucheth the dead agayn, what doth his washyng? So is it with a man that fasteth for his synnes, and doothe theim agayne: Who will heare his prayer? Or what doth his fastyng helpe hym?

Who so kepeth the law, bringeth offerynges ynough. He that holdeth faste the commandemẽt, offreth the right helth offryng. He that is thankful, & recompenseth, offereth fyne flower. Who so is mercifull and geueth almes, that is the ryght thankoffryng. God hath pleasure when one departethe frome synne, and to forsake vnrighteousnes, reconcyliethe vs with hym. Thou shalt not appere empty before ỹ Lord, for all suche is doone beecause of the commaundement of God. The offeryng of the ryghteous maketh the aultar fatte, and a swete smell is it before the Hyest. The offerynge of the righteous is acceptable vnto GOD and shall neuer bee forgotten. Geue God his honor with a cherefull hart, and kepe not backe the fyrstlynges of thy handes. In all thy gyftes shew a mercyful countenaunce, and halowe thy tythes vnto God with gladnes. Geue vnto God accozding as he hath enriched and prospered the: and loke what thyne hand is able, geue with a cherefull eye: for the Lord recompenceth, and geueth thee seuen tymes as muche agayne. Geue no vnrighteous giftes, for suche will he not receyue. Beware of wrongfull offrynges, for the Lorde is a ryghteous Judge: and regardeth no mans person: He accepteth not the persone of the poore, but hee heareth the prayer of the oppressed. Hee despysethe not the desyre of the fatherlesse, nor the wydowe, when shee pourethe oute her prayer before hym. Doothe not GOD see the teares that renne downe the chekes of the wyddowe? Or heare thee hee not the complaynte, ouer suche as maketh her to weepe. For frome her chekes doo the teares go vp vnto heuen, and the Lorde whyche heare the them, dooth accepte theim: who so serueth God after his pleasure, shall bee accepted: and his prayer reacheth vnto the cloudes. The prayer of hym that humbleth hym selfe, goeth thorough the cloudes til she com nye: she wyl not be comforted, nor go her way,

The. xxxv. Chapter.

tyll the hyeft God haue reſpect vnto her, geue true ſentence, and perſorme the iudgement. And the Lord wil not be ſlacke in commyng, nor tary longe: till he haue ſmitten in ſunder the backes of the vnmercyfull, and auenged hymſelfe of the Heathen: tyll he haue taken away the multitude of the cruell, and broken the ſcepter of the vnrighteous, till he geue euery mã after his workes, & reward them after their doynges, tyll he haue delyuered hys people, mainteyned their cauſe, and reioyced them in his mercy. O howe fayre a thyng is mercy in the tyme of angayſhe and trouble? It is lyke a cloude of rayne that commeth in the tyme of a drought.

¶ The.xxxvi. Chapter.

HAue mercy vpon vs, O Lorde, thou God of all thyngs. Haue reſpecte vnto vs, ſhewe vs the lyght of thy mercies, and ſende thy feare among the heathen and ſtrangers, whiche ſeeke not after the, that they may knowe, howe that there is no God but thou, and that they maye ſhewe thy wonderous workes. Lifte vp thyne head ouer the outlandyſhe Hethen, that they may learn to know thy myght and power. Lyke as thou art halowed in vs before thē, ſo bring to paſſe, that thou mayſt be magnified alſo in them before vs: that they maye knowe thee, lyke as we knowe thee. For there is none other God, but onlye thou O LORDE. Renue the tokens, and chaunge the wondrous workes. Shewe thyne hande, and thy right arme gloriouſly. Rayſe vp thy indignation, and poure out thy wrath. Take away the aduerſarye, and ſmite the enemie. Make the tyme ſhort, remembre thy couenant, that thy wondrous workes maye be prayſed. Lette the wrathe of the fyre conſume them that lyue ſo careleſſe: and let them perylhe that do thy people hurt. Smite in ſunder the head of the princes, that be our enemies, and ſay there is none other but we. Gather all the Tribes of Jacob agayne, that they may know how that ther is none other God but onely thou, that they maye ſhewe thy wonderous workes, and be thou thy peoples heritage, lyke as from the begynnynge. O Lorde haue mercy vpon thy people that hathe thy name, and vppon Iſrael, • whom thou haſt lykened to a fyrſt borne ſonne. O bee mercyfull vnto Jeruſalem, the citie of thy Sanctuarie, • the citie of thy reſte. Fyll Syon with thy vnſpeakable vertues, and thy people wyth thy glorye. Geue witnes vnto thy creature, whom thou madeſt from the begynnyng, and rayſe vp the prophecies that haue bene ſhewed in thy name. Rewarde them that wayte for thee, that thy Prophetes maye bee founde faythfull. O LORDE heare the prayer of thy ſeruauntes, accordynge to the bleſſing of Aaron ouer thy people, (and guyde thou vs in the way of ryghteouſneſſe) • that all they whych dwell vpon the earthe maye knowe, that thou arte the Lorde the eternall GOD, whych is from euerlaſtyng. ¶ The bealy deuoureth all meates, yet is one meate better then an nother. Lyke as the tongue taſteth venyſon, • ſo dothe an hert of vnderſtandyng marke falſe wordes. A froward hert geueth heapynes, but a manne of experience lyfteth hym vppe agayne. The woman receyueth euery man, yet is one daughter better thenne an other. A fayre wyfe reioyceth her husband, and a man loreth nothyng better. If ſhe be louynge and vertuous wyth-all, thenne is not her husbande lyke other menne. He that hathe gotten a vertuous woman, hath a goodly poſſeſſion: ſhe is vnto hym an helpe, and pyller, whereupon he reſteth. Where noo hedge is, there the gooddes are ſpoyled: and where no huſwyfe is, there the frendleſſe mourneth. Lyke as there is no credence gruen to a robber, that goeth frome one Cytie to an other: So is not the man beleued, that hathe no neſte, and muſte tourne in, where he may abyde in the nyght.

Exo. 4.

1.pa.6.

Nu. 6.

1.cor.2.b

¶ The.xxxvii. Chapter.

Euery

EVery frend sayth: I wyll be frendly vnto hym also. But there is some frend, which is only a frend in name. Remaineth there not heuines vnto deth, whē a companyon & frende is turned to an enemye? O most wicked presumption: From whens arte thou spronge vp, to couer the earth with falshoode and discepte? There is some companion whiche in prosperitie reioyceth with his frende: but in the tyme of trouble, he taketh parte agaynst hym. There is som companion that mourneth with his frend for the belly sake, but when trouble commeth, he taketh hold of the shield. Forget not thy frēd in thy mynde, and thynke vppon hym in thy riches. Seke no councell at thy kynsmen, and hyde thy councell frome suche as beare thee no good wyl. Euery counceller byngeth forthe hys councell. Neuertheless, ther is some that counsaileth, but for his owne profite. Beware of the counceller, and be aduised afore whereto thou wylte vse hym, for he wyll councell for himself. Lest he cast the lot vpon thee, and say vnto thee: Thy way and purpose is good, and afterward he stand agaynst thee, and loke what shall becomme of thee. Aske no councel at hym, that suspecteth thee for an ennemie, and hyde thy councell frome suche as hate thee. Aske no councell at a woman concernyng the thyngs that she longeth for: nor at a fearefull and faynt harted body, in matters of warre: or at a marchaunt how deare he wyll cheape thy wares toward his: or at a byer, of sellyng: Or at an enuious man, of thankesgeuyng: Or at the vnmercyful, of louyng kyndnes: Or (at an vnhonest man, of honestie.) Or at the slouthful of worckyng: Or at an hyrelyng whiche hath no house, or profyt or welth. (An ydle bodye wold not gladly here speake of much labour. Take no such folkes to councell, but be diligente to seke councell at a vertuous man that feareth God, suche one as thou knowest to be a keeper of the commaundementes, whiche hath a mynde after thyne owne mynde, and is sorye for thee when thou stumblest. And holde thy councell faste in thyne hearte: for there is no man more faithful to kepe it, then thou thy selfe. For a mans mynde is sometyme more disposed to tell out, then euen watchemenne that syt aboue in an hie place loking about theym. And aboue all thys, praye the Hyest, that he wylle leade thy way in faithfulnes and truth. Before all thy workes aske councel fyrst: and or euer thou doest any thynge, be well aduised. There bee foure thynges that declare a chaunged hert, wherout there springeth cuyll and good, deathe and lyfe, and a maisterfull tonge that bableth muche. Some man is apt & well instruct in many thyngs, and yet very vnprofitable vnto hym selfe. Some man there is, that can geue wyse and prudent councell, and yet is he hated, and cōtinueth a begger: for that grace is not geuen hym of God to be accepted. An other is robbed of all wysedome, yet is hee wise vnto hym selfe, and the fruite of vnderstandynge is commendable in his mouthe. A wyse manne maketh hys people wyse, and the fruites of his wysedom fayle not. A wyse man shalbe plentuously blessed of God: and all they that see hym, shall speake good of hym. The lyfe of manne standeth in the numbre of the days, but the dayes of Israell are innumerable. A wise man shall obtayn faithfulnes and credence amonge hys people, and hys name shall bee perpetuall. My soonne, proue thy soule in thy lyfe: and if thou se any euil thing, geue it not vnto her. For all things are not profitable for all men, neither hath euery soul pleasure in euery thing. Be not gredy in euery eatyng, and be not hasty vpon al meats. For excesse of meates bringeth sickenes, and glutonie cōmeth at the last to an vnmeasurable heate. Throwe surfete haue many one perished: but he that dieteth hym selfe temperatly, prolongeth his lyfe.

1.cor. 6.c. and. 10.c.

Ecc. 30.b.

¶ The .xxxviii. Chapter.

Honor

A HOnoure the Phisition: honoure him because of necessitie. God hath created him (for of the hieest commeth medicine) and he shall receaue giftes of the kyng. The wisedome of the Phisicion bryngeth him to great worshipp, and in the sight of the greate men of thys worlde, he shall be honorably taken. The Lorde hath created medicine of the earth, and he that is wyse, will not abhorre it. Was not the bitter water made swete with a tree? that men might learne to knowe the vertue therof. The Lorde hath geuen men wisdome and vnderstandyng, that he myght be honoured in his wonderous workes. With such doeth he heale men, and taketh awaye their paynes: Of such doeth the Apotecarye make a confection, yet can no man perfourme all hys workes. For of the Lord cōmeth prosperous welth
B ouer all the earth. My sonne dispyse
2par.10d not this in thy sickenes, but ✱ pray vn-
Esa.38a to the Lorde, and hee shall make thee whole. Leaue of from synne, and order thy handes aryghte, clense thyne hearte frome all wickednesse. Geue a swete sauoured offeryng, and the fine flowre for a token of remembraunce: make the offeryng fat, as one that geueth the firste fruites, and geue rowm to the Phisition. For the Lorde hath created him, let him not go from thee, for thou hast nede of him. The houre may come, that the sick may be helped thorowe them, when they praye vnto the Lord, that he may recouer, and get health to lyue longer. He that sinneth before hys maker, shalle fall into the
C handes of the Phisicion. My sonne,
Eccl.22c ✱ bryng forth the teares ouer the dead and begyn to mourne, as if thou haddest suffred great harme thy selfe: and then couer his body after a conuenient maner, and despyse not hys buryall. Enforce thy selfe to wepe, & prouoke
a Eccl.4. thy selfe to mourne, ✱ and make lamētacion expedientlye, and that a daye or two, leste thou be euill spoken of: and then conforte thy selfe because of the heauynes. ✱ For of heuines commeth
Pro.12D death, the heauynes of the heart breaEcc.33d keth strength. Heuynes and pouertie greueth the hearte in temptation and offence. Take no heauynes to hearte, dryue it away, and remember the laste thinges. Forget it not, for there is no turnyng agayne. Thou shalt do hym no good, but hurte thy selfe. Remember his iudgement, thyne also, shalbe likewise: vnto me yesterday, vnto the to day. ✱ Let the remembraunce of the dead ceasse in his rest, and conforte thy
1Re,12a selfe again ouer him, seyng his spirite is departed from him. The wisdome of the scrybe is at conuenient tyme of reste: and he that ceaseth from exercise and labourre, shalbe wise. He that hol-
D deth the plough, and hath pleasure in proddyng, and dryuynge the oxen, and goeth about with such workes, he can speake of oxen: He setteth his herte to make forowes, and is diligent to geue the kyne fodder. So is euery carpenter also and worckemaster, that laboureth still night & day: he carueth, graueth, cutteth oute, and hys desire is to fondly conuyng thynges, his herte ymagineth, howe he may cūningly caste an ymage, his diligence also and watchyng perfourmeth the worke. The yronsmith in like maner bideth by his stithye, and doeth his diligence to labourre the yron. The vapoure of the fire brenneth hys flesshe, and he muste fighte with the heate of the fornace. The noyse of the hammer soundeth euer in hys eares, and hys eyes loke styll vpon the thinge that he maketh. He hath set his mynd therupon, that he will make out his worke, and therfore he watcheth, howe he maye set it out, and bryng it to an ende. So doeth
E the potter sytte by his worke, he turneth the whele aboute with hys fete, he is diligent & careful in all doinges, and his labour and worke is without number. He fashioneth the clay with his arme, and with his fete he tempereth it. His herte ymagineth howe he may make it pleasaunte, and hys diligence is to clense the ouen. All these hope in their handes, and euerye one thinketh to be connyng in his worke. Without these maye not the citeyes be
mayn-

mainteined, inhabited nor occupied: yet they com not hie in ỹ cõgregation neyther syt they vpon the iudgement seates: they vnderstand not the couenant of the law: they can not declare equitie & iudgemẽt: they can not fynd out the dark sentẽces, but thorow thẽ shall ỹ creature of the worlde be mainteined, their prayer consysteth only in worke and labour of cunynge.

¶ The .xxxix. Chapter.

3 HE that applyeth hys mynde to vnderstand the law of GOD dothe diligentely seeke oute the wysedome of them of the old tyme, & exerciseth hymselfe in the Prophets. He kepeth the sayinges of famous mẽ and preaseth to the vnderstandyng of darke sentences of wysedome. He seketh out the mysterie of secrete sayinges, and exerciseth hym self therin cõtinually. He doothe seruice amonge great menne, and appeareth before the prince. He goth into a straunge countrey, and trauayleth thorow it: loke what good or euyll is among men, he proueth it and seketh it out. He purposeth in his heart, to resort early vnto the Lord that made hym, & to praye before the hiest God. He openeth his mouth in prayer, and prayeth for hys sinnes. When the great Lorde wyl, he shalbe filled with the spirite of vnder-
3 standyng, that he may then poure out wyse sentences, & geue thankes vnto the Lord in his prayer. He shall order his deuice, and leade his knowledge aright, and geue hym vnderstanding of secrete thynges. He shall shew foorth the science of his lernyng, and reioyce in the couenant of the law of the Lord The whole congregation shall commende his wysedome, and it shall neuer be put out. The remembraunce of hym shall neuer be forgotten, and his
44 name shall continue from one generation to an other. • His wisdome shall be spoken of, amonge the people, & the whole congregation shall openly declare his prayse. Whyle he liueth, he hath a greatter name then a thousand beside: and after his deathe, the same name remaineth vnto him. Yet will I speake of mo men of vnderstãding. for I am full as the Moone. Herken vnto me (ye holy vertuous children) bringe foorth fruite, as the Rose that is planted by the brookes of the fielde, and geue ye a swete smel as Libanus. Flourishe as the rose garland, syng a song of prayse. O geue thankes vnto God ouer all his workes. Geue glorie and honor vnto the Lord, shew his prayse with youre lippes. Yea, euen withthe song of youre lippes, wyth harpes and playinge, and in geuynge thankes vnto him, saye after this maner. • All the workes of the Lord are exceding good, and all his commandements are mete and conuenient in due season. A man nede not to saye: what is that? what is that? for at tyme conuenient they shal all be sought. At his commaundement the water was as a wall, and at the worde of his mouthe the water stode styll. • In hys commaundement is euery thyng acceptable, and reconciled, and his health can not be minished. The workes of all flesche are before hym, and there is nothing hid from his eies. He seeth from euerlastyng to euerlastyng, and there is nothyng to wonderfull or hye vnto hym. A man nede not to saye then, What is this, or that? For he hathe made all thyngs to do good vnto man. His blessyng shall runne ouer as the streame, and moysture the earth lyke a floode of water. Lyke as he moueth the water for drought, soo shall his
E wrath fall vppon the Hethen. • Hys wayes are playne and righte vnto the iust, but the vngodly stomble at them. For the good, are good things created from the beginnyng, and euyl thyngs for the vngodly. • All things necessary for the life of mã, ar created frõ the beginning, water, fire, yron, & salt, meale wheat, and hony, milke, & wine, oyle, & clothing. • All these things are created for the beste to the faithfull. But to the vngodly shal al these thyngs be turned to their hurt and harm. There be spirites that are created for vengeaunce, and in theyr rigorousnes haue they fastened theyr tourmentes.

C
Gen. 1. d
D
Gen. 7. b
E
Osee. 14
Rom. 8. b
Eccl. 29. c
1. Ti. 4. a

• In

Mat.25, • In the tyme of the ende, they shall poure out theyr strength, and pacifye the wrathe of hym that made theym.

Ecc.40 b • Fyre, hayle, hunger, and deathe, all these thinges ar created for vengeance. The teeth of wyld noysome beastes, the scorpions, serpents, and the sword are created also for vengeaunce, to the destruction of the vngodly. They shal be glad to doo his commaundements: and when nede is, they shalbe readye vpon earth: and when their houre is come, they shall not ouerpasse the cõmaundemente of the Lord. Therfore haue I taken a good courage vnto me

Gen.1.b from the begynnyng, and thoughte to put these thynges in writyng, and to leaue them behynd me. • All the workes of the Lorde are good, and he geueth euery one in due season, & when nede is, so that a man nede not to say: This is worse then that. For in due season, they are all pleasant and good. and therefore prayse the Lorde wyth whole hert and mouth, and geue thankes vnto hys name.

¶ The. xl. Chapter.

A Great trauayle is created for all men, and an heuy yoke vpon al men childzen, from the day that they go out of theyr mothers wombe, tyll they bee buryed in (the earthe) the mother of all thynges.

Namely, their thoughtes and imaginations, feare of the herr, councel, meditations, longing and desyre, the day of deathe: from the hyest that syttethe vpon the glorious seate, vnto the lowest and moste simple vpon the earth from hym that is gorgiously arayde, and weareth a crowne, vntyl hym that is but homely and symplye cloathed.

There is nothyng but wrathe, zeale, carefulnes, vnquietnes, and feare of death, rigorous anger, and strife. And in the nyght, when one shoulde reste and slepe vpon his bed, the slepe changeth hys vnderstandyng and knowledge. A lyttle or nothyng is his reste in the sleape, as welle as in the day of labourc. Hee feareth, and is disquieted in the bysyon of hys hart, as one that rommethe out of a battayle: and in the time of health he awaketh and marueleth that the feare was nothinge. Suche thynges happen vnto al flesh, both man and beast: but seuenfold to the vngodly. Moreouer, death, bludshedding, stryfe and swearde, oppression, hunger, destruction and punyshment: • these thyngs ar al created Gn.19. agaynste the vngodlye, and for their sakes came the flounde also. • All that Gen.7. is of the earth shall turne to earthe agayne, and all waters ebbe agayn into the sea. All bribes and vnryghteousnes shalbe put away, but faithfulnes and truth shal endure for euer. The substaunce and goodes of the vngodly shalbe dried vp and sinke away as a water flud, and they shal make a sounde lyke a greate thonder in the rayne. Like as the ryghteous reioyseth when hee openeth his hande, so ¶ shal the transgressours be faint, whē their goodes vanishe and consume away. • The childzen of the vngodlye shal not obtayne many branches, and Ecc.41 the vncleane rootes vpon the hyghe rockes shalbe rooted oute before the grasse by the water side, and vpon the ryuer bankes. Frendlynes, and liberalitye in the increase and blessing of God, is lyke a Paradyse and garden of pleasure: such mercy also and kindnes endureth for euer. To labour and Phil.4 to be content wyth that a man hath, is a swete pleasaunt lyfe: and that is to find a treasure aboue all treasures. To beget chyldzen and to repayre the citie, maketh a perpetual name: but an honest woman is more worthe, then them both. Wyne and minstrelsye reioyce the herte, but the loue of wysedome is aboue theym both. Pypynge and harping make a swete noise, but a frendly tonge goeth beyonde theim both. Thyne eye desyreth fauour and ¶ bewty, but a grene seede time, rather then they both. A frend and companiõ come together at opportunitie, but aboue them both is a wyfe that agreeth wyth her husband. One brother helpeth another in the tyme of trouble, but almes shal deliuer more then them both. Gold and syluer fasten the

sete,but a good councell is more pleasaunt then they both. Temporal substaunce and strength lift vp the mind: but the feare of the Lorde more then they both. The seate of the Lord wanteth nothing,and nedeth no help. The feare of the Lorde is a pleasaunt garden of blessyng, and nothyng so bewtyfull as it is. My sonne, lede not a beggers lyfe,for better it were to dye then to begge. Who so loketh to another mans table,taketh no thought for his owne lyuing howe to vphold his life,for he fedeth him selfe with other mennes meate. But a wyse and well nurtoured man wyll beware thercof. Beggynge is sweete in the mouth of the vnshamefast, but in his belly there burneth a fyre.

¶ The.xli. Chapter.

O Death, how bitter is the remembraunce of thee,to a man that seketh reste and comforte in his substaunce and ryches, vnto the man that hath nothynge to vexe hym, and that hath prosperitie in al things, yea, vnto hym that yet is able to receaue meate? O death,howe acceptable and good is thy iudgemente vnto the nedefull,& vnto him whose strength fayleth, and that is nowe in hys last age,and that in all thinges is full of care and fearefulnes:vnto him also that is in dyspayre, and hath no hope nor pacience? Be not thou afrayed of death: remember them that haue bene bene before thee: and that come after the:this is the iudgement of the Lord ouer all fleshe. And whye wouldest thou be agaynste thys pleasure of the hyest? whether it be ten,an hundred, or a thousande yeres,death asketh not howe long one hath lyued. The children of the vngodly are abhominable children,and so are they that kepe company with the vngodly. The enheritaunce of vngodlye children shall come to naughte, and their posteritye shall haue perpetuall shame and confusion. The children complayne of an vngodly father,and why? for his sake they are rebuked and despysed. Wo be vnto you(O ye vngodly)which haue forsaken the lawe of the hyest God: if ye be borne, ye shalbe borne to cursynge, yf ye dye,the curse shalbe your portion. All that is of the earth,shall turne to earth agayn:so go the vngodlye also out of the curse into destruction. The sorowe of menne is their bodye: but the name of the vngodlye shall be put oute, for it is nothynge woorth. Labour to gette thee a good name,for that shall continue surer by thee,then a thousande great treasures of golde. A good life hath a number of days,but a good name endureth euer. ¶ My children,kepe wisdome in peace: for wysedome that is hyd, and a treasure that is not sene, what profyt is in the both? A man that hideth his foolyshnes, is better then a man that hydeth hys wisdome. Therfore be ye turned at my woordes: for it is not good, inall thynges and alway to be ashamed. True fayth must proue and measure it. Be ashamed of whordom, before father and mother: be ashamed of lesyng, before the prince and men of auctoritie: Of sinne, before the iudge and ruler. Of offence,before the congregation and people: Of vnryghteousnes, before a companyon and frende: Of theft, before thy neyghbours. As for the trueth of God and hys couenaũt,be not ashamed therof. Be ashamed to lye wyth thyne elbowes vpon the bread: Be ashamed to loke vppon harlottes: Be ashamed to turne away thy face from thy frende. Be ashamed to take and not to geue: Be ashamed also to loke vpõ another mans wyfe, and to make manye tryflyng woordes with her mayden,or to stãd by her bedside. Be ashamed to vpbrayd thy frend: whẽ thou geuest any thing,call him not in ỹ teeth withal.

¶ The.xlii. Chapter.

Rehearse not a thynge twyse, and disclose not the woordes, ỹ thou hast hard in secret. Be shamefast and well manered in dede, so shall euerye man fauoure thee. Of these things be not thou ashamed,and accept no person to offende. Namely, of these thynges be not ashamed. Of

the lawe of God, of the couenant, of iudgement: to bryng the vngodly frō hys vngodlines vnto ryghteousnesse, and to make hym a good man: to deale faythfully wyth thy neyghboure and companion: to dystribute the heritage vnto thy frendes: to bee diligente to kepe true measure and weyght: to bee content, whether thou getteſt muche or lytle: to deale truely with temporal goodes in byinge and sellinge: to bryngе vp children wyth diligence: to correct an euil seruante: to keepe that thyne is from an euil wyfe: to sette a locke where many handes are: what thou delieueresst and geuest oute to bee kept, to tel it, and to weye it: to wryte vp al thy out geuing and receauinge: to enfourme the vnlearned and vnwyse. Of the aged, that are iudged of the yong. If thou be diligent in these thynges, truely thou shalt be learned and wyse and accepted of al mē. The
23 daughter maketh the father to watch secretlye: & the carefulnes that he had for her, taketh away his sleepe: yea, in the youth, least she should ouergrow him: And when she hath an husband lest she shold be hated, lest she shold be defiled, or rauished in her virginitie, or gottē vp child in her fathers house: when she commeth to the man, leaste she behaue her selfe not aryght, or cōtinue vnfruitful. ✠ If thy daughter
Ecc. 16 b be wanton, kepe her straitly, least she cause thyne enemyes to laugh the to scorne, and the whole citie to geue thee an euyl reporte, and so thou bee fayn to heare thy shame of euery man, and be confounded before al the people. ✠ Beholde not euery bodies beawtye, and haue not much dwellynge a-
Ecc. 25. c mong wemen. For lyke as the worm and moth cometh out of ỹ clothing, so doth wickednes come of wemen. It is better to bee wyth an euil manne, then wyth a frendelye wyfe that putteth one to shame and rebuke. I wyll remember the workes of the Lorde, and declare the thing that I haue sene In the wordes of the Lorde are hys workes. The Sunne ouerlooketh all thynges wyth hys shine, and al hys workes are ful of the clearnes thereof. Hath not the Lord brought to passe that hys saintes should tel out all his wonderous woorkes whych the Almighty Lord hath stablished? All thinges endure in his glorye. He seeketh oute the grounde of the depe, and the heart of men, and he knoweth al their ymagination and wysedome. For the Lorde knoweth al science, and he looketh into the token of the tyme. Hee declareth the thinges that are paste, and for to come, and dyscloseth things
D that are secrete. ✠ No thoughte maye Iob. 42 escape him, neyther may any woorde be hid from him. Hee hath garnyshed the hye excellent workes of hys wisdome, and he is from euerlasting to euerlasting. Unto him maye nothinge be added, neither can he be mynished, he hath no neede also of anye mannes counsel. O howe amiable are all hys workes, and as a sparke to loke vpon? They lyue al, and endure for euer: and when soeuer nede is, they are all obedient vnto him. They are al double, one against another: he hath made nothing that hath faulte or blemyshe. Deu. 32. a
✠ Hee hath stablished the goodes of euery one: and who maye be satysfyed with hys glory, when he seeth it?

¶ The. xliii. Chapter.

THe glory of the height, is ✠ the fayre and clere firmamente, the Psal. 8. a
bewty of the heuen is his glorious clearenes. The sunne when it appeareth, declareth the day in the going out of it, a maruelous woorke of the hiest. At noone it burneth the erth and who may abyde for the heat therof? Who so keepeth an ouen when it is whote, three tymes more doeth the Sunne burne vpon the mountayns, when it bretheth out the fyery bemes and shineth, wyth the brightnes of it, it blyndeth the eies. Greate is the Lord that made it, and in his cōmaun
Gen. 1. dement he causeth it to runne hastely ✠ The Moone also is in al, and at conuenient season it sheweth the times, and is a token of the time. ✠ The toke Exo. 12
of the solempne feaste is taken of the Moone, a lyghte that mynisheth and

turnes-

increaseth agayne. The moneth is cal-
led after the Moone, it groweth wō-
B derously in her changing. The army
of heauen also is the height in the fir-
mamente of heauen it geueth a cleare
and glorious shine. Thys is the cleare
nes of the starres, the bewtiful appa-
rel of heuen, the apparel that the Lord
lyghtneth in the heygth. In his holy
worke they continue in the order, and
not one of them fayleth in his watch.
12.9.d • Looke vppon the rayne bowe, and
prayse him that made it: very bewty-
full is it in hys shyne. Hee compasseth
the heauen about wyth his clerenesse
and glory, the hands of the hyest haue
bended it. Throughe hys commaun-
demente he maketh the snowe to fall,
and the thonder of hys iudgement to
smyte hastely. Through his commaū
dement the treasures are opened, and
the cloudes flye as the foules. In his
power hath he strengthened the clou-
des, and broken the haile stones. The
mountaynes melt at the syght of him
the winde bloweth according to hys
wyl. The sounde of his thonder bea-
teth the earth, and so doeth the storme
of the North: the whirle winde also
lyghteth downe as a feathered foule,
casteth oute and spreadeth the snowe
abroade: and as the grashoppers that
destroye al, so falleth it downe. The
eye marueyleth at the bewtye of the
whytenesse thereof, and the hearte
is afrayde at the raine of it. He pou-
reth out the frost vpon earth, like salt
and when it is frosen, it is as sharpe
as the pricke of a thistle. When the
C cold northwind bloweth, hard Chri-
stal commeth of the water. Hee lygh-
teth downe vpon al the gatherynges
together of water, and putteth on the
waters as a brestplate. He deuoureth
the mountaynes, and burneth the
wildernesses: and loke what is grene
he putteth it out like fyre. The medi-
cine of al these is, whē a cloud cōmeth
hastelye: and when a dewe commeth
vpon the heate, it shalbe refreshed a-
gayne. In hys worde he stilleth the
wynde: In hys councel he setteth the
deepe, and (the Lorde) Iesus planted
it. They that sayle ouer the sea, tel of
the perylles and harmes thereof, and
when wee heare it wyth oure eares,
we maruel therat. For ther be strāge
wonderous woorkes, diuerse maner
of nyce beastes and whale fyshes.
Through him are all thinges sette in
good order and performed, and in his
woorde all thynges endure. I speake
much, but I can not sufficientlye at-
tayne vnto it, for he him selfe onelye
D is the perfection of all hys woordes.
We shoulde prayse the Lorde after all
oure power, for he is greate in al hys
workes. The Lorde is to bee feared,
yea very great is he, • and marueious
Psa.96.a in hys power. Prayse the Lorde, and
magnifye him as muche as ye maye:
Psa.106 yet doth he farre exceade al praise. • O
magnify him with al youre power, & e
labour earnestly, yet are ye in no wise
able sufficiently to prayse him. • who
Deu.5.c. hath sene him, ỹ he might tel vs? who
Joh.1.b. can magnify him so greatly as he is?
For there are hid yet greater thinges
thē these be: as for vs, wee haue seene
but fewe of his workes. For ỹ Lord
hath made al thinges, and geuen wis-
dome to such as feare God.

¶ The .xliii. Chapter.

LEt vs cōmend ỹ noble famous
M men, and the generation of our
fore elders and fathers. Many
more glorious actes hath the Lorde
don, & shewed his great power euer sēs
ỹ begynning. The noble famous men
reigned in their kingdoms, & bare ex-
cellēt rule. In their wisdom & vnder-
stāding, they folowed the cōcell shew-
ed in ỹ prophets. • They led ỹ folk
Exo.18.c thorow the councel & wisdome of the
Scribes of the people. Wise sentēces
are founde in their instruction. They
sought ỹ swetenes & melody of musik
and brought forth the pleasant songes
in scripture. They were rich also, and
could cōfort & pacify those that dwelt
with them. All these were very noble
and honorable mē in their generatiōs
and were wel reported of in their ty-
mes. These haue left a name behynde
thē, so that their praise shall alwaie be
spoken of. Afterward there wer some

Gen.7.d. whose remembraunce is gone. ✠ They
B. comme to naughte and perysshed, as
though they had neuer beene: and be-
came as though they had neuer beene
borne, ye, and their children also with
them. Nevertheles these are louynge
men, whose ryghteousnes shall neuer
bee forgotten, but continue by theyr
posteritie. Their children are an holy
good heritage: Their sede endureth
fast in the couenant. For theyr sakes
shal their children and seede continue
for euer, and theyr prayse shall neuer
be put downe. Their bodyes are bu-
ried in peace, but their name lyueth
for euermore. The people can speake
Ecc.49.c of their wisdome, and the congregati-
on can talke of their prayse, ✠ Enoch
walked ryght and acceptabye before
the Lorde: therfore was he translated
for an example of amendmente to the
Gen.6,a. generations. ✠ Noe was a stedfast
and ryghteous man, and in the tyme
of wrath hee became a reconcylynge.
Therfore was he left a remnaunt vn
to the earth, when the cloud came. An
euerlastynge couenaunte was made
Gen.9.c. wyth him, that all flesshe shoulde ✠ pe-
rysshe nomore wyth the water. Abra-
Ge.17.a. ham was a ✠ greate father of manye
people, in glorye was there none like
vnto him. Hee kepte the lawe of the
hyest, and came into a couenant wyth
hym, hee sette the couenaunte in hys
Ge.22.a. flesshe, and whē he ✠ was proued, hee
was found faithful. Therfore swore
God vnto hym wyth an oth, that hee
wold blesse all people in his sede, ỳ he
wouide multiplye and increase hym
as the dust of the earth, and to exalte
hys seede as the starres: yea, and that
hys seede shoulde haue the possession,
Ge.26.a. an inheritaunce of the land from Sea
to sea, and from the ryuer vnto the bor
ders of the worlde. Wyth Isaac didde
he stabilysshe the same couenaunte for
Abraham hys fathers sake. Yea, that
gracious blessing and health of al mē,
Ge.28.c. and couenant, dyd he stabilysshe wyth
Isaac, and made it to reste vppon the
head of Jacob. He knewe him in that
✠ Jos.18. he prospered him so wel and richlye,
and gaue him an heritage and sunde-
red hys portion by it selfe, ✠ and par-
ted it amonge the twelue Tribes.
Merciful men brought he out of him
which found fauour in the syght of al
flesh.

¶ The.xlv. Chapter.

MOses ✠ beloued of God and
men, whose remembraunce Ecc.45.
is in hie praise: him that the
Lorde made lyke in the glorye of the
sainctes, and magnified him, so that
the enemyes stode in awe of him, tho
rough his wordes he did great won-
ders. He made him great in the syght
of kynges, gaue him commaundemēt
before hys people, and shewed him
hys glorious power. ✠ He stabylshed
him with faythfulnes and meknesse Nu.12.a
and chose him out of al men. For hee
heard hys voice, and he led him in the Exo.19.a
darke cloude, ✠ and there he gaue him
the commaundementes, yea, the lawe
of lyfe and wysdome that he myghte
teach Jacob the couenaunt, and Israel
hys lawes. Hee chose Aaron hys
brother also out of the tribe of Leui,
exalted him, and made him such lyke.
✠ An euerlasting couenaunte made he
B wyth him, and gaue hym the priest- Exo.28.a
hode in the people. He made him glo-
rious in beautiful araye, and clothed
him wyth the garment of honour. He
put perfect ioye vpon him, and girded
him with strēgth. He deckt him with
fyne clothes, and a tunicle, wyth an o-
uer body cote also and a girdle. Roūd
about made he him belles of gold, and
that many, ✠ that when hee wente in, Exo.28.f
the sound myght be hearde, that they
myght make a noyse in the sanctuary,
and geue the people warninge. The
holy garment was wrought and bor-
dered wyth golde, yealowe fyne and
purple. And in the brestlappe there
was a goodly woorke, wherein was C
fastened lyght and perfectnes. ✠ Up- Exo.4.f.
pon the same also there was a worke
fastened, and set wyth costly precious
stones, al bound with golde: and this
he brought in his ministration. The
stoones were fastened for a remem-
brance, after the number of the twelue
Tribes of Israel. Vppon the myter
there

there was a plate of pure golde, a gra-
uen ymage of holines, a famous and
noble worke, garnished, and pleasant
to loke vpon. Before him were there
seene no suche fayre ornamentes, and
these it behoued him alwaye to vse:
Ther might none other put them on,
but onely his children, and hys chyl-
ders children perpetually. Dayelye
perfourmed he hys burnte offerynges
two tymes. Moyses fylled his han
des, and annoynted him wyth holye
oyle. This was nowe confirmed him
wyth an euerlasting couenaunte, and
to hys seede, as the dayes of heauen:
namely, that his children shoulde al-
way minister before him, and perfozm
the office of the priesthode, and wyshe
the people good in his name. Before
al menne liuing chose he him, that hee
should offre incense before the Lorde,
and make odours for a swete sauoure
and remembrauunce, that he should re-
concyle the people of the Lorde wyth
hym agayne. He gaue him auctho-
rite also in hys commaundementes,
and in the couenaunt, that he shoulde
teach Jacob the statutes and testimo-
nies, and to enfourme Israel in hys
lawe. Therfore, there stoode vppe a
certayne against him, and had enuye
at him in the wildernes: namelye,
they that were of Dathan, and Aby-
rams syde, and the furious congrega-
tion of Chore. This the Lorde sawe,
and it displesed him, and in his wroth
ful indignation were they consumed.
A great wonder dyd he vpon theym,
and consumed theym wyth the fire.
Besides thys, hee made Aaron yet
more honorable and glorious. Hee
gaue him an heritage, and parted the
fyrste fruites vnto him. Vnto hym
specialiye he appointed the breade for
sustenaunce, (for the priestes dyd eate
of the offringes of the Lord) this gaue
he vnto hym and hys seede. Els had
he no heritage nor portion in the land
with the people. For the LORD
hymselfe is his portion and inhery-
taunce. The thirde noble and excel-
lent man is Phinehes the sonne of
Eleazar, whyche pleased the God of
Israell, because hee had the zeale and
feare of the Lorde. For when the peo-
ple were turned backe, he put himself
foorthe ryghte soone, and that wyth a
good wyll, to pacify the wrath of the
Lorde towarde Israell. Therefore
was there a couenaunt of peace made
wyth him, that he should be the prin-
cipal amonge the ryghteous, and the
people, that hee and hys posterite
should haue the office of the priesthode
for euer. (Lyke as there was made a
couenant wyth Dauid of the trybe of
Juda, that from amonge hys sonnes
onely, there shoulde be a kinge:) And
that Aaron also and hys seede shoulde
be the heritage, to geue vs wysdome
in oure hearte, to iudge hys people in
ryghteousnes: that hys goods should
not come into forgetfulnes, and that
their honour mighte endure for euer.

The. xlvi. Chapter.

MAnlye and stronge in battell
was Jesus the sonne of
Naue, whiche in stede of
Moyses the prophet was geuen to be
captaine of the people, whiche accor-
ding vnto hys name was a greate sa-
uiour vnto the elect of God, to punish
the enemyes that rose vp against Is-
rael, that Israel myghte obtayne the
inheritaunce. O howe great, noble,
and excellent was he, when he lyft vp
hys hand, and drewe out hys sweard
agaynst the cities! Who stode so man-
lye before hym? For the Lorde hym
selfe brought in the enemies. Stode
not the Sunne stil at his commaun-
dement, and one daye was as long as
twoe? Hee called vppon the hyest and
most myghty when the enemyes pres-
sed vppon him on euerye syde, and the
Lorde hearde him wyth the haile sto-
nes. They smote the Hethenish peo-
ple myghtelye, and in the fallynge
downe they slewe al the aduersaries,
so that the heathen knewe hys hoste,
and al his defence, that the Lord hym
selfe fought againste them, for he folo-
wed vpon the myghty men of theym.
In the time of Moses also, hee and
Caleb the sonne of Jephune, dydde a
good worke, which stode againste the

enemyes, wythheldе the people from
synne, and stylled the wycked murmu-
Nu.26.g ryng. ¶ And of syx hundred thousand
people of foote, they two wer preser-
ued, to bring theym into the heritage,
namelye, a lande that floweth wyth
Ios.24.c mylcke and honye. ¶ The Lorde gaue
strength also vnto Caleb, whiche re-
mayned wyth him vnto hys age: so
that he weante vp into hys hye places
of the lande, and hys seede conquered
the same for an heritage: that all the
childzen of Israel myghte see, how
good a thing it is, to be obedient vnto
the Lorde. And the iudges or rulers,
(euerye one after hys name) whose
heart went not a whoryng, nor depar-
ted from the Lorde, and that forsooke
not the Lorde vnfaithfully, whose re-
membraunce hath a good report. Yea
their bones florysh out of their place:
& their names shall neuer be changed,
(but honor remaineth stil with ỹ chil
dzen of those holy men.) Samuel the
1Re.10a prophet beloued of the Lord his God,
C ordeyned a kinge, and annoynted the
princes ouer the people. In the law
of the Lorde ruled he, & iudged the cō-
gregation, and the Lorde had respecte
vnto Jacob. The prophet was found
diligente in hys faythfulnes: yea, &
he is knowen faithfull in his woor-
des, because he saw the god of lyght.
1Reg.7a ¶ He called vpon the Lord the almigh
ty, when the enemyes preased vppon
him on euery syde, what time as hee
offered the suckinge lambes. And the
lord thondred from heaue, & made his
voyce to be heard with a great noise.
He discomfited the princes of Tyre,
3Re.12a and al the rulers of the Philistines.
¶ Before hys laste ende he made pro-
testation in the syght of the Lord, and
hys annoynted, that he tooke neyther
substance nor good of anye manne, no
not so much as a shoe, and no manne
myght accuse him. After thys he told,
that hys ende was at hande, and she-
wed the king also his end and death,
and from the earth like hee vp hys
voyce in the prophecy, that the vngod
ly people should perysshe.

¶ The xlviii. Chapter

AFterward in the time of king
Dauid, there rose vp a Pro-
2Re.12. phet called Nathan: For like
as the fat is taken away from the of-
fering, so was Dauyd chosen oute of
the childzen of Israel. He tooke hys
pastyme with the lions, as with kid-
des, and wyth beares lyke as wyth
1Re.17c lambes. ¶ Slewe hee not a giaunte
when he was yet but yong, and toke
awaye the rebuke from hys people,
what tyme as he toke the stone in his
hande, and smote downe proud Goli-
ath wyth the slinge? For he called vp-
on the hiest Lorde, which gaue hym
strength in hys ryghte hande, so that
he ouerthrewe the myghty gyaunt in
the battail, that he myght sette vp the B
horne of hys people agayne. ¶ Thus
3Re.11. brought he hym to worshyp aboue all
princes, and made him to haue a good
reporte in the prayse of the Lord, that
he shoulde weare a crowne of glorye.
¶ For he destroyed the enemyes on e-
uery syde, rooted out the Philistines
2Reg.5b hys aduersaryes, and brake their horn
in sunder, like as it is broken yet this
day. In al hys workes he praysed the
hiest and holiest, and ascrybed the ho-
nour vnto him. With hys whole hert
dyd he prayse the Lord and loued hym
that made hym. ¶ Hee set syngers also
2par.26b before the aulter, and in their tune hee
made sweete songes. Hee ordeyned to
kepe the holy daies worshipfully, and
that the solemne feastes thorough the
whole yeare should be honorably hol
den, wyth prayspnge the name of the
Lorde, and wyth syngynge betymes
in the mornynge in the Sanctuarye.
¶ The Lorde tooke awaye his synnes, C
and exalted hys horne for euer. Hee
2Re.12. gaue hym the couenant of the kynge-
dome, and the throne of worshyp in
Israel. ¶ After him there rose vp the
wyse sonne called Salomon, and for
3Re.3.c hys sake he droue the enemies awaye
far of. This Salomon reygned with
peace in hys tyme (for God gaue him
rest from hys enemyes on euery side,
that he myght build hym an house in
hys name, and prepare the Sanctu-
arye for euer) lyke as hee was wel

instructe

instruct in hys youth, and filled with wysedome and vnderstandynge, as it were a water floud. He couered & filled the whole lande with similitudes and wise prudent sentēces. His name went abrode in ỹ Iles, because of his peace he was beloued. All lands merualled at his songes, prouerbes, similitudes, and at his peace, & at the name of the Lord God, whiche is called the God of Israel. • He gathered gold as tynne, and he had made as much siluer as lead. He was moued in inordinate loue toward women, and was ouercome in affection. He stayned hys honour and worshyp, yea hys posteritie defiled he also, in bringyng the wrath of the Lord vpon his children, and sorowe after his ioy: • so that his kingdome was deuided, and Ephraim became an vnfaithful and an vnconstant kyngdome. • Nuertheiesse God forsoke not his mercy, neither was he vterly destroyed because of his worke, that he should leaue him no posterity. As for the seede that came vpon hym, which he loued, he brought it not vterly to naughte, but gaue yet a remnant vnto Jacob, & a roote vnto Dauid out of him. Thus rested Salomō with his fathers, and out of his seede he left behynd hym a very foolishnes of the people, and suche one as hadde no vnderstanding: euē • Roboā, whiche turned awaye the people thorowe his counsell: and Jeroboam, the sonne of Nabat, • whyche caused Israell to synne, & shewed Ephraim the way of vngodlynes: In so muche that theyr synnes and mysdeedes had the vpper hande so sore, that at the last they were driuen out of the lande for the same. Yea, he sought out and brought vppe all wyckednes, tyll the vengeaunce came vppon theym.

The. xlviii. Chapter.

Then stode vp • Elias the prophet as a fyre, and his woorde brēt like a creslyte. He brought an hunger vpon them, and in his zele he made theym fewe in numbre. For thye myght not away with the commandementes of the Lord. Thorowe the woorde of the Lord, he shut the heuen, • & thre tymes brought hee the fyre down. Thus becam Elias honorable in his wondrous dedes. Who may make his boaste to be lyke hime • One that was dead rayled he vppe frome deathe, and in the woord of the hyest he brought him out of the graue againe. He cast downe kynges & destroyed them, and the honorable from their seate. Vppon the mount Sina he heard the punishement, and vppon Horeb the iudgemente of the vengeance. He prophecied recompencing vn to kinges •, ordeyned prophetes after him. • He was taken vp in the storme of fyre, in a charet of horses of ỹ lord. He was ordined in the reprouinges in tyme, to pacifie the wrath of the lord, • to turne the herts of the fathers vnto the children, and to set vp the tribes of Jacob agayne. Blessed were they that saw thee, and were garnyshed in loue: for we liue in life (but after deth we shall haue no suche name. • Elias was couered in the storme, but Heliseus was fylled wyth hys spirite. While he lyued, he was afrayde of no prince, and no man myghte ouercome hym. There could no woorde deceyue hym, • and after his death, his bodye prophecied. • He dyd wonders in his lyfe, and in deathe were his workes meruailous. For all thys, the people amended not, neyther departed they from theyr synnes, tyll they were caryed away prisoners out of the land, and were scattered abrode in all countreys, so that of them there remained, but a very lyttle people, and a prynce vnto the house of Dauid. Howebeit, some of them dyd ryght, and some heaped vp vngodlynes. • Hezekias made his citie stronge, conueyed water into it, bygged thorowe the stonye rocke with yron, & made vp a well by ỹ water side. In his time cam Sēnacherib vp, & sent Rabsakes to lift vp his hād against Sion, & defied thē with gret pryde. Then trembled their heartes and hands, so that they sorowed lyke a woman trauaylynge wyth chylde.

3.re.18.c
4.reg.1.c
3.re.17.c
3.re.19.c
•4.re.2.c
Luk.1.d
4.reg.2.a
3. and.4.
4.re.13.b
•4.re.5.
6.7.13.
4.re18.b
2.pa.12.a
4.re.18.c
Eja.36.c

So they called vpon the Lord, which is mercifull, and lyft vp their handes before him. Immediatelye the Lorde herd thē out of heuen, (he thought no more vpō their sinnes, nor gaue them ouer to their enemyes,) but deliuered
4re.19.g them by the hand of Esay. • He smote the host of the Assirians, and his aungel destroied them. For Hezekias had done the thyng that pleased the Lord, and remayned stedfastly in the way of Dauid hys father: As Esay the great
4re.20.b and faythfull Prophete in the syghte
Esa.31b of GOD had cōmanded hym. • In his tyme the sunne went backeward, & he lengthened the kinges life. With a ryghte spyrete prophecied he, what shold come to passe at the last, & to such as were sorowfull in Syon he gaue consolatiō, wherwith they might comfort themselues for euermore. He shewed thynges that were to come, and secrete, or euer they came to passe.

¶ The.xlix. Chapter.

A
4Re.11a
2Pa.35a
THe remembraunce of • Josias is lyke as when the apoticarye maketh manye precious swete smellynge thynges together. Hys remembraunce shalbe swete as hony in all mouthes, & as the playing of Musike at a banket of wyne. He was appoynted to turne the people agayne, & to take away al abhominacions of the vngodly. He dyrected hys herte vnto the Lord, and in the tyme of the vngodlye he set vp the worshippe of God agayne. All kinges (except Dauid, Hezechias and Josiah) committed wickednes, for euen the kynges of Juda also forsake the law of God. For they gaue their horne vnto other, their honoure and worshyp also to a straunge
B people. Therfore was the electe citie
3re.25.d of the Sanctuary brente with fire, • and the stretes therof lay desolate and wast: for they intreated Jeremy euill, whiche neuertheles was a prophete ordeyned from hys mothers wombe,
Iere.1.a that he might rote out, breake of, • and destroy: and that he myght buylde vp
Ezec.1.a and plant agayne. • Ezechiell saw the glory of the Lorde in a vision, whyche was shewed him vpon the charette of the Cherubins. For he thought vpon the enemyes in the rayne, to do good vnto such as had ordred their wayes aryght. And the bones of the twelue prophetes flowrysshed from out of their place: for they gaue comfort and consolacion vnto Jacob, and deliuered the
Agge.2a ¶ faythfullye. • Howe shall we prayse Zorobabell, which was a ringe in the
Agge.1.c right hand? • So was Jesus also the sonne of Josedec: these men in theyr times builded the house and set vp the Sanctuary of the Lord again, which was prepared for an euerlastyng wor
1Esd.1a shyp. • And Nehemias is alway to be
•2Es.4a commended, • which set vp for vs the walles that were broken down, made the portes and barres agayne, & buyl-
Gen.5.a ded our houses of the new. • But vp-
Hebr.11a pon earth is ther no man created like
Gen.4.a Enoch, for he was taken vp from the earth. • And Joseph, which was lord of hys brethren, and the vpholder of his people: hys bones were couered and kepte. Seth and Sem were in great honoure among the people: and so was Adam aboue all the beastes, when he was created.

¶ The.l. Chapter.

I
2Mat.3a
SImeon • the sonne of Onias the hye preest, whiche in hys lyfe set vp the house agayne, and in hys dayes made faste the temple. The heygth of the temple also was founded of hym, the double buyldynge, and the hye walles of the temple. In hys dates the welles of water flowed out and were exceading full as the sea. He toke care for his people, and deliuered them from destruction. He kepte hys citye and made it stronge, that it shold not be beseged. He dweite in honoure and worshyppe amonge hys people, and enlarged the entraunce of the house, and the courte. He gaue lyghte as the morynge starre in the myddest of the cloudes, and as the mone when it is full. He shyned as the sunne in the temple of God. He is as bryghte as the raine bow in the fayre cloudes, and flowrysshed as the floures and roses in the sprynge of the yeare, and as lyfye

lyues by the riuers of water: Like as the braunches vpon the mount Libanus in the tyme of Sommer, as a fire & incense that is kyndled. Lyke as an whole ornamēt of pure gold, set with all maner of precious stones, and as an Olyue tree that is fruitfull, and as a Cipres tree whiche groweth vp an hye. When he put on the garmente of honoure, and was clothed wyth all bewtye: when he wente to the holye aulter, to garnishe the couerynge of the Sanctuary: when he toke the portions out of the Prestes hande, he him selfe stode by the herthe of the aulter, and his brethrē round about in ordre. As the braunches of Cedre tree vpon the mount Libanus, so stode they roūd aboute hym. And as the braunches of the Olyue tree, so stode all the sunnes of Aaron in their glory, & the oblatiōs of ỹ lord in their handes before al the congregation of Israell. And that he might sufficiently perfourme hys seruyce vpon the aulter, and garnishe the offeryng of the hyest God, he stretched oute hys hand, and toke of the drinke offeryng, and powred in the wyne: so he powred vpon the botome of the aulter a good smel vnto the hyest prince. Then began the soonnes of Aaron to synge, and to blowe wyth trompettes, and to make a great noise, for a remembraunce and prayse vnto the Lorde. Then were the people afrayd, and fell downe to the earthe vpon their faces, to worshyp the Lorde their God, and to geue thankes to the almighty God. They songe goodlye also wyth their voyces, so that there was a pleasaunt noyse in the great house of the Lorde. And the people in their prayer besoughte the Lorde the hyest, that he wolde be mercifull, tyll the honour of the Lorde were perfourmed: thus ended they their mynystracyon and seruice. Then went he downe and stretched oute hys handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse and thankes out of their lyppes vnto the Lord, and to reioyce in hys name. He began yet once also to pray, that he myght openly shew the thanksgeuyng before ỹ hyest namely thus: O geue prayse & thanks (ye all) vnto the Lorde oure GOD, which hath euer done noble and great thynges: whiche hath increased oure dayes from our mothers wombe, and dealt with vs according to his mercy: that he will geue vs the ioyfulnes of hearte, and peace for oure tyme in Israell. Whiche faythfullye kepeth hys mercye for vs euermore, and alway deliuereth vs in due season. There bee two maner of people that I abhorre fro my herte: as for the third whom I hate, it is no people. They that sytte vppon the mountaynes of Samaria, the Philistines, and the foolyshe people that dwell in Sichimus. I Jesus the sonne of Syrach Eleazarus of Jerusalem, haue tokened vp these informacions and documentes of wisdome and vnderstandyng in this boke, and poured out the wysdome of my herte. Blessed is he that exerciseth him selfe therin: and who so taketh such to hert shall be wyse for euer. If he doo these thinges, he shall be stronge in all. For the lyght of the Lorde ledeth him.

The. li. Chapter.

I wyll thanke thee, O Lorde and kyng, and prayse thee, O God my sauiour. I will yelde prayse vnto thy name: for thou art my defendoure and helper, and haste preserued my bodye from destruction, from the snare of traytorous tonges, and from the lyps that are occupyed with lyes. Thou haste bene my helper, frome suche as stode vp against me, and hath deliuered me after the multitude of thy mercy, and for thy names sake. Thou hast deliuered me from the roaring of thē that prepared them selues to deuoure me, out of the hande of such as sought after my lyfe: frome the multitude of them that troubled me, and wente aboute to sette fyre vpon me on euerye syde, so that I am not brente in the myddest of the fyre: From the depe of hell, frome an vncleane tongue, frome lying wordes, from the wicked king, and from an vngracious tongue. My soule shall prayse the Lord vnto death,

for my life drewe nye vnto hell downe
W warde. They compalled me round a-
bout on euery syde, and there was no
man to helpe me. I loked about me, if
there were any man that would suc-
coure me: but there was none. Then
thought I vpon thy mercy, O Lord,
and vpon thy actes that thou hast don
euer of olde, namely, that thou deliue-
rest suche as put their truste in thee,
and ryddest them out of the handes of
the Heathen. Thus lyfte I vppe my
prayer from the earthe, and prayed for
deliueraunce from death. I called vp-
on the Lorde my father, that he wold
not leaue me without helpe, in the day
of my trouble, and in the tyme of the
proude: I praysed thy name continu-
allye, yeldynge honoure and thankes
vnto it: and so my prayer was herde.
Thou sauedst me frome destruction,
and delyueredst me from the vnrygh-
teous tyme. Therfore, will I aknow
ledge and prayse thee, and magnifye
the name of the Lorde. When I was
yet but yonge, or euer I went astray,
I desired wisdome openly in my pra-
yer. I came therefore before the tem-
ple, and soughte her vnto the laste.
E The flourished she vnto me, as a grape
that is sone rype. My hearte reioyced
in her, then wente my foote the ryght
waye, yea from my youth vp, sought
I after her. I bowed downe myne
eare and receaued her. I founde me
much wisdome: and prospered greatly
in her. Therefore I will ascrybe the
glory vnto him, that geueth me wys-
dome: for I am adupted to do therac-
ter. I will be gelous to cleue vnto the
thing that is good, so shall I not be
confounded. My soule hath wrestled
with her, and I haue bene diligent to
be occuppyed in her. I lyfte vppe myne
handes on hye, thenne was my soule
lyghtened thorowe wysdome, that I
knowledged my folyshnes. I ordred
my soule after her, she and I were one
heart frō the begynnyng, and I found
her in clennesse. And therfore shall I
not be forsaken. My hert longed after
D her, and I gat a good treasure. Tho-
rowe her the Lorde hath geuen me a
newe tong, wherwith I will prayse
him. ✤ O come vnto me ye vnlearned, Eccl.51.
and dwell in the house of wysdome:
withdrawe not your selues from her,
but talke and comen of these thinges,
for your soules are verye thirsty. I o-
pened my mouth, and spake, O come
e bye wisdome without money, bow
downe your necke vnder her yoke, and
youre soule shall receaue wysdome.
She is hard at hand, and is content to
be founde. Behold with your eyes, ✤ Eccle.51
how that I haue had but litle labour,
and yet haue found much reste. O re-
ceaue wisdome, and ye shall haue pien
teousnes of syluer and golde in posses-
sion. Let your mind reioyse in his mer
cye, and be not ashamed of hys prayse.
Worke his worke betymes, & he shall
geue you your reward in due time.

¶ The end of the boke of Jesus the sonne of Sirach, which is called in Latyne Ecclesiasticus.

¶ The booke of the prophete Baruch.

¶ The firste Chapter.

AND these are the
wordes of the booke
which wer written
by Baruch the sōne
of Nerias, the sonne
of Maasias, the son
of Sedechias, the
sonne of Sedeias, the sonne of Helchi
as, at Babylon in the fyfth yeare, and
in the seuenth daye of the moneth,
what tyme as the Caldees toke Je-
rusalem, and brent it vppe with fyre.
Baruch dyd reade the wordes of this
boke, that Jechoniah the sonne of Jo
achin kyng of Juda might heare: and
in the presence of all the people, that
were come to heare the boke: yea, and
before all the noble kinges sonnes, be-
fore the Lordes of the councell, and
elders

elders: and before the whole people, from the lowest vnto the hyest: before al them that dwelt at Babylon, by the water of Sody. Whiche when they herd it, wept, fasted, and prayed before
B the Lord. They made a collection also of money, accordyng to euery mannes power, and sent it to Jerusalem vnto Joachim the sonne of Helchia, the son of Salom priest, with the other priestes and to all the people which were wyth hym at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lord (that were taken away out of the temple) that they might bringe theym agayne into the land of Juda, the tenth day of the moneth Siban: namely, syluer vesselles (which Sedechiah the sonne of Josiah kynge of Juda had made) after that Nabuchodonosor king of Babilan had taken Jechoniah, with all his princes, lordes, and all the people, and led them captiue from Jerusalem vnto Babylon. And they sayd: Beholde,
C Dem.14c we haue sent you money, to bye you Jer.29b burnt offerynges and incense withall: make you vnleuened breade, and offer for sinne vpon the aulter of the Lorde
Esd.2.b our God. And praye for the prosperitie of Nabuchodonosor kyng of Babylon, and for the welfare of Balthasar his sonne: that their dayes may be vppon earthe, as the dayes of heauen: that God also may geue vs strengthe and lightē our eyes, that we may liue vnder the defēce of Nabuchodonosor kyng of Babylon, and vnder the protection of Balthasar hys sonne: that we may longe do them seruice, & fynd fauour in their sight. Pray for vs also vnto the Lorde oure God, for we haue sinned against the Lord our God and vnto thys daye is not hys wrath turned yet away from vs. And se that ye rede this boke (which we haue sēt vnto you to be rehearsed in the temple of the Lorde) vpon the hye dayes, and
D at time conuenient. Thus shal ye say:
Dani.9a The Lorde our God is ryghteous, but we are worthye of confusion and shame: lyke as it is come to passe thys daye, vnto all Juda, and to euery one that dwelleth at Jerusalem: to oure kynges, princes, priestes, prophetes, and to our fathers. We haue sinned before the Lorde our God, we haue not put our truste in hym, nor geuen hym credence, we haue not obeyed him, we haue not herkened vnto the voyce of the Lord our God, to walke in the cōmaūdementes that he gaue vs. Sens the daye that he brought oure forefathers out of the lande of Egypt vnto this present day, we haue bene euer a misbeleuing and an vnfaythfull people vnto the Lord our god: destroying our selues vtterly, & shrinking backe, that we shoulde not heare hys voyce.
Wherfore ther ar com vpon vs gret Leui.26. plagues and dyuerse curses. Lyke as Deu.28. the Lord decreed by Moyses his ser- E uaunte: Whiche brought our forefa- Exod.14. thers out of the land of Egipt, to geue vs a lande, that floweth wyth mylke and hony, lyke as it is to see this day. Neuertheles, we haue not herkened vnto the voyce of the Lorde our God, accordyng to all the workes of the prophetes, whom he sent vnto vs, and to oure rulers: but euery man folowe th hys owne mynde and wycked ymagination, to serue vnto straunge gods, and to do euyll in the sight of the Lord our God.

The.ii. Chapter.

FOr the which cause the Lorde A
our God hath performed his Dan.8.b
deuice, wherof he certifyeth vs, and our heades that ruled in Jerusalem: yea, and our kynges, our princes with all Israell and Juda. And such plages hath the Lorde brought vpon vs, as neuer came to passe vnder the heauen, like as it is fulfilled in Jerusalem, accordyng as it is wrytten in Deu.28 the lawe of Moyses: that a man shold 4 Re.2 eate the flesshe of hys owne sonne, and Tren.3a the flesshe of hys owne daughter.
Moreouer, he hath deliuered them into the handes of all the kynges, that are round about vs (to be confounded and desolate) and scattered theym abrode in al landes and nacions. Thus are we brought beneth and not aboue, because

because wee haue synned agaynst the
W Lord our God, and haue not ben obe-
Bar. 1.d dient vnto his voyce. • Therfore the
Lord our God is righteous, and wee
wyth oure fathers (as reason is, are
brought to open shame, as it is to see
this daye. And as for these plagues
that are come vppon vs all ready, the
Lorde hadde deuised theym for vs: yet
wold we not pray vnto the Lorde our
God, that we might euery man turne
from his vngodly wais. So the Lord
hath caused such plagues to come vp-
pon vs: for he is ryghteous in all hys
workes, which he hath commaunded
vs: whiche we also haue not done, nor
harkened vnto his voice, for to walke
in the commandements of the Lorde,
that he hath geuē vnto vs. • And now
Dan. 9.c O Lord god of Israel, thou that • hast
• Ex. 7.8 brought thy people out of the lande of
9.10,11. Egypt with a mighty hand, with to-
12.13 14 kens and wonders, wyth thy greate
power and outstretched arme: & haste
gotten thy selfe a name, as it is come
to passe this day: O Lord oure God,
we haue sinned, we haue doone wic-
kedly, we haue behaued our selues vn
godly in all thy righteousnes. Turne
thy wrathe from vs (we beseech thee)
C for we are but a fewe left amonge the
Li. pa. 6.e Hethen, where thou hast scattred vs.
• Heare our prayers (O Lord) & our
petitions, bryng vs out of captiuitie,
for thyne owne sake: Get vs fauoure
in the sight of them, which haue ledde
vs away: that al landes maye knowe
that thou art the Lord our God, & that
Israel and his generation calleth vp-
pon thy name. O Lord, looke downe
from thy holy house vpon vs, encline
deu. 26.c thyne eare, and heare vs. • For the
Esa. 63 c dead that be gone downe to their gra-
Ps. 113. ues, and whose soules are out of their
bodyes, • ascribe vnto the Lord, ney-
ther praise nor ryghteous maynge:
but the soule that is vexed for the mul
titude of her synnes, which goeth on
heauyly and weakely, whose eies be-
gyn to faile: yea such a soule ascribeth
D prayse and ryghteousenesse vnto the
Lorde. O Lorde, we poure oute oure
prayers before thee, and require mer-
cye in thy sight, O Lord our God: not
for any godlines of our forfathers, but
because thou hast sent out thy wrathe
& indignation vpon vs: according as
thou didst threaten vs, by thy seruan-
tes the prophets, saying: • Thus saith Ier. 27.
the Lord: Bow downe your shoulders
and neckes, and serue the king of Ba
bylon, so shal ye remain still in ỳ land
that I gaue vnto your fathers. If ye
wil not do this, nor heare the voice of
the Lord your God, to serue the kyng
of Babylon: I shal destroy you in the
cities of Juda, within Jerusalem &
without. I wil also take frō you the
voyce of myrth and the voyce of ioye,
the voyce of the brydegrome, and the
voice of the bride, & there shall no men
dwell more in ỳ land. But they wold
not herken vnto thy voyce, to doo the
king of Babylon seruice: and therfore
hast thou performed the wordes that
thou spakest by thy seruants the pro-
phets: namely, that the bones of onre
fathers shold be trāslated out of their
place. And lo, now are they layde out
in the heate of the son, and in the colde
of the nyghte, and dead in greate my-
serye, wyth hunger, wyth swearde,
wyth pestilence, and are cleane caste
forthe. As for the temple, wherin thy
name was called vpon, thou hast laid
it waste, as it is to se this day: and that
for the wickednes of the house of Is-
raell, and the house of Juda. O Lord
our God, thou hast intreated vs after
all thy goodnes, & according to al that
great louinge mercy of thyne, like as
thou spakest by thy seruant Moses, in
the day when thou dydst cōmand him
to write thy law before the childrē of
Israel, saying: • If ye will not hear- Deu. 4.d
ken vnto my voice, then shal this gret and. 28.
multitude be turned into a very small
people, for I wil scatter them abrode. F
Notwithstanding, I am sure ỳ thys
folk wil not here me: for it is an hard
necked people. But in ỳ land of theyr
captiuitie, they shal remēbre them sel-
ues, & lerne to know, ỳ I am the lord
theyr God, when I geue theym an
hart to vnderstand, and eares to here.

Then

Then shall they praise me in the land of their captiuitie, and think vpon my name. Then shal they turne them frō their hard backes, and from their vngodlynes. Then shall they remembre the thynges, that hapned vnto theyr forefathers, whyche synned agaynste me. So wyll I bryng them agayne into the land, which I promised with an othe vnto their fathers: Abraham, Isaac and Jacob: and they shalbe lordes of it: yea I wil increase them, and not minysh them. And I will make an other couenaunt with them: suche one as shall endure for euer: namely, that I wil be their GOD, and they shalbe my people: and I wil nomore driue my people the childrē of Israel, out of the land that I haue geuē thē.

¶ The. iii. Chapter.

AND now, O Lord almighty, thou GOD of Israell, oure soule that is in trouble, & our spirite that is vexed, crieth vnto thee: Heare vs (O Lord) and haue pitie vpon vs, for thou art a mercyfull God: be gracious vnto vs, for we haue synned before thee. Thou endurest for euer, should we then vtterly perysshe? O Lord almyghty, thou God of Israell: Heare nowe the prayer of the dead Israelites and of their chyldren whiche haue synned before thee, and not hearkened vnto the voyce of the Lord theyr God, for the whiche cause these plagues hang now vpon vs: O Lorde, remembre not the wickednesse of our forefathers, but thynke vppon thy power & name now at this tyme: for thou art the Lord our God, & thee (O Lord) wil we praise. For thou hast put thy feare in our hertes, to the intent that we should call vppon thy name, and praise thee in our Captiuitie: and that wee myght turne frome the wickednes of our forfathers, that synned before thee. Beholde, we are yet this day in our captiuitie, where as thou haste scattred vs to bee an abhomination, curse, and synne: lyke as it happened vnto our fathers also, because of all theyr wickednes and departynge from thee. O Israell heare the commaundements of lyfe, ponder them wel with thyne eares, that thou mayste learne wisedome. But howe happeneth it Israel, that thou arte in thyne enemies land? thou art waxen old in a strange countrey, and defyled with the dead. Why arte thou become lyke them, that go down to their graues? Euen because thou hast forsaken the welle of wyledome. For yf thou haddest walked in the waye of God truely, thou shouldest haue remained styll safe in thyne owne land. Jere. 2.

Bar. 3.

Psal. 19.

Deu. 4.

Jer. 23.

Learne then where discretion is, where vertue is, where vnderstandinge is, that thou mayste knowe also from whens cometh long lyfe, a necessary liuing, the light of the eies and quietnesse. Who euer founde oute her place? or who cam euer into her treasures? Where are the Princes of the Heathen become, & suche as ruled the beastes vpon the earthe? They that had theyr pastyme with the fowles of the aire, they that hoorded vp siluer & gold (wherin men trust so much) and made no end of their gathering? What is becom of them that coyned syluer, and were so carefulle, and coulde not bryng theyr workes to passe? They be rooted out, & gon downe to hell, & other mē are come vp in their steades. Yong men haue sene light, & dwelt vpon earth: but the way of reformatiō haue they not knowē, nor vnderstand the pathes thereof: neither haue theyr childrē receaued it, yea, right far is it from thē. It hath not bē herd of in the lande of Canaan, neither hath it bene sene at Themā. The Agarens sought after wisedome, but ẏ which is erthly like as the marchants of the land do. They of Theman are comming also, and they labour for wisedom and vnderstanding: but the way of true wisdom they know not: neither doo they think vpon the pathes therof. O Israel, how great is the house of God? and how large is the place of his possession? Great is he, and hath none ende, yea, and vnmeasurable. What is becom-

becoume of thole famous gyantes, that were so great of bodies, and so worthy men of warre? Those had not the lord chose, neither haue they found ȳ way of reformation, therfore were they destroyed: and for so muche as they had no wisedome, they perished because of their foolishnesse. Who hath gone vp into heauen, to take wysedome there, and brought her downe from the clou
E des? Who hathe gone ouer the sea to fynde her, and hathe chosen her aboue golde, and so brought her hyther? No man knoweth the ways of wisdome, neither is there any that can seke oute her pathes. But he that wotethe all thinges, knoweth her, & he hath foūde her oute wyth hys foreknowledge. *
Gen. 1.d This same is he, which prepared the earthe at the beginnynge, and fylled it with all maner of foules and beastes.
Iosu. 1.c * When he sendeth out the light, it go-
Esa. 38 b eth: and when he calleth it again, it o-
Eccl. 46. beyeth hym wyth feare. The starres kepe their watche, & geue their light, yea, and that gladly. When he calleth theym, they say: Here we be. And soo
Ps. 148a with cherefulnes, they shew light vn-
Deu. 4.a to him that made them. * This is our God, and there shall none other be cōpared vnto hym. It is hee that hathe found out all wisedom, and hath geuē
John. 1a her vnto Jacob his seruant, & to Is-
1. Joh. 1 rael his beloued. * Afterward, dyd he shew him self vpon earth, and dwelte amonge men.

A The .iiii. Chapter.

THis is the boke of the commandements of God, and the lawe that endureth for euer. All they that keepe it, shall comme to lyfe: but suche as forsake it, shall comme to deathe. Tourne thee O Jacob, and take holde of it: walke by this waye thorowe his brightnes & shine. Geue not thyne honour to another, and thy worshyp to a straunge people. O Is-
Ps. 93. b rael, * howe happy are we, seyng that God hath shewed vs suche thynges as are pleasaunt vnto hym? Be of good
1. re. 17 d cheare, thou people of God, O thou an-
and. 25. cient Israel, * Nowe are ye solde among the heathen: howbeit not for your vtter destruction: but because ye prouoked God the lord to wrathe and displesure, therfore were ye deliuered vnto your ennemies: for ye displeased the euerlastynge God that made you, offeryng vnto deuyls, and not to god. Yee haue forgotten hym that brought you vppe, and youre nourse haue yee greued, O Jerusalem. Whenne thee
B sawe that the wrath of GOD was commyng vppon you, she sayd: Hearken O ye that dwelle aboute Syon, for God hath brought me into a great heaupnesse, and why? I see the captiuitie of my people, of my soonnes and daughters, whyche the euerlastynge GOD wyll bryng vpon them. With ioye dyd I nourysshe theym, but now must I leaue them with weppyng and sorow. Lette no man reioyce ouer me wydowe and forsaken: which for the synnes of my chyldren am desolate of euery man. For why? they departed from the lawe of God: they wold not know his rightcousnes, nor walke in the way of hys comaundementes: and as for the pathes of the truth and godlynesse, they hadde no iuste to goe in
C them. O ye dwellers aboute Syon: come, and let vs call to remembraunce the Captiuitie, that the euerlastynge God hath brought vppon my sonnes
Deu. 2 and my daughters. * He hath brought
Iere. 5. a people vpon them from farre, an vncurteous people, and of a strange language: whiche neither regard the old, nor pitie the yong. These haue caried away the deere beloued of my widowes, leauyng me alone, bothe desolate and childlesse. But alas, what can I help you? Now he that hath brought these plagues vppon you, delyuer you also from the hands of your enemies. Go your waye (O my children) goe your way: for I am desolate and forsaken. * I haue put of the clothynge of
Deu. 4 and. 30. peace, and put vpon me the sack cloth
Ps. 130 of prayer, and for my tyme I wil call vppon the moste Hyest. Bee of good cheare, O my children, crye vnto the Lorde, and he shall delyuer you frome the power of ȳ tyrinces, your enmies.

For

For verely, I haue euer a good hope of your prosperous health: yea, a very gladnes is come vpon me from the holye one, because of the mercye that ye shall haue of oure euerlastyng Saui-
B oure. With mournynge and weppynge did I let you go fro me, but with ioye and perpetuall gladnes, shall the Lord bryng you agayne vnto me. Lyke as the neyghbours of Sion sawe youre captiuitye from God: Euen so shall they also see shortely youre healthe in God, whiche shall come on you with great honoure and euerlastyng wor-
416b shyp. O my children, • suffer pacientlye the wrathe that shall come vppon you. For the enemye hath persecuted thee, but shortely thou shalt see his destruction, and shalt treade vppon hys necke. My derlings haue gone rough hard wayes, for they are led awaye as a flocke that is scatered abrode wyth the enemyes. But be of good confort (O my chylderen) and crye vnto the Lorde: For he that led you away, hath you yet in remembraunce: and lyke as ye haue bene mynded to swarue from
455b your God, • so shal ye now endeuour your selues ten tymes more, to turne agayn & to seke him. For he that hath brought these plages vpon you, shall bryng you euerlastyng ioye agayn to your health. Take a good herte vnto thee, O Jerusalē: for he which gaue
450.a the ỹ name, exhorteth ỹ so to do • The wycked doers that nowe put thee to trouble, shall perish: and such as haue reioyced at thy fall, shalbe punished. The cityes whom thy children serue, and that haue caryed away thy sōnes, shall be correcte. For lyke as they be nowe glad of thy decaye (and reioyce at thy fall) so shall they mourne in their owne destruction. The ioye of their multitude shall be taken away, and their cheare shall be turned to sorowe. For a fyre shall fall vpon them from the euerlasting God long to endure: and it shalbe inhabited of deuils for a great season.

¶ The. b. Chapter.

O Jerusalem, loke about the toward the East, and behold the ioy that commeth vnto the frō God. For lo, thy sonnes (whom thou hast forsaken, and that were scatred abrode (com gathered together, from ỹ east and west reioysyng in the worde of the holye one, vnto the honoure of God. Put of thy mournynge clothes (O Jerusalem) and thy sorowe, and deck thee with the worshyp and honoure that commeth vnto thee frome God, with euerlastynge glorye. God shal put the garment of righteousnes vpon thee, and set a crowne of euerlastyng worshyp vpon thyne heade: for vpon the will God declare his brightnesse, that is vnder the heauen. Yea, an euerlastyng name shalbe geuen the of God, with peace of righteousnes, and the honoure of Gods feare. Aryse, O B Jerusalem, stand vpō hye: loke about thee toward the easte, and beholde thy children gathered from the East, vnto the weste, whiche reioyce in the holye word, hauyng God in remembrance. They departed from the one fote, and were led away of their enemyes: but nowe shall the Lorde bryng them caryed with honoure, as children of the kyngdome. For God is purposed to bryng downe all stout mountaynes, yea, and all hye rockes, to fyll the valeys, and so to make theym euen with the ground: that Israell may be dilygent to lyue vnto the honour of God. The woddes and all pleasaunt trees shall ouershadow Israell, at the commaundemente of God. For hyther shall God bryng Israell with ioyfull mirth, and in the light of his maiesty: with the mercy and righteousnes, that commeth of him selfe.

¶ The. bi. Chapter.

B Ecause of the synnes that ye A haue done agaynst God, ye shal be • led away captiue vnto Ba- Jer. 25 b
bylon, euen of Nabuchodonosor the kynge of Babylon. So when ye be come into Babylon, ye shall remayne there manye yeares, and for a longe season; namelye seuen generations:

and

and after that will I bring you awaye peaceably from thence. Nowe shal ye see in Babilon, goddes of golde, of syluer, of wood and of stone, borne vpon mens shoulders, to cast out a fear ruines before the heathen. But looke that ye do not as the other: be not yee afrayde, and let not the feare of theym ouercome you. Therfore, whan ye see the multitude of people worshipping theym behinde and before, saye yee in your hertes: O Lord, • it is thou that ought est onely to be worshypped. Deu. 6. c

Myne aungel also shalbe with you, and I my selfe wil care for your soules. As for the tymber of those gods, the carpenter hath polished them. Ye, gilted bee they and layed ouer with syluer, yet are they but vayne thinges and can not speake. Lyke as a wench that loueth peramors is trimly decked, euen so are these made and hanged with gold. Crownes of gold verelye haue their goddes vpon their heades: so the priestes them selues take gold and siluer from theym: and putte it to their owne vses, yea, they geue of the same vnto harlottes, and trym their whoores withal: againe, they take it from the whores, and decke their gods there with. • Yet canne not these goddes deliuer them selues from rust and mothes. When they haue couered theym with clothinge of purple, they wype their faces for the duste of the temple, wherof there is much among them. One hath a scepter in his hand as though he wer iudge of the countrye: yet can he not slea such as offend him. Another hath a sweard or an axe in hys hande, for al that is hee neyther able to defend him selfe from battayle, nor from murtherers. By thys yee may vnderstand, that they be no goddes: therfore see that ye neyther worshyp them, nor feare theym. For lyke as a vessel that a manne vseth, is nothing worth when it is broken, euen so is it with their goddes. Whā they be set vp in the temple, theyr eyes bee ful of duste throughe the feete of those that come in. And lyke as the doores are shut in round aboute vppon hym that hath offended the kyng. Or as it were a deade bodye kepte beside the graue: Euen so the priestes keepe the dores with barres and lockes, leaste their goddes bee spoiled with robbers. They set vp candels, before thē (yea verely and that manye) whereof they can not see one, but euen as blockes, so stande they in the temple. It is sayd, that the serpentes and woormes, which com of the earth, gnawe out their heartes, eatinge theym and their clothes also, and yet they feele it not. Their faces are blacke thorough the smoke that is in the temple. The oules, swalowes, and birdes flye vpon them, yea and the cattes runne ouer their heades. By this ye may bee sure that they are not goddes, therfore feare theym not. The golde that they haue, is to make them bewtiful: for al that, except some body dyghte of their rust they wil geue no shine: and whan they were caste into a fourme, they felte it not. They are boughte for money, and haue no breath of lyfe within theym. • They must be borne vpon mennes shoulders, as those that haue no fete: wherby they declare vnto men, that they be nothing worth. Confounded be they then that worshyppe theym, for yf they fall to the grounde, they canne not ryse vppe agayne of theym selues. Yea though one helpe theym vp, and set them ryghte, yet ar they not able to stand alone, but must haue proppes to set vnder theim lyke dead men. As for the thynge that is offered vnto them, theyr Priests sell it, and abuse it, yea, the priests wyues take therof: but vnto the sicke & poore, they geue nothynge of it, the women with chyld and the menstruous laye handes of their offrynges. By this ye may be sure, that they are no goddes, therfore be not ye afrayd of thē. From whens commeth it then, that they be called gods? The women sytte before the gods of syluer, gold, and woodde, and the priestes syt in theyr temples, hauyng open cloathes, whose heades and beardes are shauen, and haue nothynge vppon theyr heades, rearyng

B

D

Jer. 10a

Dan. 14a

Psal. 114

and

and crynge vpon their gods, as men
E do at the feast when one is dead. The
priestes also take away the garmētes
of the ymages, and decke their wyues
and chyldren withall. Whether it be
good or euyll that anye man do vnto
them, they are not able to recompence
it: they can neyther set vp a kynge nor
put him downe. In lyke maner they
may neyther geue ryches, nor reward
m.5.a euyll. ✦ Though a man make a bowe
vnto them and kepe it not, they wyll
not require it. They can saue no man
from death, neither deliuer the weake
frō the myghty. They can not restore
a blynde man to hys syghte, nor helpe
anye man at his nede. They can shew
no mercy to the widdow, nor do good
to the fatherles. Their gods of wod,
stone, golde, and syluer, are but euen
as other stones, that be hewen of the
mountayn. They that worshyp them,
shalbe confounded. Howe shulde they
then be taken for goddes? Yea, howe
dare men call them gods? And though
the Chaldees worshypped them not,
hearynge that they were but domme,
and coulde not speake: Yet they them
selues offer vnto Bell, and woulde
fayne haue him to speake: as who say,
they coulde fele, that maye not moue.
But when these men come to vnder-
standyng, they shall forsake them, for
F their gods haue no feling. A great sort
of wemen gyrde with coardes, syt in
the stretes, and burne Olyue beryes.
Nowe if one of them be conueyed a-
waye, and lye with anye such as come
by: she casteth her neyghboure in the
teeth, because she was not so worthe-
lye reputed, nor her coarde broken.
Whatsoeuer is done for them, it is but
in vayne and losse. Howe may it then
be thought or said, that they are gods?
Carpenters and goldesmythes make
them, neither be they any other thing
but euen what the workeman wyll
make of them. Yea, the goldesmythes
them selues that make them, are of no
longe continuaunce. Howe shulde
then the thinges that are made of thē,
be goddes? Mayne therefore are the
thynges (yea, verye shame is it) that
they leaue behind theym for their po-
sterity. For as sone as there commeth
any warre or plague vpon them, then
the priestes ymagine, where they may
hyde them selues with them. Howe
can men thinke thē, that they be gods,
which nether may defend themselues
from warre, nor deliuer theym frome
myshortune? For seyng they be but of
wood, of stone, of syluer and of golde:
all people and kynges shall knowe
hereafter, that they be but vaine thin-
ges: yea, it shalbe openly declared, that
they be no goddes: but euen the wor-
kes of mennes handes, and that God
hath nothing to do with them. (It is
manyfest then that they are no gods,
but the workes of mens handes, and
no worke of God in theym.) They
can set no kyng in the lande, nor geue
rayne vnto menne. They can geue no
sentence of a matter, neyther defende
the lande from wronge. For they are
not able to do so much as a crow, that
flyeth betwyxte heauen and earthe.
When there happeneth a fire into the G
house of those goddes of woode, and
syluer, and of golde, the priestes wyll
escape and saue theym selues, but the
goddes burne as the balkes therein.
They can not withstand any kyng or
battell: howe maye it then be thought
or graunted, that they be gods? Moze
ouer, these goddes of wodde, of stone,
of golde, and syluer, may neyther de-
fend themselues from theues nor rob-
bers: yea, the very wycked are stron-
ger then they. These strype them out
of their apparell, that they be clothed
withall, these take their golde and sil-
uer from them, and so get them away:
yet can they not helpe theym selues.
Therfore it is muche better for a man
to be a kynge, and so to shewe his po-
wer: or els a profytable vessell in a
house: wherin he that vseth it, might
haue pleasure: yea, or to be a doze in a
house, to kepe such thynges safe as be
therin, then to such a vayn God. The
Sunne, the moone, and all the starres
seynge they geue their shyne & syght,
are obedient, and do men good. When
the lyghtenyng glistreth, all is cleare

The wind bloweth in euery contry: and whan God commaundeth the cloudes to go round about the whole worlde, they dooe as they are bydden, when the fyre is sent downe frō aboue, and commaunded, it burneth vp hylles and woodes. But as for those goddes, they are not lyke one of these thinges, neyther in bewty, neyther strength. Wherfore men shoulde not thinke nor saye that they be goddes, seing they can neyther geue sentence in iudgement, nor do men good. ¶ For so much now as ye are sure that they be no goddes, then feare thē not. For they can neyther speake euil nor good for kinges. They can shewe no tokens in heauen, for the Heathen, neyther shine as the sonne, nor geue lyght as the Moone: yea, the vnreasonable beastes are better then they, for they can get them vnder the roofe, and do them selues good. So can ye be certifyed by no manner of meanes, that they be goddes: therfore feare theym not. For lyke as a skarcrowe in a garden of herbes kepeth nothing, euen so are their goddes of woodde, of syluer and gold: and lyke as a whyte thorne in an orchard, that euery byrde sytteth vpon: yea lyke as a dead body that is cast in the darke. Euen so is it wyth those goddes of woodde, syluer, and gold. By the purple & scarlet whiche they haue vpon them, and sone fadeth away, ye may vnderstande, that they bee no goddes: yea, they theym selues shalbe consumed at the laste, whyche shalbe a greate confusion of the land. Blessed is the godlye man, that hath no ymages, and worshyppeth none, for he shalbe far from reprofe.

¶ The ende of the Prophet Baruch, whiche is not in the Canon of the Hebrue.

☞ The songe of the three childzen, which were put into the hote burning oue. The comen translation redeth this song in the .iii. chap. of Daniel.

AND they walked in the middest of the flame, praysing God and magnifying the Lord. Asarias stode vp, and prayd on this maner. Euen in the middest of the fyre opened hee hys mouth, and sayde: Blessed be thou O Lord God of our fathers) right worthye to bee praysed and honoured is that name of thyne for euermore: for thou art ryghteous in al the thynges that thou haste done to vs: Yea, faithful are all thy workes, thy waies are ryghte, and al thy iudgementes true. In al the thynges that thou haste brought vpon vs, and vpon the holye Citie of oure fathers (euen Jerusalem) thou haste executed true iudgemente: yea accordyng to ryghte and equity haste thou brought al these thinges vpon vs because of our sins. For why: we haue offended, and don wickedly, departinge from thee: • In all thynges haue wee trespalled, and not obeyed thy commaundementes, nor Dan, 9.c
kept them, neyther done as thou haste bydden vs, that we myghte prospere. • Wherfore, al that thou haste brought vpon vs, and euerye thinge that thou Bar, 3.d
haste done to vs, thou haste done theym in true iudgement: As in deliueryng vs into the handes of oure ennemies, among vngodly and wicked abhominations, and to an vnryghteous king yea, ✠ most frowarde vpon earth. And now we may not open our mouthes, we are becom a shame and reproffe vnto thy seruauntes, and to theym that worshypp thee. Yet for thy names sake (we beseech the) geue vs not vp for euer, breake not thy couenaunte, and take not awaye thy mercye from vs: for thy beloued Abrahams sake, for thy seruaunte Isaacs sake, and for thy holy

holy Israels sake. To whome thou hast spoken and promised • that thou wouldest multiplye their sede as the starres of heauen, and as the sand that lyeth vpon the sea shore. For we (O Lord) are become lesse then anye people, and be kept vnder thys daye in all the world, because of our synnes. So that nowe wee haue neither prynce: duke, prophet, burnt offring, sacrifice, oblation, incense, nor sanctuary before thee. Neuertheless, in a contrite hert and an humbled spirit let vs be receaued, that we may obteyne thy mercy. Like as in the burntofferinge of rammes and bullockes, and lyke as in thousandes of fat lambes, so let oure offring be in thy syght thys day, that it maye please thee, • for there is no confusion vnto them, that putte their trust in thee. And nowe we folow thee wyth al our hearte, we feare thee, and seke thy face. Putte vs not to shame, but deale wyth vs after thy louynge kyndnes, and accoʒding to the multitude of thy mercyes. Delyuer vs by thy miracles (O LORDE) and gette thy name and honoure: that all they which do thy seruantes euil, mai be confounded. Let theim be ashamed through thy almyghty powʒer, and let their strengthe bee broken: that they may knowe, howe that thou only art the Lord God, and honoʒ worthy thoroughout al the world. And the kynges seruantes that put theim in, ceassed not to make the ouen hote wyth wylde fyre, dyre strawe, pitch and fagottes, so that the flame went oute of the ouen vppon .a. xlix. cubites: yea, it toke away and brent vp those Caldes that it gat hold vpon beside the ouen. But the Aungel of the Lorde camme downe into the ouen to Asarias, and his felows, and smote the flame of the fyre oute of the ouen, and made, ꝑ middest of the ouen as it had beene a colde wind blowing: so ꝑ the fyre neyther touched them greued them, nor did thē hurt. Then these thre (as oute of one mouth) prayled, honoured, and blessed God in the fornace, saying: • Blessed be thou, O Lord, God of our fathers, for thou art prayse and honour worthy, yea and to be magnifyed for euermore. • Blessed bee the holye name of thy glory, for it is worthy to be prayed, and magnifyed in al worldes. Blessed be thou in the holy temple of thy glorye, for aboue al thinges thou art to be prayed, yea, and more then worthy to be magnifyed for euer. Blessed bee thou in the throne of thy kyngdom, for aboue al, thou art worthy to be wel spokē of, and to be more then magnifyed for euer. Blessed bee thou, that lookest throughe the deepe, and sittest vpon the Cherubins: for thou art worthy to be praised, and aboue al to be magnified for euer. Blessed be thou in the fyrmament of heuē, for thou art prayse and honour worthy for euer.

1.15.c.

Psa.72.8

Dan.2,8

1.4.b

O al ye workes of the Lord, speake good of the Lorde: prayse hym and set him vp for euer,

Psa.103

• O ye aungels of the Lord, speake good of the Lorde, prayse him, and set him vp for euer.

O ye heauens, speake good of the Lord, praise him, & set him vp for euer.

O al ye waters that be aboue ꝑ fyrmamente, speake good of the Lorde: praise him and set him vp for euer.

O al ye powers of the Lord: speak good of the Lorde, prayse him, and set him vp for euer.

O ye sun and Moone, speak good of the Lord, prayse him and sette hym vp for euer.

Psa.148

O ye starres of heuē, speke good of ꝑ lord, praise him, & set him vp for euer.

• O ye showers and dewe, speake good of the Lorde, prayse hym and set hym vp for euer.

Psa.136

O all yee windes of God, speake good of the Lorde, prayse hym and set hym vp for euer.

O ye fyre and heate, speake good of the Lorde, prayse hym, and sette hym vp for euer.

O ye wynter and Sommer, speake good of the Lorde, prayse hym, and set hym vp for euer.

O ye dewes and frosts, speke good of the Lorde, prayse hym, and sette

him vp for euer.

O ye frost and colde, speake good of the Lord: prayse him, and sette him vp for euer.

O ye yse and snowe speake good of the Lord: prayse hym, and sette hym vp for euer.

O yee nyghtes and dayes: speake good of the Lorde: prayse hym, and set him vp for euer.

O yee lighte and darkenes, speake good of the Lord: prayse him, and sette him vp for euer.

O ye lyghtnings and cloudes speak good of the Lord: prayse him, and sette him vp for euer.

O let the earth speake good of the Lord: yea let it prayse him, and set him vp for euer.

O ye mountaynes & hylles, speake good of the Lorde: prayse him, and set hym vp for euer.

O al ye grene thynges vppon the earth, speake good of the Lord: prayse him, and set him vp for euer.

O yee welles, speake good of the Lorde: prayse him, and set him vp for euer.

O ye seas and floudes, speake good of the Lord: prayse him, and sette hym vp for euer.

O ye whalles and al that moue in the waters, speake good of the Lorde: prayse him, and set him vp for euer.

O all yee foules of the aire, speake good of the Lorde: prayse him, and set him vp for euer.

O al ye beastes and cattell, speake good of the Lord, prayse him, and sette him vp for euer.

O ye children of men, speake good of the Lord, praise him and set him vp for euer.

O lette Israell speake good of the Lorde: prayse hym, and set him vp for euer.

O ye priestes of the Lorde, speake good of the Lord, prayse him, and sette him vp for euer.

Esa.113 • O ye seruantes of the Lord, speak good of the Lorde: prayse him, and sette hym vp for euer.

O yee spirites and soules of the ryghteous, speake good of the Lorde: prayse him, and set him vp for euer.

O ye holy and humble men of hert, speake ye good of the Lorde, praise ye him and set him vp for euer.

O Ananias, Asarias, and Misael, speake ye good of the Lord: prayse yee hym, and set him vp for euer. • Which hath deliuered vs from the hel, kepte vs from the hande of death, rydde vs frō the myddest of the burning flame and saued vs euen in the middest of the fyre. Jer.20.c

• O geue thankes therefore vnto the Lorde: for he is kynde harted, and hys mercy endureth for euer. Psa.117

O al deuout men, speake yee good of the Lord, euen the God of all godes: O prayse him, and geue hym thanckes, for hys mercye endureth world wythout end.

☞ The ende of the songe of the three children.

¶ The story of Susanna which is the thirteenth Chapter of Daniel, after the Latin.

THere dwelt a manne in Babilon called Joachim, that tooke a wyfe, whose name was Susanna, the daughter of Helkyas, a very fayre woman and suche one as feared God. Her father and her mother also were godlye people, and taught their daughter according to the law of Moyses. Now Joachim (her husband) was a greate ryche manne, and had a fayre orchard ioyning vnto hys house. And to hym resorted the Iewes cōmenly, because he was a man of reputation amonge them. The same yere were there made two Iudges, such as the Lorde speaketh of: Al the wyckednes of Babylon, commeth from the elders, that is from the iudges, which seeme to rule the people. These came ofte to Joachims.

chims house, and all sache as had any thyng to doo in the law, came thither
B vnto theym. Nowe when the people came agayne at after noone, Susanna wente into her husbandes orcharde to walke. The elders seeyng thys, that she went in dayly, and walked: they bourned for lust to her, yea they were almoste out of their wittes, and caste down their eies, that they should not see heauen, nor remembre, that God is a righteous Iudge. For they were bothe wounded with the loue of her, neither durste one shewe another his greefe. And for shame, they durste not tell her their inordinate lust, that they would fayn haue had to do with her. Yet they layde wayte for her carnestly from day to daye, that they myghte (at the least) haue a syght of her. And the one sayde to the other: Vp, let vs go home, for it is diner time. So they went their way from her. When they returned agayne, they came together, enquirynge oute the matter betwixte themselues: yea, the one told the other of his wycked lust. Then appoynted
C they a tyme, when they myghte take Susanna alone. It hapned also, that they spyed oute a conueniente tyme, when she went foorthe to walke (as her maner was) and no bodye with
Exo. 2.a her, but two maydens, and thoughte
Ma.11.a * to washe her selfe in the gardein, for it was an hotte season: And ther was not one persone there, except the two elders, that had de hydde them selues to beholde her. So she sayd to her maidens, Go fet me oyle & sope, and shut the orchard dooze, that I maye washe me. And they dyd as she bad them, & shut the orchard dooze, and went out themselues at a backe dooze, to fet the thyng that she had commaunded: but Susanna knewe not, that the elders lay there hid within. Now when the maidens wer gone foorthe, the two elders gat thē vp, & ran vpō her, saying: Nowe the orchard doozes are shutte, that no man can se vs: we haue a lust vnto thee, therefore consent vnto vs, & lye with vs. If thou wylt not, we
D shall bryng a testimonial agaynst the, that there was a younge felowe with thee, and that thou hast sent away thy maidens from thee for the same cause. Susanna sighed, & saide: Alas, I am in trouble on euery syde: Though I folow your mynd, it will be my deth, & if I consent not vnto you, I can not escape your handes. Well, it is better for me, to fall into your hande without the dede dooyng, then to synne in the syght of the Lorde: and with that she cryed out with a lowde voice: the elders also cried out against her. Thē ranne there one to the orcharde dooze, and smote it open. Nowe when the seruantes of the house heard the crye in the orcharde, they rushed in at the back dooze, to se what the matter was.
So when the elders tolde theym, the E seruantes were greatly ashamed, for why? there was neuer suche a report made of Susanna. On the morowe after, came the people to Ioachim her husband, and the two elders came also, full of mischeuous imagination agaynst Susanna, to bryng her vnto deathe, and spake thus before the people: Sende for Susanna, the daughter of Helchias, Ioachims wife. And immediately they sent for her. So she came with her father and mother, her children, and all her kynrede. Nowe Susanna was a tender persone, and meruailous fayre of face. Therefore the wycked men cōmanded to take of the clothes from her face (for she was couered) that at the leste they myght be satisfied in her beauty. Thē her frendes, yea & all they that knew her, beganne to wepe. These two elders stode vp in the myddest of the people,
Leui. 24. * and layd theyr hands vpon the head of Susanna, which wept, & loked vp toward heuen, for her hert had a sure trust in ẏ Lord. And ẏ elders said: As we were walking in ẏ orchard alone, this womā cam in with her two maydēs, whom she sent away from her, & sparred ẏ orchard doozes. With that, a yōg felow (which ther was hid) cam vnto her, and lay with her. As for vs, F we stoode in a corner of the orcharde: And when we saw this wickednesse,

we ran to her, and perceiued, that they had medled together. But we coulde not hold hym, for he was stronger thē we: Thus he opened the dooze, & gat him away. Now when we had taken this woman, we asked her, what yong felow this was, but she wold not tell vs. This is ỳ matter, and we be witnesse of the same. The cōmon sort beleued theim, as those that were the elders and iudges of the people, and so they condemned her to death. Sulanna cried oute wyth a loude voice, and sayd: O euerlasting God, • thou serchest. Deut. 4. c cher of secretes, thou that knowest al thynges afore they come to passe: thou wotest, that they haue borne false witnes against me: and behoulde, I muste dye, where as I neuer dyd any suche things, as these men haue maliciously inuented agaynste me. And the Lorde heard her voyce. For whē she was led forth to death, the Lord rayled vp ỳ spirite of a yonge child, whose name was Daniell, whyche cryed with a loude voyce: • I am clean from this blood. Then all the people turned theim towarde hym, & said: What meane these wordes, that thou hast spoken? Daniel stode in the middest of them, and said: Are ye suche fooles, O ye children of Israel, ỳ ye can not discern nor know the truth? Ye haue here condemned a daughter of Israel vnto deth, & know not ỳ truth. Wherfore, Go sit on iudgmēt againe, for they haue spoken false witnes against her. Wherfore the people turned again in all ỳ hast. And the elders (that is, the principall heades) said vnto him: Come, sit downe here amōg vs, & shew vs this matter, seyng God hath geuē thee as great honor as an elder. And Daniel said vnto them: • Put these two asyde, one from another, and then shal I heare thē. When they were put a sunder one from another, he called one of them, & saide vnto him: O thou old cankred carle, ỳ hast vsed thy wickednesse so long: thyn vngracious dedes which thou hast done afore, are now come to light. For thou hast geuen false iudgements, thou hast oppressed the innocent, & letten the guilty go free, where as yet ỳ Lord saith: • The innocent and rightous se thou slea not. Well than, if thou hast seene her, Tell me vnder what tree sawest thou them talking together? He answered: Vnder a Mulbery tree. And Daniel said: Very wel, now thou lyest euen vpon thyne head. Lo the messanger of the Lord hath receaued the sentence of him, to cut thee in two. Then put he him aside, & called for the other, and sayde vnto hym: O thou seede of Canaan, but not of Juda: Fairnesse hath discerned thee, and lust hath subuerted thyne heart. Thus dealt ye afore wyth the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Juda would not abyde your wickednesse. Now tel me than vnder what tree dydst thou take them, speakyng together? He answered: Vnder a pomgranate tree. Then sayd Daniell vnto hym: Very well, now thou lyest also euen vpon thyne head. The messanger of the Lord standeth weytyng with the swerd, to cut the in two, and to slea you both. With that, all the whole multitude gaue a great shoute, and praised God, • whyche alway delyuered them that putt their truste in hym. And they came vppon the two Elders, (whome Daniell hadde connicte wyth theyr owne mouthe: that they hadde geuen false wytnesse:) and dealt with them, euen lykewyse as they wouldē haue doone wyth theyr neyghbours: yea, they dyd • accordynge to the lawe of Moyses, and put theim to deathe. Thus the innocent bloodde was saued the same day. Then Helchiah and hys wyfe prayed GOD for theyr daughter Sulanna, wyth Joachim her husbande, and all the kynredde, that there was no dishonestie founde in her. From that daye forthe was Daniell hadde in great reputation in the syghte of the people. (And Kyng Astyages was layde wyth hys fathers, and Cyrus of Persia reygned in hys steade.)

The ende of the story of Sulanna.

The

¶ The story of Bell, and of the Dragō, which is the fourteth Chapter of Daniel, after the Latyn.

Daniel did eate at the kinges table, and was hadde in reuerence aboue all hys frendes. Ther was at Babilō an image called Bel, and there wer spent vpō him euery day. xii. cakes. xl. shepe, & sixe gret pots of wine. Him dyd the king worshyp him selfe, and wente dayly to honoure him: but Daniel worshypped his owne God. And the kyng sayde vnto hym: whye doest not thou worshyp Bel? He answered and sayde: • Because I maye not worshyppe thinges that bee made wyth handes, • but the liuinge God, whiche made heauen and earthe, and hath power vpon all flesh. The kyng sayd vnto him: thinkest thou not that Bel is a lyuing God? Or seest thou not howe much he eateth & drinketh euery day? Daniel smiled, and sayde: O kinge, dysceaue not thy selfe, for this is but made of claye within, & of mettal wythout, • neither eateth hee any thing. Thē the king was wroth, and called for hys priestes, and sayde vnto theym: If ye tel me not whoe is thys, that eateth vp these expenses, ye shal dye: but yf ye can certyfye mee that Bel eateth theym, then Danyell shal dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayd vnto the king: let it so be, according as thou haste saide: The priestes of Bel were lxx. besyde their wyues and chyldren. And the king went wyth Daniel into the temple of Bel. So Bels priestes sayd: Lo, we wil go oute, and set thou the meat there (O king) and poure in the wine: then shut the doze faste, and seale it wyth thyne owne sygnette: and to morowe when thou commest in, yf thou findest not that Bel hath eaten vp all, we wyll suffer death: or els Daniel, that hath lied vpon vs. The priestes thought theym selues sure ynough, for vnder the aultar they had a preuye entraunce, and there went they in euer, and dyd eate vp what there was. So whan they were gone forth, the kinge set meates before Bel. Nowe Daniel had commaunded hys seruauntes to bryng ashes, and these he syfted throughoute al the temple, that the king might see. Then went they out, and sparred the doze, sealing it wyth the kinges sygnette, and so departed. In the nighte came the priestes wyth their wyues and children (as they were wonte to do) and eate and drynke vp al. In the morning betymes at the breake of the day, the kyng arose, and Daniel with hym. And the king saide: Daniell, are the seales whole yet? He answered: Yea (O king) they be whole. Nowe as soone as he had opened the dooze, the king loked vpon the aultare, and cryed wyth a loude voyce: Greate art thou O Bel, and with thee is no disceat. Then laughed Daniel, and held the kyng that he should not go in, and sayde: Behold the pauemente, marcke well, whose foteste ppes are these? The kynge sayde: I se the footesteppes of men, wemen and childrē: therfore the king was angry, and toke the priestes wyth their wyues and chyldren, and they shewed him the priuye dozes, where they came in, and dydde eate vp suche thynges, as were vpon the aulter. For the whiche cause the kynge slewe theym. • and deliuered Bel into Daniels power, which destroyed him and hys temple. And in that same place ther was a great dragon, whiche they of Babilon woorshypped. And the king sayd vnto Daniel: saiest thou that thys is but a god of metall also? lo, hee lyueth, he eateth and drynketh: so that thou canneste not saye, that he is no lyuyng God, therfore worshyppe him. Daniel sayd vnto the kinge: I wyll worshyppe the Lorde my God, • hee is the true lyuynge God Dieus for thys hee is not the God of lyfe. But geue me leaue, (O kynge) and I shal destroye this

Dan. 4. c. Dan. 6. d

Ier. 30 c B

Ier. 51 g

Dan. 6. c

Dragon withoute swearde or staffe. The kynge sayde: I geue thee leaue. Then Daniel toke pitch fat and hearye wol, and dyd seeth them together, and made lompes therof: thys he put in the Dragons mouth, & so the Dragon burst in sonder: and Daniel sayd: lo there is he whom ye worshypped.

When they of Babilon herd that, they
C toke great indignacion, and gathered them together agaynst the kyng, sayinge: The kyng is become a Jew and he hath destroyed Bell, he hath slayne the Dragon, and put the Prestes to death. So they came to the kyng, and sayde: let vs haue Daniell, or els we will destroy the & thyne house. Now when the kyng sawe that they rushed in so sore vpon him, and that necessitie constrayned him, * he delyuered Daniell vnto them: which caste him into the lyons denne, where he was syxe dayes. In the denne there were seuen lyons, and they had geuen them euery daye two bodyes & two shepe, which then were not geuen them, to the intent that they might deuoure Daniel.

Dani. 6 c

There was in Jewry a Prophet cal-
F led Habacuc, whiche had made potage, and broken bread in a depe platter, and was goyng into the field, for to bring it to the reapers. But the Aungell of the Lorde sayde vnto Habacuc: go cary the meate that thou haste into Babylon, vnto Daniell, which is in the lyons denne. And Habacuc sayde: Lorde, I neuer sawe Babylon: and as for the denne, I know it not. Then the Angell of the Lorde toke him by the top, and bare him by the heare of the head, and (thorow a mighty wynd) set him in Babylon vpon the denne. And Habacuc cryed, sayinge: O Daniell * thou
* Ber. 17 a
seruaunt of God, haue, take the breakfast, that God hath sent the. And Daniell sayd: O God, hast thou thought vpon me? well, thou neuer fayleste the that loue thee. So Daniell arose, and dyd eate: and the Angell of the Lorde set Habacuc in hys owne place agayne immediately.

Upon the seuenth daye
G the kyng wet to bewepe Daniel: and when he came to the den, he looked in: and behold, Daniel sat in the myddest of the Lyons. Then cryed the kynge with a loude voyce, saying: Great art thou, O Lorde God of Daniell, and he drewe him out of the lyons denne.

* As for those that were the cause of hys destruction, he dyd caste them into the denne, and they were deuoured in a moment before his face. After this, wrote the kyng vnto all people, kynredes and tongues, that dwelte in all countreys, saying: peace be multiplyed with you. My commaundement is in all the dominion of my realme: that men feare and stand in awe of Daniels God, * for he is the lyuyng God, which endureth euer: his kyngdome abydeth vncorrupt, and hys power is euerlastyng. It is he that can deliuer and saue: he doeth wonders and marueloꝰ workes in heuen and in earth, for he hath saued Daniel from the power of the Lyons.

Dan. 6 c

Dan. 6 c
Luke. 1 c

¶ The ende of the storye of Bell.

The prayer of Manasses

kyng of Juda, when he was holden captiue in Babylon.

O Lorde Almyghtye, God of our fathers, Abraham, Isaac and Jacob, & of the righteous seede of them which haste made heauen and earth, with all the ornament therof, which haste ordeined the sea by the worde of thy commaundement, which haste shut vp the depe, and haste sealed it for thy fearfull and laudable name, whiche all menne feare and tremble before the face of thy vertue, and for the anger of thy threatnyng, the which is inportable to sinners. But the mercy of thy promes is great and vnsearcheable: for thou art the Lorde God moste hygh, about all the earth, longsuffryng, and exceading mercyfull, and repentaunte for the malice

malyce of men. Thou Lorde after thy goodnes hast promised repentaunce of the remissiõ of synnes: and thou that art the God of the righteous, hast not put repentaunce of the righteous Abraham, Isaac, and Jacob, vnto them that haue synned agaynste thee: But because I haue synned aboue the number of the sandes of the sea, and that mine iniquities are multiplied, I am humbled with many bandes of yron, and there is in mee no breathynge, I haue prouoked thyne anger, and haue done euyll before thee, in committyng abhominacions, and multiplying offences. And nowe I bowe the knees of my herte, requiryng goodnes of the O Lord. I haue synned, Lord I haue synned, and knowe myne iniquitye. I desyre thee by prayer, O Lord forgeue me: forgeue me and destroye me not with mine iniquityes, neyther do thou alwayes remember myne euyls to punyshe them, but saue me (whiche am vnworthy) after thy great mercy: and I will prayse thee euerlastyngly, all the dayes of my life: for all the vertue of heauen prayseth thee, and vnto thee belongeth glorie world without ende. Amen.

The fyrste boke of the Machabees.

The fyrste Chapter.

After that Alexander the sonne of Philippe, kynge of Macedonia wente forth of the lande of Cethim, and slewe Darius kynge of the Persians and Medes: It happened, that he toke greate warres in hande, wanne verye manye stronge Cyties, and slewe many kynges of the earth: goynge thorowe to the endes of the worlde, and gettynge manye spoyles of the people: In so muche, that the worlde stoode in greate awe of hym, and therefore was he proude in hys herte. Nowe when he had gathered a mighty strong hoost, and subdued the landes and people with their princes so that they became tributaryes vnto hym: he fell sicke. And when he perceaued that he must nedes dye, he called for hys noble estates (whiche had bene broght vp with him of children) and parted hys kyngedome amonge them, while he was yet alyue. So Alexander reygned. xii. yeare, and then dyed. After hys deathe fell the kyngdome vnto hys princes, and they obtayned it euery one in his rowme, and caused theym selues to bee crowned as kynges: and so dyd their children after them many yeres, and much wickednes increased in the worlde. Out of these came the vngracious rote, noble Antiochus the sonne of Antiochus the king (which had bene a pledge at Rome) & he reygned in the. Cxxxvii. yeare of the empyre of the Grekes.

In those dayes went there out of Israel wicked men, which moued much people with their councell, sayinge: Let vs go and make a couenant with the Heathen, that are round about vs: for sence we departed from them, we haue had muche sorowe. So thys deuyse pleased them well, and certayne of the people toke vpon theym lycence to do after the ordinaunce of the Heathen. Then set they vp an open scole (at Jerusalem) of the lawes of the Heathen, and were nomore circumcised: but forsoke the holy Testamente, and ioyned them selues to the Heathē, and were cleane sold to do mischefe. So when Antiochus beganne to be mighty in hys kingdom, he wente about to obtayne the land of Egypt also, that he myghte haue the dominion of two realmes. Upon thys entred he into Egypte with a strong hooste, with charettes, Elephantes, horsmen and a great number of shippes, and beganne to warre agaynst Ptolomy the kyng of Egypte. But Ptolomy was afrayde of hym, and fled: and many of hys people were wounded to deathe.

Judi. 2. b

Dani. 7. a

1 Ma. 8. a

Deu. 7. a

Jer. 44. c

2. re. 22. a

1 mac. 5. a

Thus Antiochus wan many stroge cy-
ties, & toke away great good out of the
2mat. 5.c lande of Egipt. * And after that Anti-
ochus had smytten Egypt, he turned
agayne in the .C. xliii. yere, and went
towarde Israell, and came vp to Je-
rusalem with a myghtye people, and
entred proudely into the Sanctuary,
and toke awaye the golden aulter, the
candlestycke and all the ornamentes
therof, the table of the shewbread, the
pouryng vessell, the chargers, the gol-
den spones, the vaile, the crown, & the
golden apparel of the temple, & brake
downe all. He toke also the siluer and
golde, the precious Jewelles, and the
secrete treasures that he founde. And
when he had taken awaye altogether,
he caused a great murther of men, & so
fulfylled hys malicious pryde, he de-
parted into hys owne lande. Thus
D there arose great heauynes and myse-
serye in all the lande of Israell. The
prynces and the elders of the people
mourned, the yonge men and the may-
dens were defiled, and the fayre bew-
ty of wemen was chaunged: the bride
grome & the bryde toke them to mour-
nynge: the lande and those that dwelt
therein, was moued: for all the house
2mat. 5.a of Jacob was broughte to confusion.
* After two yeres the kynge sent hys
cheke treasurer vnto the cytyes of Iu-
da, whiche came to Jerusalem wyth
a greate multitude of people, speaking
peaceable wordes vnto theym, but all
was dyscreate: for when they had ge-
uen him credence, he fell sodenly vpon
the cyty, & smote it sore, and destroyed
2mat. 7.b much people in Israell. * And when
he had spoyled the cityre, he set fyre on
it, castyng downe houses and walles
on euerye syde. The wemen and their
chyldren toke they captyue, and led a-
way their catell. Then buylded they
the cytye of Dauid with a greate and
thicke wal, and with mighty towres
and made it a strong holde for theym.
Wesyde all thys they set wicked peo-
ple and vngodly men to kepe it, stored
it with weapons and vitayles: gathe
red the goodes of Jerusalē, and layed
them vp there: thus became it a the-
uyshe castell. And thys was done to
laye wayte for the people that went
into the Sanctuary, and for the cruel
destruction of Israel. Thus they shed
innocent bloode on euerye syde of the
sanctuarye, and defiled it. In so much
that the cyteses were fayne to depart,
and the citye became an habitacion of
straungers, being desolate of her own
sede, for her owne natiues were fayne
to leaue her. * Her Sanctuarye was Tob. 2.a
cleane wasted, her holye dayes were Amos. 8b
turned into mourning, her sabbothes
were had in derision, and her honoure
brought to naught. Loke howe great
her glory was afore, so great was her E
confusion, and her ioye turned into so- 2mat. 6.a
rowe. * Antiochus also the kyng sent
out a commission vnto all hys kynge-
dome, that all the people shoulde be
one. Then they lefte euerye man hys
law, and all the Hethen agreed to the
commaundement of kyng Antiochus.
Yea, many of the Israelites consented
therevnto, offerynge vnto Idoles, and
defilyng the Sabboth. So the kynge
Antiochus sent his messangers with
his commission vnto Jerusalem, and
to all the cityes of Iuda: that they
should folowe the lawes of the Hea-
then, and forbad ether burnt offeryng,
meateofferyng or peaceofferynge to be
made in the temple of God, and that
there shold no Sabboth nor hye feast
day be kept: but commaunded that the
Sanctuary and the holy people of Is-
rael should be defiled. He cōmaunded
also, that there should be set vp other
aulters, temples and Idoles: to offer
vp swynes flesshe, and other vncleane
beastes: that men shoulde leaue their
chyldren vncircumcised, to defile their
soules with all maner of vnclennesse
and abhominacions: that they myght
so forget the law, and chaunge all the
holy ordinaunces of GOD: and that
whosoeuer wolde not do accordynge
to the commaundemente of kyng An-
tiochus, shoulde suffer death. In lyke
maner commaunded he thorowout all
his realme, and set rulers ouer the peo
ple, for to compell theym to do these
thynges, commaundinge the cyties of

Iuda

Juda to doo sacrifyce vnto Idolles. Then went the people vnto the heathen by heapes, forsoke the law of the Lorde, and committed muche euyll in the lande: yea, and chaced oute the secrete Israelites, which had hyd themselues in corners and preuye places. The.xv. day of the moneth Casleu, in the.C.xlv. yere, set kynge Antiochus an abhominable Idoll of desolacion vpon the alter of God, and they builded alters throughout all the cities of Juda on euery syde, before the doores of the houses, and in the stretes: wher
1.36.c they brent incense, and dyd sacrifyce. And as for the bokes of the lawe of God, they brente them in the fire, and rente theym in peces. Whatsoeuer he was that had a boke of the Testamēt of the Lorde found by hym, yea, whosoeuer endeuoured hymselfe to keepe the lawe of the Lord, the kynges commaundemente was, that they shoulde put hym to deathe. And thorowe hys auctorite they executed these thinges
G euery moneth, vpon the people of Israell that were founde in the cityes.
1.1.9 b The fyue and twenty day of the moneth what time as they dyd sacrifyce vppon the aulter (whiche stode in the steade of the aulter of the Lorde) accordynge to the commaundemente of kyng Antiochus, they putte certayne wemen to deathe, whiche had caused their chyldren to be circumcised: Not only that, but they hanged vp the children by the neckes thorowout al their houses, and slewe the circumcysed of them. Yet were ther many of the people of Israell, whiche determined in them selues, that they wolde not eate vncleane thynges: but chose rather to suffer deathe, then to be defyled with vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this great tirannye increased very sore vpon the people of Israell.

¶ The.ii. Chapter.

A IN those dayes there dyd stand vp one Mathathias the sone of Simeon the Priest (out of the kynred of Joaris) from Jerusalem, and dwelt vpon the mount of Modin, and had fiue sonnes: John called Goddis: Simeon called Thasi: Judas otherwyse called Machabeus: Eleazar other wise called Abaron, & Jonathas, whose surname was Apphus. These sawe the euyll that was done among the people of Juda and Jerusalem. And Mathathias sayd: wo is me, alas that euer I was borne: to se this misery of my people, and the piteous destruction of the holy cityе: and thus to syt so styll, it beyng delyuered into the 1 mac. 2. b
handes of the enemyes. Her Sanctuary is come into the power of straungers: her temple is, as it were a man that hathe loste hys good name: Her precious ornamentes are caryed away captyue. Her olde men are slayne in the stretes, and her yong men are fallen thorow the swerd of the enemies. What people is it, that hath not some possession in her kyngdome? Or who hath not gotten some of her spoyles? All her glorye is taken awaye. She was a free woman, and now she is become an handemayden. Beholde our Sanctuary, our bewtye and honoure is wasted awaye, and defyled by the Gentyles. What helpeth it vs then to lyue? And Mathathias rent his clothes, he and his sonnes, and put sackclothe vpon them, and mourned very
B sore. Then came the menne thyther which were sent of kyng Antiochus, to compell suche as were fled into the cityе of Modin, for to do sacrifyce and to bourne incense vnto Idols, and to forsake the lawe of God. So many of the people of Israell consented & enclined vnto theym, but Mathathias and his sonnes remayned stedfaste. Then spake the commyssyoners of kynge Antiochus, and sayde vnto Mathathias: Thou arte a noble man, of hye reputacion and greate in thys Cityе, hauynge fayre chyldren and brethren. Come thou therfore fyrste, and fulfyll the kynges commaundement, lyke as all the Hethen haue done, yea, and the men of Juda, and suche as remayne

at Jerusalem: so shalte thou and thy
children be in the kinges fauour, and
enriched wyth golde, siluer and great
rewardes. Mathathias answered and
spake wyth a loude voyce: Thoughe
al nations obey the king Antiochus,
and fal away euery man from keping
of ỹ lawe of their fathers: though they
consente to hys commaundementes,
yet wyl I and my sonnes and my bre-
thren, not fal from the lawe of our fa-
Acts. 5.b thers, God forbydde we shoulde, that
wer not good for vs • that we should
forsake the lawe and ordinaunces of
God, and to agre vnto the commaun-
dement of king Antiochus. Therfore
we wil do no suche sacrifyce, neyther
Deu. 4.c breake the statutes of ourc lawe, • to
go another way. And when he hadde
spoken these wordes, there came one
of the Jewes, whiche openlye in the
syght of al, dyd sacrifyce vnto the I-
C dols vppon the aulter in the Cityc of
Modin, according to the kinges com-
maundement. Whē Mathathias saw
this, it greued him at the hert, so that
hys raynes shooke wythall, and hys
wrathe kindled for verye zeale of the
lawe. Wyth that, he start vp, and kyl-
led the Jewe beside the aulter: Yea,
and slewe the kynges commissioner,
that compelled him to do sacrifice, and
destroyed the aulter at the same time:
Nu. 25 b such a zeale hadde he vnto the lawe of
God • like as Phinches did vnto Zā-
bri the sonne of Salomi. And Matha
thyas cryed wyth a loude voyce thō-
rough the citie, saying: Whoso euer is
feruent in the law, & will kepe the co-
2 mac. 5.c uenant, let him folowe mee. • So hee
and hys sonnes fled in the mountay-
nes, and lefte al that euer they had in
the citye. Many other godlye men al-
so departed into the wildernes wyth
their children, their wyues and theyr
cattel, and remayned there: for the ty-
D ranny increased sore vppon thē. Nowe
when the kinges seruauntes, and the
host, which was at Jerusalem in the
citye of Dauid, hearde that certayne
men had broken the kinges commaun
dement, and were gone their waye to
the wildernes into secrete places, and
that there were many departed after
them: they folowed vpon thē, to fyght
agaynst theym in the Sabboth daye,
and sayde: Wil ye yet rebel? Gette you
hence, and do the commaundement of
kinge Antiochus and yee shal liue. Iosu. 1.c.
They answered: We wil not go forth
neyther wil we do the kinges com-
maundement, to defyle the Sabbothe
day. Then beganne they to fyghte a-
gainst theym, neuertheless they gaue
them none other answere, nether cast
they one stone at them, nor made faste
their preuy places, but layd: We wyll
dye al in oure innocencye, heauen and
earth shal testify wyth vs that ye put
vs to deathe wrongfully. Thus they
fought against theim vpon the Sab-
both, and slewe both men and cattell,
their wyues and their children, to the
number of a thousande people. When
Mathathias and hys frendes hearde
thys, they mourned for theym ryghte
sore, and saide one to another: If so be
that we al doe as our brethren haue
done, and fyght not for oure liues and
for the lawes agaynste the heathen:
then shal they the sooner rote vs oute
of the earth. So they concluded amōg
them selues at the same tyme, saying:
What soeuer hee bee that commeth to
make battaile with vs vpon the Sa-
both day, we will fyght against hym,
and not dye al, as oure brethren that E
were murthered so haynously. Upon
this cam the Synagoge of the Jewes
vnto them strong men of Israell, all
such as were feruent in the law. And
al they that were fled for persecution
came to helpe theym, and to stande by
them: In so much that they gathered
an hoste of men: and slue the wycked
doers in their gelousye: and the vn-
godlye menne in their wrath. Some
of the wycked fledde vnto the hea-
then, and escaped. Thus Mathathy-
as and hys frendes wente aboute,
and destroyed the aulters, and cyr-
cumcysed the chyldzenne, that hadde
not yet receiued cyrcumcisoin: as ma-
nye as they founde wythin the coastes
of Israell: and folowed myghte-
lye vppon the chyldzenne of pryde,

and

and this act prospered in their hands: In so much, that they kept the law against the power of the Gentiles and the kynges, and gaue not ouer theyr dominion vnto wicked doers. After this, when tyme drewe on faste, that Mathathias should dye, he said vnto his sonnes: Nowe is pryde and persecution increased, now is the time of destruction and wrathfull displesure, wherfore (O my sonnes) be feruent in the law, and ieopard your lyues for the Testament of the fathers: & cal to remembrance what actes our fathers dyd in theyr tyme, so shall ye receaue great honour & an euerlastyng name.

a.1.d • Remembre Abraham, was not hee
m.4.a founde faithfull in temptation, and it
a.12.b was reckned vnto hym for righteous-
a.11.d nes? Joseph, in tyme of hys trouble
a.44. kepte the commaundement, and was
a.41.f made a lord of Egypt. • Phinees our
a.25.c father was so feruent for the honor of
a.45.f God, that he obteined the couenaunt
a.27. of an euerlastynge priesthode. • Josue
a.1.a for fulfillyng the word of God, was
a.14.a made the captaine of Israel. • Caleb bare recorde before the congregation, and receiued an heritage. • Dauid also in his mercyfull kyndnes, obteined
a.14.c the throne of an euerlastynge kyngedome. • Elias beynge zelous and fer-
a.7.c uent in the lawe, was taken vp into
a.3.d heauen. • Hananias, Azarias, & Misael remained stedfast in faith, & were deliuered out of the fyre. In like ma-
a.6.e ner • Daniel beyng vngilty, was sa-
G ued from the mouth of the lyons. And thus ye may consyder thorow out all
a.11.b ages sence the worlde beganne, • that who so euer put theyr truste in God,
a.10. wer not ouercome. • Feare not ye the
a.40.a ỹ wordes of an vngodly mã. • For his
a.1.c glory is but dong & wormes: to day is
a.1. he set vp, and to morow is he gone: for
a.1.b he is turned into earth, and his memo-
a.14.b riall is come to naught. Wherfore (O
a.16.c my sonnes, take good hertes vnto you and quite your selues like men in the lawe: for yf ye do the thynges that are commanded you in the lawe of the Lord your God, ye shall obtaine great honour therin. And behold, I knowe that your brother Simon is a man of wisedome: see that ye geue care vnto hym alway, he shall bee a father vnto you. As for Judas Machabeus, hee hath euer be mighty and strong from his youth vp: let hym be your captain & order the battail of the people: thus shal you bryng vnto you all those that fauour the lawe, and se that ye auẽge the wrong of your people, and recompence the Heathen agayne, and apply your selues wholle to the commaundement of the law. So he gaue them his blessyng, and was layde by his fathers: and dyed in the. C. and. xlvi. yeare at Modin, where his sonnes buryed hym in his fathers sepulchre, and all Israell made greatte lamentation for hym.

¶ The. iii. Chapter.

A Jos.ca. 8 9, lib. 12. Anti.

THen stode vp Judas Machabeus in his fathers steade, and all hys brethren healped hym: and so dydde all they that helde with his father, & fought with cherefulnes for Israell. So Judas gate his people great honour: he put on a brestplate as a Gyant, and arayed hymselfe with hys harnesse, and defended the hoste with his swearde. In hys acts hee was lyke a Lyon, and as a Lyons whelpe roaryng at hys praye. • He Psl. 101.
was an ennemye to the wycked, and hunted theym oute: • and brent vppe 2. Mac. 8
those that vexed hys people. So that hys ennemies fledde for feare of hym, and all the workers of vngodlyneste were put to trouble: suche lucke and prosperitie was in hys hande. Thys grieued dyuers kynges: but Jacob was greatly reioyced thorough hys actes, and he gatte hym selfe a greate name for euer. He wente thorowghe the Cities of Juda, destroyenge the vngodly out of theym, tournynge awaye the wrathe frome Israell, and receaunynge suche as were oppressed: And the fame of hym wente vnto the vttermoste parte of the earthe. Then Appollonius (a prynce of Syria) gathered a myghtye greate hooste of the Heathen, and oute of Samaria, to fight

fyght agaynst Israell. Whiche when Judas perceyued, he wente forthe to mete him, fought with him, slewe him, and a great multitude with him, the remnant fled, & he toke their substance. Judas also toke Appollonius downe swearde, and fought with it all his life long. Now when Heron (another prince of Syria) heard say, that Judas had gathered vnto him the cõgregation and church of the faithfull, he sayd: I wyll get me a name and a praise thoroughout the realme: For I wyll go fyght with Judas, and them that are with hym, as many as haue despised the kynges commandement. So he made him redy, and there went with hym a great myghtie host of the vngodly, to stand by hym, and to be auenged of the children of Israel. And when they came nye vnto Bethoron, Judas went forth against them with a small companye. And whenne hys people sawe suche a great hoste before them, they sayde vnto Judas: Howe are we able (beyng so fewe) to fyghte agaynst so greate a multitude, and so 1.Mac.14.c strong, seeynge we bee so weary, and haue fasted all this daye? * But Judas sayde: It is a smalle matter for manye to be ouercomme wyth fewe: 2.Pa.25 yea, there is no difference to the God of heauen, to delyuer by a great multitude, or by a small company: * for the victorie of the battell standeth not in the multitude of the Hoost, but the ℭ strength commeth from heauen. Behold, they comme agaynste vs with a presumptuous and proude multitude, to destroye vs, oure wyues, and oure children, and to robbe vs. But wee wyll fyght for our lyues, and for oure lawes, and the Lord hymself shall destroy them before our face: therfore be not ye afrayde of them. As soone as he had spoken these woordes, he lept sodeynly vpon them. Thus was Heron smitten, and his host put to flight, and Judas folowed vppon them beyond Bethoron vnto the playn field: where there were slayne eighte hundreth men of them, & the residue fled into the land of the Philistins. Then all the heathen on euery syde were afrayde for Judas and hys brethern: so that the rumour of him came vnto the Kynges eares: for all the Gentyles ℗ coulde telle of the warres of Judas. So when king Antiochus herd these tydinges, he was angry in his mynd: wherefore, he sent forthe, and gathered an hooste of hys wholle Realme, verye stronge Armyes: And opened hys treasourye, and gaue his hooste a yeares wages in hande, commaundynge them to bee readye at all tymes. Neuertheless, when he sawe that there was not moneye ynoughe in hys treasourye, and that thorow the dyscorde and persecution, whyche he made in the lande (to putte downe the lawes that hadde bene of olde tymes, hys customes and Tributes of the lande were mynyshed: He feared that he was not hable for to beare the costes and charges any longer, nor to haue suche gyftes, to geue so lyberallye as hee dydde afore, more then the Kynges that were before him. Wherfore, hee was heaupe in hys mynde, 1.Mac. and thoughte * to goe into Persides, for to take Tributes of the Land, and soo to gather muche money. Soo hee lefte Lysias (a noble man of the kynges blounde) to ouersee the Kynges busynesses, frome the water of Euphrates, vnto the borders of Egypt: and to keepe well hys sonne Antiochus, till he camme again. Moreouer, ℰ he gaue hym halfe of his hoofte, and Elephantes, commytted vnto hym euerye thynge of hys mynde, concernynge those whyche dwelte in Juda and Jerusalem: that hee should sende oute an armye agaynste theym, to destroye, and to roote oute the power of Israelle, and the remnaunte of Jerusalem: to putte oute theyr memorye all from that place, to set strangers for to inhabyte all theyr quarters, and to parte theyr lande amonge them: Thus the kynge tooke the other parte of the Hoofte, and departed from Antioche (a Citie of his Realme) ouer the water of Euphrates, in the hundreth and fyfti. yere, and Iofe. c 10,11,12 Anti.

wente thoꝛowe the hye countreyes. And Lisias chose vnto him Ptolomy the sone of Doziminus, Nicanoꝛ and Gozgias mighty men, and the kinges frendes. These he sent with .xl. thousand fotemen, and .vii. thousand hoꝛsemen, foꝛ to go into the lande of Juda, and to destroy it, as the king cõmaunded. So they went foꝛth withal their powꝛer, and came to Emaus into a playne fielde. When the marchauntes heard the rumoure of them, they and their seruauntes toke very much syluer and golde, foꝛ to bye the chyldren of Israel to be their bondmen: There came vnto theym also yet moo men of warre on euery syde, out of Siria and from the Palestines. Now when Judas and hys bꝛethꝛen sawe that trouble increased, and that the hoste dꝛewe nye vnto their boꝛders, considerynge the kynges woꝛdes whiche he commaũded vnto the people: namely, that they should vtterly wast and destroye them. They sayde one to another: Let vs redꝛesse the decay of our people, let vs fyghte foꝛ oure folke, and foꝛ oure Sanctuary. Then the congregacion were sone ready gathered to fighte, to praye, and to make supplicacion vnto God foꝛ mercy and grace. As foꝛ Jerusalem it laye voyde, and was as it had bene a wildernes. There wente no man in, noꝛ out at it, and the sanctuarye was troden doꝛwne. The aleauntes kept the castell, there was the habitacion of the Heathen. The mirth of Jacob was taken awaye, the pype and the harpe was gone from among them. The Israelites gathered them together, and came to Maspha befoꝛe Jerusalem: foꝛ in Maspha was the place where they prayed befoꝛe tyme in Israell. So they fasted that daye and put sackeclothes vpon them, caste asshes vpon theyꝛ heades, rente their clothes, and layde foꝛth the bookes of the law (wherout the hethen sought the lykenesse of their ymages) and brought the prieستes oꝛnamentes, the firstlynges and the tithes. They sette there also the abstayners (which had fulfylled theyꝛ daies) befoꝛe God, and cryed with a loud voyce toward heauen, saying: What shall we do wyth these: and whither shal we cary them away? Foꝛ thy Sanctuary is troden doꝛwne and defyled, thy Prieستes are come to heauynesse and dyshonoure: and behold, the Heithen ar come together foꝛ to destroy vs. Thou knowest what things they ymagin against vs. Howe may we stand befoꝛe them, excepte thou (O God) bee oure helpe? They blewe oute the trompette also with a loude voyce. Then Judas oꝛdeyned captaynes ouer the people: ouer thousandes, ouer hundꝛedes, ouer fifty, and ouer ten. But as foꝛ such as buylded them houses, maryed wiues, planted theym vyneyardes, and those that were fearefull: he commaunded them euery man to go home agayne, accoꝛdyng to the lawe. So the hoste remoued, and pitched vpon the southsyde of Emmaus. And Judas sayde: Arme youre selues, be stronge (O my chyldren) make you readye agaynst to moꝛowe in the moꝛnyng, that ye maye fight with these people, whiche are agreed together to destroye vs and our sanctuary. Better is it foꝛ vs to dye in battell, then to see our people & our sanctuarye in suche a myserable case. Neuertheles, as thy wyll is in heauen, so be it.

Exo. 18d

Deu. 20a

Mat. 6.b
Luk. 11a

The. iij. Chapter.

Then toke Gozgias fyue thousand mẽ of fote, and a thousand of the best hoꝛsemen, and remoued by nyghte, to come nye where the Jewes hooste laye, and soo to slaye them sodaynely. Nowe the men that kepte the castell, were the conueyers of theim. Then arose Judas to smyte the chyefe and pꝛyncypall of the kynges Hooste at Emmaus, foꝛ the armye was not yet come together. In the meane season came Gozgias by nyghte into Judas tentes: and when he founde no manne there, hee sought theym in the mountaynes, and thought they had bene fled awaye because of hym. But when it was day,

Judas

Judas shewed him selfe in the fyelde
wyth thre thousand men only, which
had neyther harnesse nor swerdes to
theyr mindes. But on the other syde,
they saw ỳ the hethen were myghty
and wel harnessed, and theyr horsmen
about them, and al these well experte
in feates of warre. Then sayde Ju-
das to the men that were wyth hym:
Feare not ye the multitude of theym,
bee not afrayde of their violente run-
ninge: remember howe oure fathers
Exo. 14.f were delyuered in the red sea, when
Pharao folowed vppon them wyth a
greate hoste. Euen so lette vs also cry
nowe towarde heauen: and the Lorde
shal haue mercy vpon vs, and remem-
ber the couenaunt of our fathers, yea,
and destroye thys host before our face
B thys daye: And al the Heathen shall
knowe that it is God him selfe, which
delyuereth and saueth Israel. Then
the heathen lyfte vppe their eyes: and
when they sawe that they wer com-
myng agaynste them, they went oute
of their tentes into the battaile: and
they that were wyth Judas, blewe
1mac.7.d vp the trompettes. ¶ So they buckled
together, and the heathen were disco-
fited and fled ouer the playne fyelde:
but the hinmost of them wer slain, for
they folowed vpon thē vnto Assare-
moth, and into the feldes of Idumea
towarde Azot and Jamnia: so that
there were slaine of them vpon a thre
thousand men. So Judas turned a-
gayne wyth hys hoste, and sayde vn-
to the people: Bee not greedye of the
spoiles, we haue yet a battel to fight:
for Gorgias and hys hoste are here by
vs in the mountaynes, but stande yee
faste agaynst our enemyes, and ouer-
come them, then maye ye safelye take
the spoyles. As Judas was speking
C these wordes, beholde there appeared
one parte of them vppon the mounte.
But whan Gorgias sawe that they
of hys partye wer fled, and the tentes
dzente vppe (for by the smoke, they
myght vnderstand what was done)
they perceauing thys, wer verye sore
afrayd: and when they sawe also that
Judas and hys hoste were in the feld
ready to strike battaile, they fled eue-
rychone into the land of the Heathen.
So Judas tourned agayne to spoile
the tentes, where they gat much gold
and siluer precious stones, purple and
great riches. Thus they went home,
and song a psalme of thankesgeuing,
and praysed God in heauen: ¶ for he is Psa. 10
gracious, and hys mercy endureth for
euer. And so Israel had a great victo-
rye in that day. Nowe al the heathen
that escaped, came and tolde Lisiase-
uerye thynge as it happened. Where-
fore Lisias was sore afraide, and grie-
ued in hys mynd, because Israell had
not gotten suche mysfortune as hee
woulde they shoulde, neyther as the
king commaunded. The nexte yeare
folowing, gathered Lisias thre score
thousand chosen men of fote, and fiue
thousand horsemen, to fight agaynste
them. So they came into Iewry, and
D pytched their tentes at Beehoron,
where Judas came agaynste theym
wyth ten thousande men. And when
he sawe so great and myghty an host
he made hys prayer and sayd: Blessed
be thou (O Sauioure of Israell)
1Re.17 ¶ which diddest destroye the violente
power of the gyaunte, in the hande of
thy seruaunt Dauid, ¶ and gauest the
1Re.14 hoste of the heathen into the hande of
Jonathas (the sonne of Saule) and
of hys weapon bearer. Put this host
nowe into the hande of thy people of
Israell, and lette them be confounded
in their multitude and horse menne.
Make theym afrayde, and dyscom-
forte the boldenes of their strengthe,
that they may be moued through their
destruction. Caste theym downe thō-
rough ỳ swerd of thy louers, thē shall
al they ỳ knowe thy name, prayse the
with thankesgeuing. So they stroke
the battaile, and there were slayne of
Lysias host fyue thousande men. Thē
Lysias seyng the discomfityng of hys
mē, and the manlynes of the Iewes,
how they were ready eyther to liue or
to dye lyke men. He went vnto Anti-
ochie to choose out men of warre: that
when they were gathered together,
they myght come agayn into Iewry.

The

Then sayd Judas and hys brethren: Behold, our ennemyes are discomfyted: let vs now go vp, to clense and to repayre the Sanctuary. • Upon thys all the hoste gathered them together, and went vp into mount Sion. Now when they sawe the Sanctuary layd wast, the alter defyled, the dores brent vp, the shrubbes growyng in the courtes, like as in a wood, or vpon mountaynes, yea, and that the prieستes Celis were broken downe: They rent their clothes, made greate lamentation, cast ashes vppon their heades, fell downe flat to the ground, made a great noyse with the trompets, and cryed toward heauen. Then Judas appoynted certayn men to fight against those which were in the castell tyll they had clensed the Sanctuarye. So he chose prieستes that were vndefiled, such as had pleasure in the lawe of God: and they clensed the Sanctuary, and bare out the defyled stones into an vnclean place. And for so much as the auiter of burntofferynges was vnhalowed, he toke aduisement, what he myghte do withall: so he thought it was beste to destroy it (lest it shoulde happen to do them anye shame) for the heathen had defyled it, and therefore they brake it downe. As for the stoones, they layed theym vp vpon the mountayne by the house in a conuenient place: tyll there came a prophet, to shewe, what shold be done with theym. • So they toke whole stones accordyng to the lawe, and buylded a new auiter, such one as was before, and made vp the Sanctuary within and without, and halowed the house and the courtes. They made newe ornamentes, and brought the candlesticke, the auiter of incense, and the table into the temple. The incense layed they vppon the auiter, and lyghted the lampes which were vppon the candlestycke, that they myght burne in the temple. They sette the shewebreade vpon the table, and hanged vp the vayle, and set vp the temple, as it was afore. • And vppon the xxv. daye of the .ix. moneth, whiche is called the moneth of Casleu, in the C.xlviii. yeare, they rose betymes in the mornynge for to doo sacrifyce (accordynge to the lawe) vpon the newe burnt offeryng auiter that they hadde made: after the time and seasō that the heathen had defiled it. The same day was it set vp agayne, wyth songes, pypes, harpes and cymbales. And all the people fell vpon their faces, worshyppyng and thankynge the God of heauen, whiche had geuen theym the victorye. • So they kept the dedicacion of the auiter .viii. dayes, offerynge burnt sacrifyces and thankofferynges with gladnes. They deckt the temple also with crownes & shyldes of gold, and halowed the portes and celles and hanged dores vpon them. Thus there was very greate gladnes amonge the people, because the blasphemye of the heathen was put awaye. So Judas and hys brethren with the whole congregacion of Israell, ordeyned, • that the tyme of the dedicacion of the auiter should be kept in hys season from yere to yere, by the space of .viii. dayes, from the .xxv. day of the moneth Casleu, with mirthe and gladnes. And at the same tyme buylded they vppe the mounte Sion, wyth hye walles and strong towres round about: leaste the Gentyles shoulde come and treade it downe, as they dyd afore. Therfore Judas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue a refuge agaynst the Edomites.

¶ The .v. Chapter.

IT happened also, that when the heathen round about herd, howe that the auiter and the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amonge them: In so muche that they beganne to slaye and to persecute certayne of the people. • Then Judas foughte agaynst the chyldren of Esau in Idumea, and agaynst those whiche were at Arabathane (for they dwelt round about the

Israelites) wher he slewe and spoyled a greate multitude of theym. Hee thought also vpon the malice and vnfaythfulnes of the chyldren of Bean, howe they were a snare and stop vnto the people, and howe they layed wayt for them in the hye wope: wherfore he shut theym vp in two towers, & came vnto them, destroyed theym vtterlye and brente vp their towers, with all that were in them. Afterward went he agaynste the chyldren of Ammon, whereof he found a mighty power and a great multitude of people, with Timothy theyr captayne. So he stroke manye battayles with them, whyche were destroied before him. And when he had slayne theym, he wanne Gazer the Citye, with the townes belongyng thereto, and so tourned agayne into Jewrye. The Heathen also in Galaad gathered theym together, agaynste the Israelites, that were in their quarters, to slaye them: but they fled to the castell of Datheman, and sente letters vnto Judas and his brethren, sayinge: The Heathen are gathered agaynste vs on euerye syde, to destroy vs, and nowe they make them redy for to come, & lay sege to ỹ castel, whervnto we are fled, and Timothe is the captayne of their hooste: come therfore, and delyuer vs oute of their handes: for there is a great multitude of vs slayne already. Yea and our brethren that were at Tubin are slayne and destroyed (well nye a thousande men) and their wyues, their chyldren and their goodes haue the enemyes led away captiue. Whyle these letters were yet a reading, beholde, ther came other messaungers from Galile, with rente clothes: whiche tolde euen the same tydynges, and sayde, that they of Ptolomays, of Tyrus and of Sidon were gathered agaynst them, and that all Galilee was filled with enemyes
1.mac.8 c to destroy Israel. ✱ When Judas and the people hearde thys, they gathered together (a greate congregacion) to deuyse, what they myght do for their brethren, that were in trouble and besieged of their enemyes. And Judas sayde vnto Simon his brother: chose thee out certayn men, & go deliuer thy brethren in Galilee: As for me and my brother Jonathas, we will go into Galaadithim. So he lefte Josephus the sonne of Zachary, and Azarias to be captaines of the people, & to kepe the remnant of the host in Jury, commaunded them, saying: Take the ouerlight of this people, and se that ye make no warre against ỹ heathen, vntil the time that we come agayn. And vnto Simon he gaue iii. thousand mẽ for to go into Galile, but Judas hym self had eighte thousande in Galaadithim. Then went Simon into Galile, and stroke dyuers battayls with ỹ Hethen: whom he discomfited, & followed vpon them vnto the port of Ptolomais. And there were slayne of the Heathen almoste .iii. thousande men. So he toke the spoyles of them, and caried away the Israelites, that were in Galilee and Arbatis, with theyr wiues, their chyldren and al that they had, and broughte them into Jewrye with greate gladnesse. Judas Machabeus also and hys brother Jonathas went ouer Jordan, and trauayled .iii. dayes iourney in the wylderne: Wher the Nebuthees met them, and receaued them louyngly, and told them euerye thyng that had happened vnto their brethren in Galaadithim and how that many of them were besieged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are strong walled and Mighty great cityes) and that they were kept in other cityes of Galaad also: and to morowe they are appoynted to bryng their hooste vnto these cytyes, to take them, and to wynne them in one day. So Judas and hys hooste turned in all the haste in the wyldernes toward Bosor, and wanne the cytye, slewe al the males with the swearde, toke all their goodes, and set fyre vpon the cytye. And in the nyghte they toke their iourney from thence, and came to the castell: And betymes in the morenyng when they loked vppe, beholde, there was an innumerable people bearyng

laders

ladders and other instrumentes of warre, to take the castell and to ouercome them. When Judas sawe that the battayle began, and that the noyse thereof went vp and range into the heauen, and that there was so greate a crye in the cytye: he sayde vnto hys hoste: fyghte thys daye for your brethren. And so came behinde their enemyes in three companyes, and blewe vp the trompettes, and cryed in their prayer to God. But as soone as Timothes hoost perceaued that Machabeus was there, they fled from hym, and the other slewe theym downe ryghte fore: so that there were kylled of theym the same daye, almoste eyght thousande men. Then departed Judas vnto Masspha, laied siege vnto it, and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. Frō thence went hee and toke Casbon, Magetb, Bosor, and the other cytyes
D in Galaad. * After this gathered Timothy another hoost, which pytched
1 10d their tentes before Raphon beyonde ỹ water. Judas also sent to spye the hooste, and they brought hym worde agayne, sayinge: All the heathen that be rounde about vs, are gathered vnto hym, and the hoaste is verye great: yea they haue hyred the Arabians to helpe theym, and haue pytched theyr tentes beyond the water, and are ready to com and fyght against thee. So Judas went out to mete them. And Timothy sayde vnto the captaynes of the hooste: when Judas and hys hooste come nye the ryuer: if he go ouer fyrst, we shal not be able to withstande him: for whye? he wyll be to stronge for vs. But yf he dare not comme ouer, soo that he e pytche hys tente beyonde the water: then wyll we go ouer, for we shall be stronge ynough agaynst hym. Nowe as soone as Judas came to the ryuer, he appoynted certayne scrybes of the people, and commaunded them, sayinge: see that ye leaue none behynde vppon this syde of the ryuer, but lette euerye man come to the battell. So he went fyrste ouer vnto them and hys people after him. And all the heathen were dyscomfited before him, and let theyr weapons fal, and ranne into the temple that was at Carnaim. Which cytie Judas wanne, and brent the temple with al that were in it: So Carnaim was subdued, and myghte not withstand Judas. Then Judas gathered al the Israelytes that were in Galaadythim, from the least vnto the moost, with their wyues and theyr children (a verye greate hoste) for to
E come into the lande of Israel. * So 2 mac.
they cam vnto Ephraim, which was a myghtye, great and stronge Citye, and laye in their way. For they could not go by it, nether of the ryght hand, nor of the lefte, but must go throughe it. Neuertheles, they that were in the citie, woulde not let them go thorough, but walled vp the portes with stones. And Judas sente vnto theym with peaceable woordes, saying: Let vs passe through your lande, that wee may go into our owne country: there shall no body do you harme, we wyll but only go through on fote. But thei woulde not let them in. Wherfore Judas commaunded a proclamation to be made throughout the hoste, that euerye man should kepe his order: and so they did their best lyke valeant me. And Judas besyeged the citye al that day and al that nighte, and so wan it: where they slewe as many as wer males, & destroid the city, and spoiled it, and went through al the city ouer thē that wer slain. Then went they ouer Jordane into the plaine felde before Bethsā. And Judas helped those for ward ỹ came behind, & gaue the people good exhortation al the way through til they wer come into the land of Juda. Thus they went vp vnto ỹ moūt Sion, where they offred with mirth 2 Pa. 20
* & thankesgeuing: because there wer none of thē slain, but cam home again peceably. Now what time as Judas and Jonathas wer in the land of Galaad, & Simon their brother in Galile before Ptolomais. Thē Josephus the son of Zachary, and Azarias ỹ captaynes, hearynge of the actes that

were donne and of the battelles that were stroken, sayde: Let vs gette vs a name also, and go fyghte agaynste the
F Hethen that are round about vs. So they gaue their hooste a commaundemente, and wente towarde Jamnia. Then came Gozgias and hys menne oute of the citie, to fight againste them: Josephus also and Azarias wer chased vnto the bozders of Jewrye, and there were slaine that daye of the people of Israel. ti. M. men: so that there was a great miserye among the peo-
1mac.5.b ple, * and al because they were not obedient vnto Judas and his bzethzen, but thought they should qupte theym selues manfullye. Neuertheleſſe they came not of the seede of these men, by whom Israel was helped. But the menne that were wyth Judas, were greatly commended in the syght of all Israel and all heathen, whereſoeuer their name was heard vpon, and the people came vnto them, byddinge them welcome. After thys wente Judas forth wyth hys bzethzen, and foughte agaynste the childzen of Esau, in the lande that lyeth towarde the South, where he wanne the city of Hebzon, and the townes that lye beside it: and as for the walles and towzes rounde about it, he bzent them vp. Then remoued hee to go into the lande of the Philistines, and went thzough Samaria. At the same time were there many pzieſtes slayne in the battayle, which wilfully and wythout aduiſement went out for to fyght to get the honor. And whē Judas cam to Azot
Deu.6.a in the Philistines lande, * he brake down their auiters, bzent their ymages of their ydoles, spoyled the cities, and came agayne into the lande of Juda.

The.vi. Chapter,

A NOw when king Antiochus trauayled thzough the hyghe countreis, he herde that Elimais in Persia was a noble and plenteous Citye in siluer and golde, and that there was in it a very ryche temple: where as were clothes, cote armours, and shyelbes of golde, wyche Alexander the son of Philyp kinge of Macedonia (that raygned fyrſte in Grecke land) hadde lefte behind hym. Wherfoze he went aboute to take the citye and to spoyle it, but he was not able: for the citezins were warned of it, and foughte wyth him. And so hee fled and departed wyth great heauynes, and came agayne into Babylon. Moreouer there camme one whyche bzoughte hym tydinges in Perside,
* that hys hoſtes whyche were in the 1mac.3c land of Juda, were dzyuen awoy, and howe that Lisias wente forth fyrſte wyth a great power, and was dzyuen awaye of the Jewes: howe that they had won the victozy, and gotten gret goodes out of the hosts that perished,
howe they had bzoken downe the ab- 1mac.1.f homination, * which he set vp vpon the altare at Jerusalem, and fenced the Sanctuary wyth hye walles, like B as it was afoze, yea, and Bethsura hys Citye also. So it chaunced, that when the king had herde these wozdes, he was afraid and greued verye sore. Wherfoze he laied him downe vpon hys bed, and fell sicke for verye sorowe: and al because it had not happened as he had deuyſed. And there continued he longe, for hys griefe was euer moze and moze, so that he sawe he muſt nedes dye. Therfoze he sent for hys frendes, and sayde vnto them, the sleye is gone fro mine eies, for the very sozowe and veration of hearte that I haue. For when I consider in my mynd the great aduerſitye that I am come vnto, and the flouds of heauines which I am come in, where as afoze tyme I was so mery, and so greatlye set vp (by reason of my power.) Agayne, considering the euyll that I haue done at Jerusalem, from whēce I toke al the riches of gold and siluer that were in it, and sent to fetch awaye the inhabitours of Jewrye without any reason why: I knowe that these troubles are com vpon me for the same cause. And beholde, I muſte die wyth gret sozow in a strange land. Thē called he for one Philippe a frend of his, whom he made ruler of hys realme, & hys

gaue hym the crowne, his roabe, and hys ringe: that hee shoulde take hys soonne Antiochus vnto him, and bryngе him vppe till hee mighte reygne hym selfe. * So the Kynge Antiochus died there, in the hundred foztye and nyne yeare. When Lisias knewe that the Kinge was deade, hee ozdeined Antiochus hys soonne, * whome hee hadde bzoughte vppe, to reygne in his fathers steade, and called him Eupatoz. Nowe they that were in the castell at Jerusalem kept in the Jewes rounde aboute the Sanctuarye, and soughte euer still to dooe theym harme foz the strengtheninge of the Heathen. Wherefoze Judas thoughte to destroye theym, and called al the people together, that they might laye sege vnto theym. So they camme together in the hundzed and fifty yere, and beseged thē, laying fozth their ozdinance & instrumentes of war. Then certaine of them ẏ were beseged, went fozth, vnto whō some vngodly men of Israel ioined thē selues also, & wēt vnto the king, saying: Howe long wil it be, oz thou punish, & auenge oure bzethzen? Wee haue euer ben minded to do thy father seruice, to walke in his statutes, and to obey his cōmaundementes: Therfoze our people fel from vs, and whereseoeuer they found any of vs, they slewe thē: (and spoiled our inheritance) and thei haue not only medled with vs, but wyth al our countreys: and behold this day are they besieging the castel at Jerusalem, * and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them ryghte soone, they will do moze then these, & thou shalte not be able to ouercome them. When ẏ kyng herd this, he was very angry, & called al hys frendes the captaines of hys footemen, and of al hys horsemen together. He hired mē of war also out of other realmes and oute of the Iles of ẏ sea, which cam vnto him. And the number of hys hoste was an hundzed thousand foote men, and xx. thousande horsemen, and twoe and thyrty Elephantes well exercysed to battayle.

* These came thzough Idumea vnto Bethsura, and beseged it a longe season, and made dyuerse instrumentes of warre agaynste it. But the Jewes camme oute, and bzente theym, and soughte lyke menne. Then departed Judas from the castell at Jerusalem, and remoued the hooste towardes Bethzacharan ouer againste the kynges armye. So the Kynge arose befoze the daye, and bzoughte the power of hys Hooste into the waye to Bethzacaran, where the Hoostes made theym readye to the battayle, blowynge the trompettes. And to pzouoke the Elephauntes to fyghte, they shewed theym the sappe of redde grapes and mulberyes. And dyuyded the Elephauntes amonge the Hoost, so that by euerye Elephante, there stoode a thousande menne well harnessed, and helmettes of steele vppon theyr heades: Yea vnto euerye one of the Elephantes also, were ozdeyned fyue hundzed horsemenne of the beste, whyche wayted of the Elephante, goynge where so euer hee wente, and departed not from hym. Euerye Elephante was couered wyth a stronge towzer of woodde, where vppon were twoe and thyrtye valeaunt menne, wyth weapons to fyghte, and wythin was a manne of Inde to rule the beaste. As foz the remnaunte of the horsemenne, hee sette theym vppon bothe the sydes in twoe partes wyth trompettes, to pzouoke the hoste, and to steere vppe suche as were slowe in the armye. And when the Sunne shone vppon their shieldes of golde, and steele, the mountaynes glysteren agaynst theym, and were as bzyghte as the creslettes of fyre. The Kynges Hooste also was deuyded, one parte vppon the hye mountaynes, the other lowe benethe: so they wente on taknge good heede, and keepynge theyr ozder. And all they that dwelte in the lande, were afrayed at the noise of their Hooste, when the multitude wente soozthe, and when the weaponnes smote together, foz the hooste was both greate and myghtye. Ju-

1 mac. 4 g

das alſo and hys hoſte entred into the battell, and ſlewe .vi. C. men of the kynges armye. Nowe when Eleasar the ſonne of Saura dyd ſee one of the Elephantes decked with the kynges badge, and was a moze goodlye beaſte then the other: he thought the kynge ſhoulde be vpon him, and ieopard him ſelfe to delyuer hys people, and to get him a perpetuall name. Wherefoze he ranne with a cozage vnto the Elephante in the myddeſt of the hooſte, smytynge them dowme of bothe the ſydes, and ſlew many about hym So wente he to the Elephantes fete, and gat hym vnder hym, and ſlewe hym: then fell the Elephante dowme vpon him, and there he dyed. Judas alſo and his men ſeyng the power of the kyng and the mighty violence of hys hooſte, departed from them. And the kynges army wente vp agaynſt them toward Jeruſalem, and pytched their tents in Jewry beſyde mount Sion. Moreouer, the kyng toke truce with
1.mac.46 them that were in Bethſura. But
2.mac.11 when they came oute of the citie (be-
and. 15.d cauſe they had no vitayles within,
F and the lande laye vntylled) the kyng toke Bethſura, and ſet men to kepe it, and turned his hoſt to the place of the ſanctuary, and layed ſiege to it a great whyle. Where he made all maner ozdeynaunce, handebowes, fyzy dartes, rackettes to caſte ſtones, ſcozpions to ſhoote arowes, and ſlinges. The Jewes alſo made ozdeynaunce agaynſte theirs, and fought a long ſeaſon. But in the city there were no vitayles, foz it was the ſeuenth yere of the warres and thoſe Heathen that remayned in Jewry, had eaten vp all their ſtoare. And in the Sanctuarye were fewe men left, foz the hunger came ſo vpon them, that they were ſcatered abzoade: euery man to his owen place. So whē
2.mat.6b Liſias heard that Philippe (whom Antiochus the kynge whyle he was yet ſyngyng, had ozdeyned to bzyng vp Antiochus his ſonne, that he myghte be kynge) was come agayne oute of Perſia and Media wyth the kynges hooſte, and thoughte to obtayne the kyngdome. He gat hym to the kynge G
in all the haſte, and to the captayns of the hoſte, and ſayd: we decreaſe dayly, and our vitayles are but ſmal: agaīe the place that we laye ſiege vnto, is verye ſtronge, and it were our part to ſee foz the realme. Let vs agree with theſe men, and take truce with them, and wyth all their people, and grant them to lyue after their lawe: as they dyd afoze. Foz they be greued, and do all theſe thynges agaynſt vs, becauſe we haue deſpiſed their lawe. So the kyng and the pzynces were contente, and ſent vnto them to make peace, and they receaued it. Nowe when the kynge and the pzynces had made an othe vnto them, they came oute of the caſtel, and the kyng went vp to moūt Sion. But when he ſawe that the place was well fenſed, he bzake the othe that he had made, and commaūded to deſtroye the wall round about. Then departed he in all the haſte, and returned vnto Antioche, where he found Philip hauing dominion of the citie. So he foughte agaynſt him, and toke the citie againe into his handes.

¶ The. vii. Chapter.

IN the. Cli. yere came Demetrius the ſonne of Seleucus frome the citye of Rome with a ſmall compayne of men, vnto a cytye of the ſea coaſt, and there he bare rule. And it chaunced, that when he came to Antioche the citie of his progenitours, his hooſte toke Antiochus and Liſias to bzinge them vnto hym. But when it was tolde him, he ſayde: let me not ſee their faces: So the hoſte put them to death. Nowe when Demetrius was ſet vpon the trone of hys kyngdome, there came vnto him wycked and vngodly men of Iſrael: whoſe captayne was Alcimus, that would haue bene made hye prieſte. These men accuſed the people of Iſrael vnto the kynge, ſayinge: Judas and his bzethzen haue ſlayne thy frendes, and dzyuen vs out of our owen land. Wherfoze, ſend nowe ſome man (to whom thou geueſt credence) that he maye go and ſee all the deſtruc-

destruction, which he hath done vnto
vs and vnto the kynges land, and let
him be punished with all his frendes
B and fauourers. Then the kynge chose
Bachides a frende of his, which was
a man of greate power in the realme
(beyond the great water) and faythfull vnto the kyng: and sent him to see
the destruction that Judas had done.
And as for the wycked Alcimus, he
made him hie priest, and commaunded
him to be auenged of the chyldren of
Israell. So they stode vp, and came
with a greate hooste into the lande of
Juda, sendyng messangers to Judas
and his brethren, and speakynge vnto
them with peaceable wordes: but vn-
mac.1b der disceate. • Therfore Judas & hys
people beleued not their sayinge, for
they sawe that they were come with
a great host. After this came the scri-
bes together vnto Alcimus and Ba-
chides, trustyng the beste vnto them.
And first the Assideans required peace
of them, saying: Alcimus the priest is
come of the sede of Aaron, howe can
he dysceaue vs? So they gaue them
louyng wordes, and swore vnto them,
and sayde: We will do you no harme:
neyther your frends: and they beleued
them. But the very same day toke they
lx. men of them, and slew them, accor-
dyng to the wordes that are wrytten.
al.79. • They haue caste the flesshe of thy
saynctes, and shed their blood rounde
aboute Jerusalem, and there was no
man that would bury them. So ther
C came a greate feare and drede amonge
the people, sayinge: There is neyther
trueth nor righteousnes in theym, for
they haue broken the appoyntmente
and othe that they made. And Bachi-
des remoued his hoste from Jerusa-
lem, and pytched hys tente at Betze-
cha: where he sent forth, and toke ma-
ny of them that had forsaken him: He
slew many of the people also, and cast
them into a great pyt. Then commit-
ted he the land vnto Alcimus, and left
men of warre with him to helpe him,
and Bachides hym selfe wente vnto
the king. And thus Alcimus defended
hys hye prycsthoode, and all suche as
vexed Israel, resorted vnto hym: In
somuch that they obtayned the lande
of Juda, and did muche euill vnto the
Israelytes. Now when Judas sawe
al the mischefe that Alcimus and hys
company had done (yea more then the
heathen themselues) vnto the Israe-
lytes: He went forth round about all
the borders of Jewry, and punyshed
those vnfaithfull renagates, so that
they came nomore out into the coun-
trye. So when Alcimus sawe, that
Judas and hys people had gotten the
vpperhand, and that he was not able
to abyde them: he went agayne to the
king, and layd al the worste of theym
that he coulde. Then the kinge sente
Nicanor, one of hys chyefe prynces
(which bare euil wil vnto Israel) &
comaunded him, ỹ he should vtterlye
destroie ỹ people. • So Nicanor came
2 mac. 15 to Jerusalem with a gret host, & sent
vnto Judas and his brethren wyth
frēdly wordes (but vnder disceat) say-
ing: there shalbe no war betwixt mee
& you: I will come with a few mē, to
se how ye do, with frendship. Vppon
this he came to Judas, & they saluted
one another peaceably: but ỹ enemies
wer apoynted to take Judas by violēce
Neuertheless, it was tolde Judas,
that he came vnto him but vnder dis-
ceate: Wherfore he gatte hym awaye
from him, and would see his face no
more. When Nicanor perceyued, that
his councell was bewrayde, he went
out to fight against Judas, beside Ca-
pharsalama: where there wer slain of
Nicanors host. 5000. mē: & ỹ residue
fled vnto ỹ castel of Dauid. After this
cam Nicanor vp vnto mount Sion: and
ỹ priestes with the elders of ỹ people
went forth to salute him peaceably, &
to shew him the burnte sacrifices that
wer offred for the king. But he laugh
ed them & the people to scorne, mocked
them, defiled their offrynges, & spake
disdainfully, ye & swore in his wroth,
saying: • If Judas and his hoste bee E
not deliuered nowe into my handes, 2.mac.14
as soone as euer I come agayne (and
fare wel) I shal burne vp this hous.

with that worde he oute in a greate anger. Then the Hypocrites came in, and stode before the aulter of the temple, weppinge, and sayinge. * For so much as thou (O LORDE) hast chosen thys house, that thy name myghte be called uppon therein, and that it shoulde bee * an house of prayer, and petition for thy people: Wee auenged of thys man and hys hoolde, and lette theym bee slayne wyth the swearde, remember the blasphemyes of theym, and suffer theym not to contynue anys longer. Whenne Nycanor was goone frome Jerusalem, he pytched his Tente at Bethoron, and there an host met him oute of Siria. And Judas came to Adarsa with thre thousande men, and made hys prayer vnto God, sayinge: O Lord, * because the messaungers of king Senacherib blasphemed thee, the Aungell wente forth, and slewe an hundred fourscore and fyue thousande of them. Euen so destroye thou this hoost before vs to daye, that other people maye knowe howe that he hath blasphemed thy Sanctuary, & punyshe him accordinge to his maliciousnes. And so the hostes stroke the field, the thyrtene day of the Moneth, * Adar: and Nicanors hoste was discomfited, * & he him selfe was first slayne in the battell. When Nicanors men of warre sawe that he was kylled, they cast away theyr weapõs, and fled, but the Jewes folowed vpõ theym an whole dayes iourney, from Adazer vnto Gazara, blowyng with trompets, and makynge tokens after them. So the Jewes came forth of al the townes there about, and blew out their hornes vpon them, and turned agaynst thẽ. Thus were they all slain, and not one of them lefte. They then toke their substaunce for a praye, and * smote of Nicanors hed, and his right hand (* which he held vp so proudly) and brought it with them, and hanged it vp afore Jerusalem. Wherfore the people were exceedingly reioysed, and passed ouer that day in great gladnes. And Judas ordeyned, that the same day (namely the thirtyth daye of the moneth Adar) shoulde be kept in mirth euery yeare. Thus the lande of Jude was in rest a lytle whyle.

2.par.3.c

Esa.56.b
mat.21.b

Esa.37.f
4Re.19.g

Februarij.
2.ma.15

1mac.14.c

The .viii. Chapter.

I Udas hearde also the fame of the Romaynes, that they were mighty and valeaunt men, and agreeable to all thynges that are required of theym, and make peace with all men, which come vnto them, and how they were doughty men of strength. Besydes that it was tolde hym of their battayles, and noble actes which they dyd in Galacia, how they had conquered them, and brought theym vnder trybute and what great thinges they had done in Spaine: howe that with their wysdome and sober behauoure they had won the mynes of syluer and golde that are there, and obtayned all the land, with other places farre from them: howe they had discomfited and slayne downe the kynges that came vpon them, from the vttermaste parte of the earthe, and howe other people gaue them trybute euery yere. Howe they had slayne and ouercome Philip and Perses kynges of Cethim, and other mo (in battayle) whiche hadde brought theyr ordynaunce agaynste theym: howe they discomfyted greate Antiochus kyng of Asia (that would nedes fyghte wyth theym) haupnge an hundred and twentye Elephantes wyth horsemenne, charettes, and a verye greate Hoofte: howe they toke hym selfe alyue, and ordeyned hym (wyth suche as shoulde raygne after hym) to paye theym a greate trybute. B
* Yea, and to fynde theym good suertyes and pledge: besydes all this, how they hadde taken frome hym India, Media, and Lidia (hys beste landes) and geuen theym to kynge Eumenus. Agayne, howe they perceauyng that the Grecians were commynge to vexe theym: sente agaynste theym a captayne of an Hoofte, whyche gaue theym battayle, slewe many of them, 1 mac.1 &

ledde awaye theyr wynes and chylderne captyue, spoyled theym, tooke possession of theyr lande, destroyed theyr stronge holdes, and subdewed them to be theyr bondemen, vnto this daye. Moreouer, howe that as for other kyngedomes and Iles whyche sometyme withstode theym, they destroyed theim, and brought theim vnder their dominion. But helped euer theyr owne frendes, and those that were confederate with them, and conquered kingdoms both farre and nye, and that whosoeuer hearde of theyr renowne, was afrayde of theym: for whome they woulde helpe to theyr kingdomes, those raigned: and whom it lyked not theym to raygne, they put hym downe. And howe they were come to greate preeminence, hauyng no kynge amonge theym, neyther any man clothed in purple, to be magnified there thorowe, but has ordeyned theym selues a Parliamente, wherin there satte three hundred and twentye Senatoures dayly vppon the counsayle, to dyspatche euer the busynes of the people, and to keepe good order. And howe that euery yere they choose a Mayre, to haue the gouernaunce of all their lande, to whome euerye man was obediente, and there was neyther ciuyl wyll nor dissention among them. Then Iudas chose Eupolemus the sonne of Iacob, and Iason the sonne of Eleazar, and sente theym vnto Rome for to make frendshyppe and a bonde of loue wyth theym, that they myghte take frome theym the bondage of the Grekes, for the Iewes sawe that the Greekes wouldе subdue the kyngdome of Israell. So they wente vnto Rome (a verye greate iourneye) and came into the Parleamente, and sayde: Iudas Machabeus wyth hys brethren and the people of the Iewes hathe sente vs vnto you, to make a bond of frendshyppe and peace wyth you, and ye to note vs as youre louers and frendes. And the matter pleased the Romains right well, wherefore it was written by of the which the Romaynes made a wrytynge in Tables of brasse, and sente it to Ieruſalem: that they myghte haue by theym a memoriall of the same peace and bonde of frendeshyppe after thys manner: God saue the Romaynes, and the people of the Iewes both by sea and by lande, and kepe the swearde and ennemye from them for euermore. If there comme fyrste anye warre vppon the Romaines for any of their frendes throughoute all their domynyon, the people of the Iewes shall healpe theym (as the tyme requyreth) and that wyth all their heartes. Also they shall neyther gene nor sende vnto theyr ennemyes victualles, weapones, money, nor shyppes: but fulfyll thys charge at the Romaynes pleasure, and take nothynge from theym therefore. Agayne, yf the people of the Iewes happen fyrste to haue warre, the Romaynes shall stande by theym wyth a good wyll, accordinge as the tyme wyl suffer. Neyther shal they gene vnto the Iewes enemyes, victualles weapons, money nor shyppes. Thus are the Romaines contente to do, and shall fulfyll their charge wythoute anye dysceyte. Accordynge to these articles, the Romaynes made the bonde wyth the Iewes. Nowe after these articles (sayde they) yf anye of the partyes wyll putte to theym, or take anye thynge from theym: they shall dooe it wyth the consente of bothe: and whatsoeuer they adde vnto theym, or take from theym, it shall stande faste. And as touching the euil that Demetrius hath done vnto the Iewes, we haue wrytten vnto hym, sayinge: Wherefore layest thou thy heauy yoke vpon the Iewes our frendes and louers? Yf they make any complaint of the agayn vnto vs, we shall defende theym, and fyghte wyth thee, by sea and by lande.

The. ix. Chapter.

A mac. 7. f

IN the meane ſeaſon when Demetrius herde that • Nicanor and hys hooſte was ſlayne in the fyelde, hee proceaded further to ſende Bachides and Alcymus agayne into Jewrye, and thoſe that wer in the right wing of hys hooſte with theym. So they wente forthe by the waye that leadeth vnto Galgala, and pytched their tentes beſore Meſaloth, whiche is in Arbellis, and ſwanne the Citie, and ſlewe muche people. In the fyrſte Moneth of the hundred fyftye and two yeare, they brought their hooſte to Jeruſalem, and roſe vp, and cam to Berea, wyth twenty thouſande fote men, and two thouſande horſemenne. Nowe Judas had pytched hys tente at Layſa, wyth three thouſande choſen menne. And when they ſawe the multitude of the other armye that it was ſo great, they were ſore afrayde, and manye conueyed theym ſelues oute of the Hooſte. In ſo muche that there abode no mo of theym but eight hundred menne. When Judas ſawe that his hooſte fayled hym, and that he muſte needes fyghte: it brake hys hearte, that he had no tyme to gather theym together: wherefore the manne was in extreame trouble. Neuertheleſſe, he ſayde vnto theim that remayned wyth hym. Vp, let vs go againſt oure enmenyes, peraduenture wee ſhalbe able to fyght wyth them. But they wouldе haue ſtopped hym, ſayinge: wee ſhall not bee able, therefore lette vs nowe ſaue oure lyues, and tourne agayne to oure brethren, and then wyll we fyghte agaynſt theym, B for we are here but fewe. And Judas ſayde: God forbydde that we ſhouldе flee from theym. Wherefore, yf oure tyme be come, let vs dye manfully for our brethren, and let vs not ſtayn our honor. Then the hoſt remoued out of the tentes and ſtode agaynſte theym. The horſemenne are deuyded in two partes: the ſlynge caſters and archers wente before the hooſte, and all the myghtye menne were formoſt in the fyeld. Bachides hys ſelfe was in the ryght wynge of the battayle, and the hoſte drewe nie in twoe partes, and blewe the trompettes. They of Judas ſyde blewe the trompettes alſo, and the earth ſhoke at the noiſe of the hooſtes, and they ſtrooke a felde from the morowe tyll nighte. And when Judas ſaw that Bachides hoſte was ſtrōgeſt of the right ſide, he toke with hym all the hardye menne, and brake the ryghte wynge of their order, and folowed vpon theym vnto the mount Azot. Nowe when they whych wer of the lefte wynge, ſawe that the ryghte ſyde was diſconfite, they perſecuted Judas and theym that were wyth hym. Then was there a ſore battayle, for manye were ſlaine and wounded of bothe the partyes. Judas alſo hym ſelfe was killed, and the remnaunte fledde. So Jonathas and Simon tooke Judas their brother, and buryed him in hys fathers ſepulchre in the Cytye of Modyn. And all the people of Iſraell made greate lamentation for hym, and mourned longe, ſayinge: Alas, that thys worthye ſhouldе be ſlayne, whyche deliuered the peeple of Iſraell. As for other thynges perteyninge to the battayles of Judas, the noble actes that he diddе and of hys worthyneſſe: they are not wrytten, for they were verye manye. • And after the deathe of Judas, wycked menne came vp in all the coaſtes of Iſrael, and there aroſe all ſuche as woorke vngodlyneſſe. In thoſe dayes was there a great dearth in the lande, and al the countrye gaue ouer theymſelues, and theirs, vnto Bachides. So Bachides choſe wicked menne, and made theym Lordes in the lande. Theſe ſoughte oute, and made ſearche for Judas frendes, and brought them vnto Bachides which auenged hym ſelfe vppon theim with greate diſpyte. And there camme ſo greate trouble in Iſraell, as was not ſence the tyme that no prophete was ſene there. Then came al Judas frendes together, and ſaid vnto Jonathas For ſo muche as thy brother Judas is deade, there is none lyke hym

C Joſe. ca. 3. li. ant.

to go forth against our ennemies against Bachides, and such as are aduersaries vnto our people. Wherefore, this day we chose thee for hym, to bee oure Prince and Captayne, to order oure battayle. And Jonathas tooke the gouernance vpon hym at the same tyme, and ruled in stede of hys brother Judas. Whenne Bachides gat knowledge thereof, he sought for to slea him. But Jonathas and Symon his brother, perceauynge that, fledde into the wildernesse of Thecua with all theyr companye, and pitched theyr tentes by the water poole of Asphar. Whyche whenne Bachides vnderstoode, he camme ouer Jordane wyth all hys hooste vppon the Sabbothe daye. Nowe hadde Jonathas sente hys brother John (a Captayne of the people) to praye hys frendes, the
D Nabuthites, that they woulde lende theym theyr ordynaunce, for they had muche. Soo the chylderne of Jambri camme out of Madaba, and tooke John and all that he hadde, and went their way withall. Then came word vnto Jonathas and Symon his brother, that the chylderne of Jambri, made a great mariage, and broughte the bryde from Madaba wyth greate pompe: For she was daughter to one of the nobleste princes of Canaan. Wherefore, they remembred the blood of John theyr brother, and went vp, and hydde theym selues, vnder the shadowe of the mountayne. So they lyfte vppe theyr eyes, and loked, and beholde, there was muche a doo, and greatte repayre: for the brydegroome camme forthe, and hys frendes, and hys brethren, mette them wyth tympanyes, instrumentes of musyke, and many weapons. Thenne Jonathas, and they that were wyth hym, roase out of theyr lurkynge places agaynst them, and slewe many of theym. As for the remnant, they fledde into the mountaynes, and they tooke all theyr substance. Thus the mariage was turned to mournyng, and the noyse of theyr melodye, into lamentation. And soo whenne they hadde auenged the bloode of theyr brother, they tourned agayne vnto Jordane. Bachides hea-
E rynge thys, came vnto the very border of Jordane wyth a greate power vppon the Sabboth daye. And Jonathas sayde to hys companye: Lette vs gette vppe, and fyght agaynst our ennemies: For it standeth not wyth vs to daye, as in tyme paste: Beholde, oure ennemyes are in oure waye, the water of Jordane vppon the one syde of vs, with bankes, fennes, and woodes of the other syde, so that there is noo place for vs to departe vnto. * Wherefore, crye nowe vnto Heauen, 1.pa.10.8
that ye may be deliuered from the po- 1.ma.21.
wer of youre ennemyes. Soo they strooke the battayle. And Jonathas stretched oute hys handes, to smyte Bachydes, but he fledde backwarde. Then Jonathas, and they that were wyth hym, leapte into Jordane, and swymmed ouer Jordane vnto hym, and there were slayne of Bacchydes syde that daye a thousande men. Therfore Bachydes wyth hys hoste tourned agayne to Jerusalem, and buylte vppe the Castelles and strong holdes that were in Jewry, Jericho, Emaus, Bethoron, Bethell, Thamnata, Phara, and Topo, wyth hyghe walles, wyth portes, and wyth lockes, and sette menne to keepe theym, that they myght vse theyr malyce vpon Israel. Hye walled vp the Citye Bethsura, Gazarah, and the castell of Jerusalē also, & prouyded them with men and vytayles. Hee tooke also the chiefest mens sonnes in the countrey for pledges, and putte theym in the Castell at Jerusalem to be kepte. Afterwarde, In the hundred fyfty and three yeare in the seconde moneth, Alcimus commaunded, that the walles of the innermoste Sanctuary should bee destroyed, and the buyldynges of
F the Prophetes also. And whenne hee beganne to destroye theym, the thynges, that hee wente aboute, were hyndered: For he was smytten wyth a palsye, and hys mouthe shut, so that he coulde no more speake,

nor

worldes ſtaunde anye of hys howſe: concernynge hys buſyneſſe. Thus dyed Alcimus in greate myſerye, at the ſame tyme. And whenne Bachides ſawe that Alcimus was deade, hee tourned agayne to the kynge, and ſo the lande was in reſt two yeres. Thenne all the vngodlye menne helde a counſayle, ſayenge: Beholde, Jonathas, and hys companye are at eaſe, and dwell wythout care. Wherefore, lette vs bryng Bachides hither, and hee ſhall take theym all in one nyghte. Soo they wente and gaue Bachydes thys counſayll, whyche aroſe to comme wyth a greate hoſte, and ſente Letters pryuylye to hys adherentes, whyche were in Jewry, to take Jonathas, and thoſe that were wyth hym, but they myghte not, for the other had gotten knoweledge of theyr deuyce. And Jonathas tooke fyftye menne of the countreye (whyche were the ryngleaders of theym, and ſlewe theym. Thenne Jonathas and Symon wyth theyr companye departed vnto the Cytie Bethbeſſen, whyche lyethe in the wylderneſſe, and repayred the decaye thereof, and made it ſtronge. Whenne Bachydes knewe thys, hee gathered all hys hooſte, and ſente worde to theym that were of Jewry. Thenne cam̃e hee, and layde ſyege to Bethbeſſen, and foughte agaynſte it a longe ſeaſon, and made Inſtrumentes of warre. Nowe Jonathas lefte hys brother Symon in the Citie, and wente forthe hym ſelfe into the Countreye, and camme wyth a certayne noumbre, and ſlewe Odares, and hys bretherne, and the chylderne of Phaſeron in theyr Tentes: ſo that he beganne to bee ſtrong, and to increaſe in power. As for Simon, and hys companye, they wente oute of the Cytie, and brente bppe the Inſtrumentes of warre, and foughte agaynſte Bachydes, and diſcomfyted hym. And Bacchydes was ſore vexed, becauſe hys counſayle and trauayle was in vayne. Wherefore hee was wroathe at the wycked menne (that gaue hym counſayle to comme into theyr lande) and ſlewe manye of theym. Thenne purpoſed hee wyth hys companye, to goe awaye into hys owne Countreye: whereof, whenne Jonathas hadde knowledge, hee ſente Imbaſſadours vnto hym, for to make peace wythe hym, and that hee ſhoulde deliuer hym hys pryſoners agayne. To the whyche, Bacchides conſented gladlye, and dydde accordyng to hys deſyre: yea and made an othe, that hee ſhoulde neuer doo hym harme all the dayes of hys lyfe. So he reſtored vnto hym all the pryſoners that hee had taken oute of the lande of Juda, and thenne tourned and wente hys way, into hys owne lande, neyther proceeded hee anye further to come vnto the borders of Juda. Thus Iſraell hadde noo more warre. And Jonathas dwelte at Machemas, and beganne there to gouerne the people, and deſtroyed the vngodlye menne out of Iſraell.

¶The.x. Chapter.

A Joſe. ca. 2.3,li.13

IN the hundred and thre ſcore yeare camme Alexander, the ſoonne of noble Antiochus, and toke Ptholomais, whoſe Cytezens receaued hym, and there hee reygned. Whenne Demetrius hearde thereof, hee gathered an exceedynge greate hooſte, and wente forthe agaynſte hym to fyghte. Wherefore Demetrius ſente letters vnto Jonathas, wyth louynge wordes, and prayſed hym greately. For he ſayde: Wee wyll fyrſte make peace wyth hym, beefore hee bynde hym ſelfe wyth Alexander agaynſte vs: elles hee ſhall remember the euylle that we haue doone agaynſt hym, his brother and hys people. And ſoo hee gaue Jonathas leaue to gather an hooſte, to make weapons, and to bee confederate wyth hym, and cõmanded the pledges that were in the caſtell to

bee

bee delyuered vnto hym. Then came Jonathas to Jerusalem, and red the letters in the audience of al the people and of theym that were in the castell. And therfore wer they sore afrayd, because they heard, that the king had geuen hym licence to gather an hoost. Thus were the pledges deliuered vnto Jonathas, wyche restored them to their elders. Jonathas also dwelt at Jerusalem, and began to buylde vp, & to repayre the citie: commaundyng the workmen to wall it, and the mounte Syon round about with free stone, to be a strong hold, and so they dyd. As for the Heathen, that were in the Castelles, whiche Bachydes had made vp, they fled: so that euery mã left the B place, and went into his own cõtrey Only at Bethsura remained certaine of the Jewes, which had forsaken the law and commandements of God, for Bethsura was their refuge. Nowe when kyng Alexander herd of the promises that Demetrius had made vnto Jonathas, and when it was tolde hym of the battailes and noble actes, wyche he and his brethren had done, and of the greate trauailes, that they had taken, he said: where shal we fynd suche a man? Well, we will make him our frend, & be confederate with him. Vpõ this, he wrote a letter vnto him, with these words: King Alexander saluteth his brother Jonathas. We haue heard of thee, that thou art a valiaunt man, and mete to be our frend: wherfore, this day we ordeyn thee to be the Hye Priest of thy people, and to bee called the kynges frend. (Upon this, he sent hym a purple clothyng, and a crowne of gold) that thou mayst consyder what is for our profit, and kepe frendshyp toward vs. So in the seuenth moneth of the hundred & three score yeare vpon the solemne feast day of the tabernacles, Jonathas put the holy raiment vpon hym. Then gathered he an host, & made many weapons. Whiche when Demetrius hearde, he was meruailous sory, and sayd: Alas, what haue we don, that Alexãder hath preuented vs in getting ỹ frendshyp of the Jewes, for hys owne defence? Yet will I write louyngly vnto thẽ also, yea, and promyse them dignities and rewardes, that they may be of my syde. Wherupon he wrote vnto them these wordes. Kyng Demetrius sendeth gretynge vnto the people of the Jewes: Whereas ye haue kept your couenant toward vs, and continued in our frendshyp, not enclynyng to our enemies, we were glad, whẽ we herd therof. Wherfore, remayne still, and be faythfull to vs: and we shall well recompence you for the thynges that ye haue don on our party: we shal release you of many charges, and geue you rewardes. And nowe I dyscharge you and all the Jewes frome tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the third part of sede, & half of the fruites of trees which is myne owne dewty. These I leaue for you from this day D forth: so that they shall not be taken of the lande of Juda, nor of the three cytyes which are added thervnto out of Samaria and Galile, from thys daye forthe for euermore. Jerusalem also with all thynges belongynge therto, shalbe holy and free, yea the tithes and tributes shall pertayne vnto it. As for the power of the castell whiche is at Jerusalem, I rempt and geue it vnto the hye priest that he may set in it such men, as he shal chose to kepe it. I freely delyuer all the Jewes that are prisoners throughout all my realme: so that euery one of them shalbe fre from paying any tribute, yea, euen of their cattell. All the solempne feastes, Sabbothes, newe moones, the dayes appoynted, the three daies before and after the feast, shalbe free for all the Jewes in my realme: so that in them no man shal haue power to do any thing or to moue any bufynes agaynst anye of them in any maner of cause. There shal thirty thousand also of ỹ Jewes be wrytten vp in the kinges host, and haue their wages payed as all other men of warre of the kynges shoulde haue: and of them shalbe ordeined certaine to kepe the kinges strõg holdes:

and

yea, and ſome of them ſhall be ſet ouer the kynges buſynelle, that they maye faythfully deale with the ſame. The Jewes alſo ſhal haue prynces of their owne, and walke in theyr owne lawes, as the kyng hath commaunded in the land of Juda. And the thre cyties that are fallen vnto Jewry, from the countrey of Samaria and Galilee: ſhalbe taken as Jewry, and be vnder one: nether be ſubiect to any ſtrāge Lord, but to the hyghe Prieſt. As for Ptholomais, and the land pertayning therto, I gene it vnto the Sanctuary at Jeruſalem, for the neceſſary expences of the holye thynges. Moreouer, I wyll geue euery yeare fiftene thouſand Sicles of ſyluer out of the kynges checker (whiche pertayneth vnto me) to the worke of the Temple: yea, and looke what remayneth (whyche they that had our matters in hand in tymes paſt haue not payde) the ſame ſhall they geue vnto theym alſo. And beſydes all thys, the fyue thouſande Sicles, whiche they tooke yearely of the rentes of the Sanctuarie, ſhal belonge vnto the Prieſtes, that doo ſeruice. Item, whoſoeuer they be, that flee vnto the temple at Jeruſalem, or within the libertes therof, where as they are fallen into the kinges danger for any maner of buſynes they ſhalbe pardoned, and al the goodes that they haue in my realme, ſhall be free. For the buyldynge alſo and repayrynge of the worke of the Sanctuary, expences ſhall bee geuen out of the kynges Checker: Yea, and for the makynge of the walles rounde aboute Jeruſalem, for the breakynge downe of the olde, & for the ſettyng vp of the ſtrong holdes in Jewry, ſhall the coſtes and charges be geuen out of the kynges
1. Ma. 7. Checker. But when Jonathas & the people hearde theſe wordes, they gaue no credence vnto theym, neyther receaued theym: for they remembred the great wyckednes that he had done vnto Iſraell, and howe ſore he hadde vexed them. Wherfore, they agreed vnto Alexander, for he was a prince that had delt frendly with theym, & ſo they ſtode by him alway. Then gathered kyng Alexander a great hoſt, & brought his army againſt Demetrius. So the two kynges ſtroke battaile together, but Demetrius hoſte fledde, and Alexander folowed after, and fell vppon theym. A myghty ſore fielde was it, continuyng tyl the Sun went downe and Demetrius was ſlayne the ſame daye. And Alexander ſente Ambaſſadours vnto Ptholomee the kynge of Egypte with theſe wordes, ſayinge: For ſo muche as I am come agayn to my realme, and am ſet in the throne of my progenitours, & haue gotten the dominion, ouercommed Demetrius, conquered the land, and ſtriken a field with hym, ſo that wee haue diſcomfyted bothe hym and hys hoolke, and ſytte in the throne of hys kyngdome. Lette vs nowe make frendſhyppe together, gene me thy daughter to wife: ſo ſhall I bee thy ſonne in lawe, and bothe geue thee rewardes, and her greate dignitie. Ptholomee the kyng gaue anſwere, ſayinge: Happy bee the daye, wherein thou arte come agayne vnto the lande of thy Progenitoures, and ſette in the throne of theyr kyngdome. As nowe wyll I fulfyll thy wrytyng: but mete mee at Ptholomais, that we may ſee one another, & that I may mary my doughter vnto thee, accordyng to thy deſire. So Ptholomee went out of Egypte wyth hys doughter Cleopatra, and came vnto Ptholomais, in the. Clxii. yeare: where kyng Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolomais wyth great worſhip, like as ỹ maner of kyngs is to be. Thē wrot king Alexāder vnto Jonathas, that he ſhold com & mete him. So he went honorably vnto Ptolomais, and ther he met the two kings, & gaue them great preſentes of golde and ſiluer, & founde fauour in their ſight. And there came together agaynſt Jonathas certayne wicked men & vngracious perſons of Iſrael, making complaintes of hym, but the kyng regarded them not. As for Jonathas, the kyng commaunded

Joſe. ca. 5. lib. 13.

to take of hys garmentes, & to clothe him in purple: and so they did. Then the kinge appoynted him to sytte by him, and sayde vnto hys princes: Go wyth him into the middest of the Cytye, and make a proclamation, that no man complayne agaynste him of anye matter, and that noman trouble hym for anye maner of cause. So it happened, that when hys accusers sawe the worshyp whyche was proclaimed of him, and that hee was clothed in purple, they fled euerychone. And ỹ king made much of him, wrote him among hys cheefe frendes, made him a Duke, and partaker of hys dominiõ. • Thus Jonathas went agayne to Jerusalẽ, with peace and gladnes. In the. clxv. yere came Demetrius the son of Demetrius from Creta into hys fathers land: wherof when Alexander hearde tel, he was ryght sorye, and returned vnto Antioch. And Demetrius chose Apollonius, (whyche had the gouernance of Celosiria) to be hys captain. So he gathered a great host, and came vnto Jamnia, and sent word vnto Jonathas the hye priest, sayinge: Darest thou wythstand vs thy selfe alone? As for me, I am but laughed to scorn and shamed, because thou prouedst thy strength agaynst vs in ỹ mountains. Now therfor, if thou trustest in thyn owne strength, come downe to vs into the playne fielde, and there lette vs proue our strẽgth together: thou shalt find, that I haue valiant men of war with me, and shalt knowe whome I am, and the other that stand by me. Whych say, that your foote is not able to stand before our face, for thy fathers haue ben twyse chased into their owne land. And now, how wilt thou be able to abyde so great an host of horsemen and fotemen in the fyeld wheras is nether rock, stone nor place to fle vnto? When Jonathas heard the woordes of Appollonius, he was moued in hys minde: wherfore he chose. x. thousand men, and went out of Jerusalẽ, and Simon hys brother met him for to helpe him: And they pitched their tẽtes at Joppa, but the city kept him forth: for Joppa was an hold of Apollonius: Then Jonathas laid siege to it, and they that were in the Cyty, for very feare let him in, and so Jonathas wanne Joppa. Apollonius hearinge of thys, toke three thousand horsemen wyth a great hoste of fote, and wente as thoughe he woulde go to Azotus, and came immediatly into the playne felde: because he had so many horsmen and put hys truste in them. So Jonathas folowed vppon him to Azotus, and ther they stroke the battel. Now had Appollonius left a thousand horsmen behind them preuely in the tẽtes And when Jonathas knew that such wayte was layde behinde them, they wente round about the enemies host, and shot dartes at the people from the morning to the euening. As for Jonathas people, they kepte their order as he had commaunded them, and the enemyes horses were euer laboringe. Then brought Simon forth his host and set them against the fotemen. For the horsemen wer wery already. So he discomfited them, and they fledde. And they that were scatred in the feld, gat them to Azotus, and came into the Temple of Dagon their Idoll, that they myghte there saue their lyues. But Jonathas set fyre vpon Azotus and all the Cytyes rounde aboute it, and toke their goodes: • and brente vp the temple of Dagon wyth al theym that were fled into it. Thus were slayn and brent wel nye. viii. M. mẽ, Soo Jonathas remoued the hooste from thence, and broughte theym to Ascalon: where the men of the Cytye came forth, and met hym wyth great worshyp After thys went Jonathas and hys hooste agayne to Jerusalem, wyth greate substaunce of good. And when kynge Alexander hearde these thynges, he thought to do Jonathas more worshyppe, and sent hym a collar of golde, as the vse is to bee geuen vnto suche as are of the kynges nexte bloode. He gaue hym also the Cytye of Acaron (wyth the landes belonging therto in possession.

ca. 13.

1. ma. 6. 13.

1. ma. 3. 11.

1 mac. 11.

¶ The. xi. Chapter

Ioſe. ca. 7. lib. 13.

AND the kyng of Egipte gathered an hoſte (like the ſand that lieth vpon the ſea ſhoze) and many ſhips: & ſwente about thzoughe diſceate to obtayne the kingdome of Alexander, and to ioyne it vnto hys owne realme. Upon thys he toke hys iourney into Syrya, and was letten into the Cyties, and men came forth to mete hym: for kyng Alexander had commanded theim ſo to do, becauſe he was hys father in law. Now whē Ptolome entred into any Citie, he left men of war to kepe it, & this he did thzoughout al the cities.

2. Mac. 10. c

And when hee came to Azotus, they ſhewed hym the temple of Dagon, & Azotus that was bzente by, with the other things which wer deſtroyed, & dead bodies caſte abzode, & the graues that they had made by the waye ſyde, for ſuche as were ſlaine in the fyelde. And told the kyng that Jonathas had done al theſe thynges, to thintente they myght get him euil will. But the kyng ſaid not a wozd therto. And Jonathas met the kyng with gret honoz at Joppa, where they ſaluted one another, and toke their reſt. So whē Jonathas had gon with the kyng vnto the water that was called Eleutherus, he turned againe to Jeruſalem. Nowe Ptolomi had gotten the dominion of the cities vnto Seleucia vpon the ſea coaſt, ymagining wicked councels againſt Alexander, and ſente ambaſſatours vnto Demetrius ſaying: Com let vs make a bond betwixt vs, ſo ſhal I gene the my daughter that Alexander hath, and thou ſhalt reygne in thy fathers kingdome. I repente that I gaue Alexander my daughter, for he goeth about to ſley me. And thus he ſlaundred Alexander, becauſe he wold haue had hys realme. Thus he tooke his daughter from him, gaue her vnto Demetrius, and forſoke Alexander ſo that his malice was openly knowē. And Ptolomi came to Antioch, where he ſet two croſwnes vpon his owne head, the croſwne of Egypt and of Aſia. In the mean ſeaſon was kyng Alexander in Cilicia, for they that dweit in thoſe places, rebelled againſt him. But whē Alexander herd of this: he cam to war agaynſt hym. Then kynge Ptholompe brought foorth his hoſt, and met hym with a myghty poſwer, and chaſed him aſwaye. Then fled Alexander into Arabie, ther to be defended, and kyng Ptolomies honoure increaſed. And Zabdiel the Arabian, ſmote of Alexanders head, and ſent it vnto Ptholome. But the third day after, dyed kyng Ptholomee himſelf: and they whom he had ſette in the ſtrong holdes, were ſlayne of thoſe that were within the Cities. ¶ And Demetrius reigned in the hundzed and ſeuen and ſixtie yere. At the ſame tyme gathered Jonathas theim that were in Jewry, to lay ſiege vnto the caſtell, which was at Jeruſalem, and ſo they made many inſtrumentes of warre againſt it. Then went ther certayn vngodly perſons (whiche hated their owne people) vnto kyng Demetrius, and told him that Jonathas beſeged the caſtel. So when he heard it, he was angry, and immediatly cam vnto Ptholomais, & wzote vnto Jonathas, that he ſhould not lay ſiege to the caſtelle, but come and ſpeake with hym in al the haſt. Neuertheles, whē Jonathas hearde it, he commanded to beſiege it. He choſe alſo certayn of the elders and prieſtes of Iſrael, and put hymſelfe in the perill, and toke wyth hym gold, ſiluer, clothyng, and diuers preſents, and went to Ptolomais vnto the kyng, and found hym gracious. And though certaine vngodly men of hys owne people made complaynte vpon him, yet the kyng intreated him, lyke as hys predeceſſoures had done beſoze: and promoted hym in the ſight of all his frendes, confyrmed hym in the hye prieſthode, with all the woorſhyp that he had afoze, and made hym hys chief frend. Jonathas alſo deſired the kynge, that he would make Jewrye free, with the three head cities of Samaria, and the landes pertaynyng therto: Upon this did Jonathas promyſe hym. iii. C. talentes, whervnto

1. Mach. 10. d

1. Mac. 10. c and. 11.

the

the kyng consented, and gaue Jonathas writyng of the same, contryning these wordes: kyng Demetrius sendeth gretyng vnto his brother Jonathas and to the people of the Jewes: We sende you here a copy of the letter whiche we wryte vnto our elder Lasthenus, concernynge you that ye
D shoulde knowe it. Kyng Demetrius sendeth gretyng vnto Lasthenus his elder. For the faythfulnes that oure frendes the people of the Jewes kepe vnto vs, and for the loueynge kyndnes whiche they beare toward vs: we are determined to do them good. Wherfor we ordeyne all the coastes of Jewry with three cityes, Lydda and Ramatha (which are added vnto Jewry frō Samaria) and all the landes pertaynyng thervnto, to be freely separated for such as do sacrifyce in Jerusalem: both concernyng the paymentes whiche the kyng toke yearely afore tyme, and the frutes also of the earthe and trees. As for other tithes and tributes that belonged vnto vs, we discharge them therof from this tyme forth. In like maner we graunt vnto them all the customes of salt and crown tares, whiche were broughte vnto vs. And this fredome shal they haue firme and stedfast, from this time forth for euermore. Therfore see that ye make a copye of these our letters, and deliuer it vnto Jonathas: that it maye be kepte vpon the holy mount in a conuenient
E place. After thys, when Demetrius the kyng sawe that his lande was in reste, and that no resistance was made him: he sent awaye all his hoste, euery man to his owne place, excepte an armye of straungers, whom he brought from the Iles of the heathen, wherfore all hys fathers hoost had euyll
M.127 wyll at hym. ¶ Nowe was there one Triphon (that had bene of Alexanders part afore) which when he sawe that all the hoost murmured agaynste Demetrius: he went to Emalcuel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sore vpon him, to deliuer hym thys yonge Antiochus: that he myghte reygne in his fathers steade. He tolde hym also, what gret euill Demetrius had done and how his men of warre loued him not: and so remayned there a long season. And Jonathas sente vnto kynge Demetrius, to drine them out which were in the castell at Jerusalem, and in the other refugyes, for they did Israell greate harme. So Demetrius sente worde vnto Jonathas, sayinge: I will not onely do these thynges for thee and thy people, but at tyme conuenyent I will do both thee and thy people great worshyppe. But nowe
F thou shalte doo me a pleasure, if thou wylte sende me men to helpe me: for all mine army is gone fro me. So Jonathas sent hym three thousand stronge men vnto Antioche, and they came vnto the kyng, wherfore the kyng was very glad at their cōmyng. But they that wer of the citie (euen an hundred and twenty thousande men) gathered them together, and wolde haue slayne the kynge, which fled vnto his court, and the citezens kept the stretes of the citye, and beganne to fyght. Then the kynge called for the Jewes helpe, whiche came vnto hym all together, and wente abrode thorowe the citye, and slewe the same daye an hundred thousande men: set fyre vpon the citie, gat many spoyles in that day, and deliuered the kyng. So when the citezens sawe that the Jewes had gotten their will of the citye, and themselues dysappoynted of their purpose, they made their supplicatiō vnto the king, sayinge: Graunte vs peace, and let the Jewes ceasse from troublyng vs and the citye, and vpon thys they caste away their weapons. Thus thei made peace, and the Jewes gat great worshyp in the syght of the kynge, and in the sight of al that wer in his realme, and were spoken of thorowoute the kyngdom: and so they came agayn to
G Jerusalē, with great goodes. So the kynge Demetrius sat in the trone of of his kyngdome, and had peace in his lande: Neuertheles, he dyssembled in all that euer he spake, and withdrewe hym selfe frome Jonathas, neyther

rewarded him accordyng to the benefites whiche he had done for hym, but troubled hym verye ſore. After thys came Triphon agayne with yonge Antiochus, which reygned and was crowned kyng. Then there gathered vnto him all the men of warre, whom Demetrius had put away: theſe fought agaynſt Demetrius, whiche fled and turned his backe. So Triphon toke the Elephantes, and wan Antioche. And yong Antiochus wrote vnto Jonathas, ſaying: I confirme thee in thy preſthode, and make thee ruler of .iiij. countreis, that thou mayeſt be a frend of the kynges. Upon this he ſent him golde veſſels to be ſerued in, and gaue him leaue to drinke in golde, to be clothed in purple, and to weare a colar of golde. He made his brother Symon alſo captayne, from the coaſtes of Tirus vnto the borders of Egipt. Then Jonathas toke his iourney, and went thorowe the cityes beyond the water of Jordane, and all the men of warre of Siria gathered them vnto him for to helpe him. So he came vnto Aſcalon, and they of the citye receaued him honorably, and from thence wente he vnto Gaza, but they wouldе not let him in: wherfore he layed ſiege vnto it, burnyng vp and ſpoylyng the places that were about the citie. And the citezens of Gaza ſubmitted themſelues vnto Jonathas, whiche made peace with them, but toke of their ſonnes to pledge, ſente them to Jeruſalem, and went thorowe the countrey vnto Damaſcus. Now when Jonathas herd that Demetrius prynces were come into Cades (whiche is in Galilee) with a great hooſte, purpoſyng to put Demetrius out from medlyng in the realme: he came agaynſt thim, and left Simon his brother in the land: whiche came to Bethſura, and layed ſege to it a long ſeaſon, and diſconfited them. So they deſyred to haue peace wyth him, which he granted them, & afterward put them out from thence, toke the citye & ſet men to kepe it. And Jonathas with his hooſte came to the water of Geneſar, and betymes in the mornyng gat them to the playne field of Aſor. And beholde, the hooſtes of the Heathen met them in the fielde, and layed watch for them in the mountaynes: ſo that when Jonathas came agaynſt them: the other whiche were layed to watche) roſe out of their places, and fought, and they that were of Jonathas ſyde, fled euerye man: and there was not one of them left, except Mathathias the ſon of Abſalomus, and Judas the ſonne of Calphi, the captayne of the hoſt. Then Jonathas rent his clothes, layed earth vpon hys head, made his prayer, and turned agayne to them in the field: where they fought together, and he put theym to flighte. Nowe when hys owne men that were fled, ſawe this: they turned agayne vnto hym, and helped him to followe vppon all their enemyes vnto their tentes at Cades. So there were ſlayne of the Heathen the ſame daye three thouſande men, and Jonathas turned agayne to Jeruſalem.

¶ The .xii. Chapter.

JOnathas ſeeynge that the tyme was mete for hym, choſe certayne men and ſent them vnto Rome for to ſtablyſhe and to renue the frendeſhyp with them. He ſente letters alſo vnto Sparta, and to other places in like maner. So they wēt vnto Rome and entred into the councel, and ſayd: Jonathas the hye Prieſt and the people of the Jewes ſente vs vnto you, for to renue the olde frendeſhype and bonde of loue: Upon thys the Romaynes gaue them fre paſporte, that men ſhould leade them home into the lande of Juda peaceably. And this is the copy of the letters that Jonathas wrote vnto the Spartians. Jonathas the hye Prieſte with the elders, prieſts, and other peple of the Jewes ſende gretynge vnto the Spartians their brethren. There were letters ſente longe a go vnto Onias the hye Prieſt, from Arius, which then reygned amonge you: that ye are oure brethren, as the writynge made there vpon, ſpecifyeth. And Onias entreated the embaſſadour that was ſent honorably

Mac. 8.

rably, and receaued the letters: where in there was mencion made of the bond of loue and frendshippe. But as for vs, we nede no suche wrytynges: for why? we haue the holy bookes of scrypture in our handes to oure comforte: Neuertheles, we hadde rather sende vnto you, for the renuynge of the brotherhode and frendeshyppe: leaste we shoulde be straunge vnto you: for it is longe sens the tyme that ye sente word vnto vs. Wherfore in the sacrifyces that we offer and other ceremonyes vpon the hye solemne dayes and other, we alway remember you with out ceasynge (lyke as reason is, and as it becommeth vs to thynke vpon our brethren) yea and are ryghte glad of youre prosperous honoure. And though we haue had greate troubles and warres, so that the kynges about vs haue foughtē agaynst vs: yet wold we not be greuous vnto you, nor to other of oure louers and frendes in these warres. For we haue had helpe from heauen, so that we are deliuered and our enemyes subdued. Wherfore we chose Numenius the sonne of Antiochus. and Antipater the sonne of Jason, and sente them vnto the Romaynes, for to renue the olde bonde of frendeshippe and loue with them. We commaunded them also to come vnto you to salute you, and to delyuer you oure letters, concernynge the renouacion of our brotherhode. And nowe ye shall do right well, to geue vs an answere thervnto. And this is the copy of the wrytynge, whiche Arius the kynge of Sparta sente vnto Onias. Arius kyng of the Spartians sendeth gretyng vnto Onias the hye prieste. It is foūd in writing, that the Spartians and Jewes are brethren, & come oute of the generacion of Abraham. And nowe for so much as this is come to our knowledge, ye shall do well, to wryte vnto vs of youre prosperitye. As for vs, we haue written our mind vnto you: Our catell and goodes are yours, and yours ours. These thinges haue we commaunded to be shewed vnto you. When Jonathas hearde, that Demetrius princes were come forth to fyghte agaynste him wyth a greater hoste then afore, he wente frō Jerusalem, and mette them in the land of Hemath, for he gaue them not space to come into hys owne country. And he sente spyes vnto their tentes whyche came agayne and tolde hym, that they were appointed to come vpon hym in the nyght season. Wherefore when the sunne was gone down Jonathas commaunded hys men to watche all the nyghte, and to be readye wyth wepons for to fyghte: and set watchemenne rounde aboute the hooste. But when the aduersaryes hearde that Jonathas was readye wyth hys menne to the battaile, they feared, and were afrayde in their hertes, and kindled fyres in their tentes, brake vp, and gat them awaye. Neuertheless Jonathas and hys companye knewe it not til the morynge. for they sawe the fyres bournynge. Then Jonathas followed vpon them but hee myghte not ouertake them, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (which were called Zabadei) slewe them, and tooke theyr goodes. Hee proceaded further also, and came vnto Damascus, and went through al that countrye. But Simon hys brother tooke hys iourney, and came to Ascalon & to the next stronge holdes: departyng vnto Joppa, and wanne it. For he hearde that they woulde stande of Demetrius partye: wherefore hee sette menne of warre in the Cytye, to keepe it. After thys camme Jonathas home agayne and called the elders of the people together: and deuysed wyth them for to buylde vp the stronge holdes in Jewrye, and the walles of Jerusalem, to set vp an hie wal betwixt the castell, and the Cytye, for to separate it from the city, that it myghte bee alone, and that men should nether bie nor sell in it. Vpō this they came together for to build vp the citie, & for so much as the wal vpon the broke of the weste syde called Caphetah was fallē down they repaired it: & Simō set vp Adiadah

in Sephelah, and made it strong setting portes and lockes vpon it. ¶Now
E when Tryphon purposed to reygne
1 mac. 11. in Asia, to be crowned, and to slay the kyng Antiochus: he was afraide that Jonathas would not suffer him, but fyght against him. Wherfore he went aboute to take Jonathas, and to kyll him. So he departed, and came vnto Bethsan. Thē went Jonathas forth agaynst him to the battel wyth forty thousand chosen men, and came vnto Bethsan also. But when Tryphon sawe that Jonathas camme wyth so great an hoste to destroy him, he was afrayde, and therfore he receaued hym honorably, commended him vnto all hys frendes, and gaue him rewardes, and comaunded his men of war to be as obedient vnto him as to him selfe. And sayde vnto Jonathas: why haste thou caused thys people to take suche trauayle, seing there is no warre betwyxte vs? Therefore send thē home agayne, and chose certayne menne to wayte vpon the, and come thou with me to Ptolomais: for I will geue it thee, wyth the other stronge holdes, menne of warre and their officers. As for me, I must departe, this is onelye
F the cause of my comming. Jonathas beleued hym, and did as he sayd, putting away hys hoste which wente in to the lande of Juda. He kept but .iii. M. by hym, wherof he sent, ii. M. into Galile, and one. M. wente wyth him selfe. Now as soone as Jonathas entred into Ptolomais, the citezins sparred the gates of the citie, and toke hym, and slewe all theym wyth the swearde, that came in wyth hym.

Then sent Tryphon an hoste of fotemen and horsemen into Galile and in to the great playne fyelde, to destroye al Jonathas companye. But when they knewe that Jonathas was taken, and all they slayne that wayted vpon him: they toke counsel together and came forth ready to the battel. So when they whych followed vpon thē, sawe that it was a matter of lyfe, they turned backe againe. As for the other they wente into the lande of Juda peaceably, and bewayled Jonathas, and them that were wyth him rygh sore. And Israel made greate lamentation. Then al the heathen that wer round about them, sought to destroye theim. For they sayd: nowe haue they no captayne, nor anye manne to helpe them. Therfore let vs ouercome them and rote out their name from amongs menne.

¶The .xiii. Chapter.

NOwe when Simon hearde
B that Tryphon gathered a gret hoste, to come into the land of Juda, and to destroye it: and sawe that the people was in greate fearefulnes and care: hee came vp to Jerusalem, and gathered the people together, and gaue theym exhortation, sayinge: Yee knowe what great battels I and my brethren and my fathers house haue fought for the lawe and the Sanctuarye, and what maner of troubles we haue sene: through occasion whereof
* al my brethren are slaine for Israels 1 mac. 6. f
sake, and I am lefte alone. And nowe let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren, but will auenge my people and the Sanctuarye, oure childzen and our wyues: for al the heathen are gathered together, to destroy vs of verye malice. ¶ These woordes ¶ hertes of the people wer kindled together, so that they cried with a loude voyce, saying: Thou shalt be our captayne in steade of Judas and Jonathas thy brethren, order thou our battel, and whatsoeuer thou commaundest vs, we shal do it. So he gathered all the men of warre, making haste to fy-
B nish al the walles of Jerusalē, which he made stronge round aboute. Then sente he Jonathas the son of Absalomus wyth a freshe hoste vnto Joppa, which draue them oute that were in the castel, and remayned there hym selfe. Tryphon also remoued from Ptolomais wyth a greate armye to come in to the land of Juda, and Jonathas with him in ward. And Simon pitched hys tentes at Adda before the playne fyelde. But when Tryphon

knew,

knewe that Simon stode by in stead of his brother Jonathas, and that he wolde warre againste him: he sente messaungers vnto him, saying: wher as we haue kepte Jonathas thy brother, it is for mony that he is owyng in the kinges accompte, concernynge the busines that he had in hand. Wher fore send nowe an. C. talentes of syluer and hys two sonnes for suertye, that when he is letten forth, he shall not forsake vs: and we shall send hym agayne. Neuertheless Simon knew that hee dyssembled in hys wordes: yet commaunded he the mony and chil dren to be deliuered vnto hym: leaste he shoulde be the greater ennemye agaynste the people of Israel: and say, because he sent him not the mony and the children: therefore is Jonathas
C dead. So Simon sente him the chyldren and an hundreth talentes, but he dyssembled, and would not let Jonathas go. Afterwarde came Triphon into the land to destroye it, and went round about by the waye that leadeth vnto Ador. But whersoeuer they went, thyther went Simon and hys hoaste also. Nowe they that were in the castel, sent messangers vnto Triphon, that he should make haste to com by the wildernes, and to send thē victualles. And Triphon made readye all his horsemenne, to come that same nyghte. Neuertheles it was a verye greate snowe, so that hee came not in Galaadithim. And when he drew nie Baschama, he slue Jonathas and his sonnes there, and then tourned for to go home into hys owne lande. Then sent Simon for to fette hys brothers dead coarse, and buryed it in Modyn hys fathers Citye. So al Israel bewayled hym with great lamentation and mourned for him very longe. And Simon made vppon the sepulchre of hys father and hys brethren, a buylding hye to loke vnto, of free stone behynde and before, and set vp seuen pillers one againste another (for his father, his mother, and four brethren) & set gret pillers round about & armes vpon them for a perpetuall memory, & carued ships beside the armes: that they myght be sene of men sayling in the sea. Thys sepulchre whiche hee made at Modin, stādeth yet vnto this day. Nowe as Triphon went forth to walke with the yonge Antiochus he slewe hym trayterously, and reygned in his steade, crowned hym selfe kynge of Asia, and dyd muche euyll in the land. Simon also built vp the castels in Jewrye, makinge thē stronge with hye towres, great walles, portes and lockes, and layed vp vitayles in the stronge holdes. And Symon chose certayne men, and sent theym to kyng Demetrius: to desyre hym that he would discharge the lande from al bondage, for Triphon had spoyled it very sore. Wherupon Demetrius the kyng answered him, and wrote vnto him after this maner. Demetrius the kynge sendeth gretinge vnto Simon the hye priest hys frend, with the elders and people of the Jewes. The goldē crowne and precious stone that ye sent vnto vs, haue we receued: and are readye to make a stedfaste peace with you: yea, and to write vnto our officers, for to release you, concernyng the thynges wherin we made you frē: and the appointment that wee make with you, shalbe fyrme and stable.
D Jose. ca. 10. li. 13.
The stronge holdes whiche yee haue builded, shalbe your owne. As for any ouersyghte or faute committed vnto this day, we forgiue it: & the crowne taxe that ye oughte vs also. And wher as was any other trybute in Jerusalem, it shal nowe bee no trybute: and loke who are mete among you to be in our courte, let thē be written vp, that there may be peace betwixt vs. Thus the yocke of the Heathen was taken from Israel in the hundred and seuētenth yere. And the people of the Jewes began to write in their letters, & and acts on thys maner. In the first yere of Simon the hye priest & prince of the Jewes, In those daies went Simon vnto Gaza, and besieged it round about, where he set vp ordynance of warre. And wanne a towre which he toke. So they that gat into
1 mac. 13

the towɛr leapte into the citye, which was in a great feare: In so much that the people of the citye rente their clothes, and clymed vp vpon the walles with their wyues and childzen, beseechyng Simō to be at one with them, ✠ sayinge: Dealewarde vs not after our wickednes, but be gracious vnto vs, and we shall doo thee seruyce. Then Symon for very pitye would fyghte nomoze agaynst them, but put theym out of the citye, and cansed the houses (wherin the ymages were) to be clensed, and so entred the citie with Psalmes of prayse, geuynge thankes vnto the Lozde. So when he had caste all abhominations out of the citie, he set such mē in it as kept the lawe of God, and made the citye stronge, and buylded a dwellynge place for hym selfe. Now, when they in the castel at Jerusalē wer kept so straytly, that they coulde not come forthe into the countrey, and myght neyther bye nor sell: they were very hungry, and manye of thē famished vnto death: In so much that they besoughte Symon to be at one with theym, whiche he graunted them. So he put them out frō thence, and clensed the castell from fylthines. And vpon the .xxiii. daye of the second moneth in the .Clxxi. yere they entred into it wyth thankesgeuyng & braunches of palme trees, with harpes, crowdes, cymbals & lutes, singing psalmes, and songes of prayse vnto God, for that the great enemie of Israell was ouercome. And Simon ordeyned that the same day sholde be kept euery yere in gladnesse, and made strong the hyll of the temple that was beside the castell, where he dwelt hym selfe wyth his company. Simon also perceauing that John hys sonne was a mightye man of armes, made hym captayne of all the hostes, and causeb him to dwell at Gaza.

¶ The .xiiii. Chapter.

IN the .Clxxii. yere gathered ✠ king Demetrius his host, and departed vnto Media, to get hym helpe for to fyghte agaynste Tryphon. Nowe when Arsaces the king of Persia and Media hearde, that Demetrius was entred within hys borders, he sente one of his princes, to take him alyue: and to bryng hym vnto hym. So he went and slew Demetrius host, toke hym selfe, broughte hym to Arsaces which kept him in warde. And all the lande of Juda was in reste, so longe as Symon lyued: for he soughte the wealth of hys people, therefore were they glad to haue hym for their ruler, and to do hym worshyp alwaye. Symon wan the citye of Joppa also for an hauen towne, and made it an entraunce into the Iles of the sea. He enlarged the borders of hys people, and conquered them more land: He gathered vp manye of their people that were prisoners: he had the dominion of Gaza, Bethsura, and the castell, which he clensed from fylthynes, and there was no man that resisted hym: So that euery man tilled his ground in peace, the lande of Juda, and the trees gaue their fruite and encrease. The elders sat all in iudgemente, and toke their deuice for the wealth of the lande: the ponge men put on worshyp and harnesse vpon them. He prouided vitailes for the cities, and made goodlye stronge holdes of them: so that the fame of hys worshyp was spoken of vnto the ende of the worlde. For he made peace thorowout the land, and Israell was full of mirthe and ioye. Euerye man sat vnder hys vyne and syggetrees, and there was no man to fraye them away. Ther was none in the lande to fighte agaynst theym, for then the kynges were ouercome. He helped those that were in aduersitye among his people, he was diligent to see the lawe kept: as for such as were vngodlye and wycked, he toke theym away. He set vp the Sanctuarye, and encreased the holy vessels of the temple. When the Romaines and Spartians had gotten worde, that Jonathas was dead they were ryght sory. But when they hearde that Symon his brother was made hye Priest in his steade, and how he had wonne the land agayne with the cities in it: they

B

Leu. 26. 8
3. Re. 3. 8

wrote vnto him in tables of brasse, to
renue the frendshyp and bond of loue,
which they had made afore with Ju-
1.mac.8e das and Jonathas hys brethren.
and 12a which writinges were red before the
congregation at Jerusalem. And this
is the coppe of the letters, that the
Spartians sente: The Senatours
and citezens of Sparta sende greting
vnto Simon the great Priest, with
the elders, priestes, and the other peo-
ple of the Jewes their brethren. Whē
your ambassadors that were sent vn-
to oure people, certifyed vs of youre
worshyppe, honoure and prosperous
wealthe: we were glad of their com-
mynge, and haue written the errande
which they spake before the councell
of the people: namely, that Numeni-
us the sonne of Antiochus, and Anti-
pater the sonne of Jason the Jewes
ambassadors are come vnto vs, for to
renue the olde frendshyppe with vs.
Upon this the people consented, that
B the men should be honorablye intrea-
ted, and that the copy of their errannd
should be written in the special bokes
of the people, for a perpetuall memory
vnto the Spartians: yea, and that we
should sende a coppe of the same vnto
Simon the greate priest. After thys,
dyd Symon sende Numenius vnto
Rome, with a golden shyeld of a thou
sande pound weyght, to confyrme the
frendeshyp with them: whiche when
the Romaynes vnderstode, they sayd:
What thankes shall we recompence
agayne vnto Simon and his childrē?
For he hath stablyshed hys brethren,
and ouercome the enemyes of Israel.
wherefore they graunted hym to be
free. And all thys wrote the Jewes
in tables of brasse, and nayled it vnto
the pyllers vppon the mounte Sion.
The coppe of the writynge is thys.
tyuite, The .xviii. daye of the moneth Elui
in the .Clxxii. yeare in the thirde yere
of Simon the hye Priest, in the great
congregacion of the priestes, rulers of
the people, and elders of the countrey
at Asarame, were these wordes open-
lye declared. For somuch as ther was
C much war in our lande, therfore Sy-
mon the sonne of Mathathias (come
of the childrē of Jareb) & his brethrē,
put them selues in peryl, and resysted
the enemies of their people: that their
Sanctuary and lawe myght be main
teyned, and did their people great wor
shyp: Jonathas in lyke maner, after
he had gouerned hys people, and bene
their hie priest, died: & lieth buried be-
side hys elders. After that wold theyr
enemyes haue troden theyr holy thin-
ges vnder fote, destroied their land, &
vtterly walled their sanctuary. Thē
Simon withstode them, & fought for
his people, spēt much of his owne mo
ney, weaponed the valeant men of his
people, gaue thē wages, made strong
the cities of Juda, with Bethsura
lieth vpō the borders of Jewry (wher
the ordeinaunce of their enemies laye
sometime) and set Jewes there for to
kepe it. Yee made faste Joppa also F
which lyeth vpō the sea, & Gaza
borderth vpō Azotus, (where the enemies
dwelt afore) & there he set Jewes to
kepe it: & whatsoeuer was mete for
subduing of the aduersaries, he layed
he therin. Now when the people sawe
the noble actes of Simon, & what wor
shyp he purposed to do for thē, his god
ly behautour, & faithfulnes, which he
kept vnto thē, & how he sought by all
waies the wealth of his people, because
he did al thys, therfore they chose him
to be their prince, and hie priest. And
in his time they prospered wel by him
so that the Heathen were taken oute
of their lande: and they whyche were
in the Cytye of Dauyd at Jerusa-
lem in the castell (where they wente
oute, and defyled all thynges that
were aboute the Sanctuarye, and
dyd great harme vnto clenelines) and
Simon put men of the Jewes in it,
for the defence of the land, and Cytye,
and set vp the walles of Jerusalem. G
And king Demetrius confirmed him
in his hie priesthode, made hym hys
frend, and did him greate worshippe.
For hee hearde that the Romaynes
called the Jewes their frendes, lo-
uers and brethren, how we honorablye
they receiued Simons ambassadors:

howe the Jewes and prieſtes conſen
ted, that he ſhould be their prince and
hye Prieſt perpetually (till God ray=
ſed vp the true prophete) and that he
ſhould be their captaine to care for the
Sanctuary, and to ſet officers vppon
the workes therof, ouer the land: ouer
the weapons, ouer the houſes of de=
fence to make prouiſion for the holye
thynges, and to be obeyed of euerye
man, and all the writynges of the
lande to be made in hys name, that he
ſholde be clothed in purple and golde,
and that it ſholde be lawfull for none
of the people nor prieſtes to breke any
of theſe thynges, to withſtande hys
wordes, nor to call anye congregacion
in the land without him: that he ſhold
be clothed in purple, and weare a col=
lar of golde: And if there were anye
whiche diſobeyed or brake this ordi=
naunce, that he ſhoulde be puniſhed.
So all the people conſented to alowe
Simon, and to do accordyng to theſe
wordes: Simon alſo him ſelfe toke it
vpon him, and was content to be the
hye Prieſt, the captayne and prynce of
the Jewes and prieſtes, and to go=
uerne them all. And they commaun=
ded to make this writynge in tables
of braſſe, and faſten it vnto the cōpaſſe
of the Sanctuarye in an open place':
and laye vp a coppye of the ſame in the
treaſury, that Simon and his poſte=
ritye might haue it.

The.xv. Chapter.

¶ MOreouer kynge Antiochus
the ſōne of Demetrius ſent
letters from the Iles of the
ſea, vnto Simon the hye prieſte and
prynce of the Jewes, and to all the
people, conteining theſe wordes: An=
tiochus the kynge ſendeth gretynge
vnto Simon the hye prieſt and to the
people of the Jewes. For ſo much, as
certayne wicked men haue gotten the
kyngdome of oure progenitours, I
am purpoſed to chalenge the realme
agayne, and to reſtore it to the olde
eſtate. wherefore, I haue gathered a
great hoſte and made shyppes of war,
that I may go thorowe the countrey,
and be auenged of them whiche haue
deſtroyed our land, and waſted many
cityes in my realme. And therefore
now I make the free alſo from all the
tributes, wherof all kynges my pro=
genitours haue diſcharged thee: and
from other cuſtomes (wherfrom they
haue releaſed thee) whatſoeuer they
be: yea, I geue thee leaue to ſmite mo=
ney of thyne owne within thy lande.
As for Jeruſalem, I will that it be
holye and free: and all the weapons
and houſes of defēce, which thou haſt
buylded, and kepeſt in thyne handes,
ſhalbe thyne. Where as any thynge is
or ſhall be owynge vnto the kynge, I
forgeue it thee, from this tyme forthe
for euermore. And when we haue ob=
tayned our kingdome, we ſhall do the
thy people and the temple great wor=
ſhyp: ſo that your honour ſhalbe kno=
wen thorowout the whole world. In
the. C. lxxiiii. yeare went Antiochus
into his fathers land, and all the men
of warre came together vnto hym, ſo
that fewe were left with Triphon.
So the king Antiochus folowed vp=
pon him, but he fled vnto Dora, whi=
che lyeth by the ſea ſyde: for he ſawe
that there was myſchefe cōmyng vn=
to him, and that his hoſt had forſaken
him. Then came Antiochus vnto Do
ra with an. C. and twenty thouſande
men of armes vpon foote, and eyghte
thouſand horſemen. So he compaſſed
the citye round about, and the ſhippes
came by the ſea. Thus they vexed the
city by land and by water, in ſo much
that they ſuffered noman to go in nor
out. In the meane ſeaſon came Nu=
menius (and they that had bene with
hym) from the citye of Rome, hauyng
letters wrytten vnto the kynges and
prouinces, wherein were conteyned
theſe wordes: Lucius the mayre of
Rome ſendeth gretynge vnto Ptolo=
my the kyng. The Imbaſſadoures of
the Jewes our frendes beynge ſente
from Simon the hye prieſt, and from
the people of the Jewes, came vnto
vs for to renewe the old frendſhyp and
bond of loue, & brought a ſhild of gold
weying a thouſande pounde, whyche
we were content to receaue of them.

Wherfore

wherfore we thoght it good to write vnto the kynges and prouinces, to do them no harme, nor to take parte agaynste theym, their cityes nor countries, neither to mayntayne their enemyes agaynst them. If there be anye wycked persons therefore fled frome their countrey vnto you, deliuer them vnto Symon the hye prieste, that he may punishe them accordyng to their owne land. The same wordes wrote the Romaynes also vnto Demetrius the kynge, to Attalus, Araba, Arsaces and to all regions: as Sansanes, to them of Sparta, Delo, Mido, Sidon Caria, Samos, Pamphilia, Licia, Halicarnassum, and to the Rhodes, to Faselis, Coo, Sida, Arado, Gortina, Gnydum, to Cipres and Cyren. And of euery letter they sent a copy to Simon the hie priest, and to the people of
D the Jewes. So Antiochus the kyng brought his hooste vnto Doza the seconde tyme to take it: where he made diuerse ordinaunce of warre, and kept Eriphon in, that he shoulde not come forth. Then sente Simon to Antiochus two thousande chosen men to helpe hym with golde, syluer and other pleteous geare: Neuertheles, he would not receaue them, but brake all the couenaunt whiche he made with Symon afore, and withdrewe hym selfe from hym. He sente Athenobius also a frende of hys vnto Simon, for to reason with him, saying: Ye withholde fro me Joppa and Gaza (with the castell that is at Jerusalem) whiche are cities of my realme, whose borders ye haue destroyed and done great euyll in the land, hauyng the domination in many other places of my kingdome. Wherfore delyuer nowe the cities whiche he haue taken, with the tributes of the places that ye haue rule vppon without the borders of Jewry: Or els geue me fiue hundred talentes of syluer: yea, & for the harme that ye haue done in the cityes, and for the tributes of the same, other fyue hundred talētes. If no, we shall come
E and fyght against you. So Athenobius the kynges frend came to Jerusalem, and when he sawe the great worship and honoure of Simon in golde, siluer, and so great plenty of ornamentes: he maruayled and told Simon as the king commaunded him: Then answered Simon, and sayde vnto hym:
* As for vs: we haue neither taken other mens landes, nor withholdē thē, Jud. 11 C
but onely our fathers heritage, which oure enemyes had vnryghteously in possession a certayne time. This heritage of our fathers haue we chalēged in processe of tyme. And wher as thou complainest concerninge Joppa and Gasa, they dyd greate harme to oure people and in our lande, yet wyll we geue an hundred talentes for thē. Neuertheles, Athenobius answered him not one woorde, but tourned agayne wrothfully vnto the kinge, and tolde him al these wordes, and the great dignitye of Symon, with al that he had sene, and the kinge was very angrye. In the meane tyme fled Eriphon by shyp vnto Dorthosaida. Then ỳ king made Cendebius captayne of the sea coste, and gaue him an hoste of footemen and horsemenne, commaundinge him to remoue the host toward Jewrye, and to build vp the citie of Cedrō to make vp the portes, and to war agaynste the people of the Jewes. As for the king him selfe: he folowed vppon Eriphon. So Cendebius came vnto Jamnia, and began to vexe the people, to tread doun Jewry, to take 1. ma. 16
the people prisoners, to slay them, and
* to builde vp Cedron: where he sette horsmen and other men of warre, that they might com forth and go through the stretes of Jewry, like as the king had commaunded him.

¶ The. xvi. Chapter.

THen came John vp from * Ga A
za, and tolde Symon hys fa- 1 mac. 3
ther, what Cendebius had don among theyr people. Upon this, called Symon two of hys eldest sonnes, Judas and John, and sayd vnto them: I and my brethren, and my fathers house, haue euer frome oure youthe

youth vp vnto thys daye foughten a-
gayuſte the ennemyes of Iſraell, and
God gaue vs good fortune to deliuer
Iſraell ofte tymes. And nowe for ſo
much as I am olde, be ye in ſteade of
me and my brother, to go forth & fight
for oure people and the helpe of God
be with you. So he choſe. xx. M. figh
ting men of the countrye, with horſe
men alſo, which went forth agayuſte
Cendebius, and reſted at Modin. In
the morning they aroſe, and went in-
to the playne fielde: and beholde, a
myghty great hoſte came againſt thē,
both of footemen and horſemē. Now
was ther a water broke betwixt thē,
and Iohn remoued the hoſt towarde
them. And when he ſawe that the peo
ple was afrayde to go ouer the water
brooke, he went ouer fyrſte hym ſelfe:
and the men ſeing hys, folowed him.
Then Iohan ſette hys horſmenne and
B footemen in order, the one by the other,
for their enemyes horſemen wer very
many. But when they blewe vp the
prieſtes trompettes, Cendebius fled
with hys hoſte, whereof many were
ſlayne, and the remnaunt gat them to
their ſtrong holde. Iudas alſo Iohās
brother was wounded at the ſame
tyme. And Iohn folowed ſtill vppon
the ennemies, til hee came to Cedron,
mac. 15 which he builded. The enemies fled
alſo vnto the towres that were in the
feldes of Azotus, and thoſe did Iohn
burne vp. Thus there were ſlaine. xi.
thouſand men of them, and Iohn tur-
ned agayn peceably into Iewry. And
in the feld of Iericho was Ptolomy
the ſonne of Abobus made captayne:
which becauſe he had aboundance of
ſiluer, and gold (for he had maried the
daughter of Simon the hie prieſte)
waxed proud in his mind, and thoght
to conquer the land, ymagining falſe-
hed againſte Simon and hys ſonnes,
to deſtroye them. Nowe as Simon
was going about throughe the cities
that were in the country of Iewrye,
and caring for theym: he came downe
to Iericho with Mathathias & Iu-
das hys ſonnes, in the. C. xxvii. yere
in the. xii. monthe called Sabat. Thē
Ptolomye the ſonne of Abobus recei-
ued theym (but with dyſceate) into a
ſtronge houſe of hys, called Doth, C
which he had builded, wher he made
them a banckette. So when Simon
and hys ſonnes were mery and dron
ken wel, Ptolomy ſtode vp with his
men (whom he hadde hyd there) and
tooke their weapons, entred into the
banket houſe, and ſlew Simon with
hys twoe ſonnes, and certayne of hys
ſeruauntes. Such great vnfaythfuł-
nes dyd Ptolomye in Iſrael, and re-
compenced euil for good. Then wrot
thys Ptolomy the ſame vnto Kynge
Antiochus, requiringe hym, that hee
ſhould ſend him an hoſte to helpe him
and ſo he ſhould deliuer him the land
with the cities & tributes of the ſame.
He ſent other men alſo vnto Gaza, for
to take Iohn: and wrote vnto the cap
taines to come to him, and he ſhoulde
geue them ſiluer, gold and rewardes.
And to Ieruſalem hee ſente other, to D
take it, and the Sanctuarye. Thē ran
ther one before, and told Iohn in Ga
za, that hys father and hys brethren
were ſlaine, and howe that Ptolomy
had ſent to ſlaye hym alſo. whē Iohn
hearde thys, he was ſore abaſhed, and
layed handes of them that were come
to deſtroye hym, and ſlewe theym, for
he knewe, that they went about to kil
him. As for other thinges concerning
Iohn: of hys warres, of hys noble
actes (wherein he behaued him ſelfe
manfully) of the buyldyng of walles
whiche he made, and other of hys de-
des: They are writtē in the chro-
nicles of hys prieſthode, from
the tyme forth that he was
made hye prieſte
after hys fa-
ther.

The end of the fyrſte boke of the Machabees.

The second Boke of the Machabees.

The fyrst Chapter.

THe bretherne of the Iewes, which be at Ierusalem, and in the Lande of Iewry, wysshe vnto those bretheren of the Iewes, that are thorowe out Egypt: good fortune, heith, and peace. GOD be gracious vnto you, and thynke vpon hys couenaunt that hee made wyth Abraham, Isaac, and Jacob his faythfull seruauntes:
Gen. 30.b • and geue you all suche an herte, that ye maye loue and serue hym: yea, and perfourme hys wylle wyth an whole heart, and of a wyllyng mynde. He open your hertes in his law and in his commaundementes, sende you peace, here your prayers, be at one with you, and neuer forsake you in time of trouble. Thys is here our prayer for you. What tyme as Demetrius reigned in the. CLxix. yeare, wee Iewes wrote vnto you in the trouble and violence that came vnto vs. In those yeares, after that Iason departed oute of the holy lande and kyngdome, they brent vp the portes, and shed innocēt blood. Then made we oure prayer vnto the Lorde, and were hearde: we offered, and lyghted the candels, settyng forth
Leu. 24. cakes and breade. • And now come ye vnto the feast of tabernacles in the mo
Nouēbre neth • Casleu. In the. CLxxviii. yere
B the people that was at Ierusalē and in Iewry, the counsel and Iudas himselfe, sente this wholsome salutation vnto Aristobulus kynge Ptolomees maister, whiche came of the generation of the anoynted Priestes: and to the Iewes that were in Egypte: In so muche as God hathe deliuered vs from great perylles, we thanke hym highly: In that we resisted so mygh-ty a King. And why? he brought men out of Persis by heapes, to fyght against vs, and the holy citie. For as he-
was in Persis (namely, the Captaine with the great hoofte) he perished in the temple of Naneas, beeyng diceyued thorowghe the deuice of Naneas prieftes. For as he was purpofed to haue dwelt there, Antiochus and his frendes came thyther, to receyue muche money for a dowrye. Soo when Naneas Prieftes hadde laide foorthe the money, hee entred wyth a fmalle companye, into the compaffe of the temple, and fo they fhutte the Tem-C ple. Nowe whenne Antiochus entred by opening the preuy entrance of the temple, the prieftes ftoned the captayne to death, hewed them in pieces that were wyth hym, fmoate of theyr heades, and threwe them oute. In all thynges God be prayfed, which hathe delyuered the wycked into oure handes. Where as we are nowe purpofed to kepe the purification of the temple vpon the. xxv. day of the moneth Caf-
leu, we thought neceffary to certifye Leui. 23.
you thereof: that ye alfo myght kepe Nu. 29.
the tabernacles feaft day, and the dayes 3. Esd. 5
of the fyre, whyche was geuen vs, when Nehemias offered, after that he had fet vp the temple and the aultare. For what tyme as oure fathers were ledde away vnto Perfis, the prieftes (whyche then fought the honoure of God) tooke the fyre preuyly from the Aulter, and hyd it in a valleye, where as was a deepe dreye pyt: and therein they kepte it, fo that the place was vnknowen vnto euery man. Nowe after many yeares, when it pleafed God that Nehemias fhould be fent frome Leui. 6.&
the kynge of Perfia, • hee fente the 10.a.16.c
childers childerne of thofe Prieftes, D
(whych had hyd the fyre) to feeke it. And as they tolde vs, they founde no fyre, but thicke water. Then cōmanded he thē to drawe it vp, & to brynge it him, & ỹ offrings withall. Now whē the facrifices wer laid on & ordred, the prieft Nehemias cōmanded to fprynkle them & the wod with water. Whē this was don, & the time com that the Sun fhone, which afore was hid in ỹ cloude: ther was a great fyre kindled. In fomuche ỹ euery man meruailed.

Nowe

Nowe all the Prieſtes prayed, whyle the ſacrifice was a making. Jonathas prayed fyrſte, and the other gaue aunſwer. And Nehemias prayer was after this maner: O Lord God, maker of all thynges, thou fearefull & ſtrong, thou ryghteous and mercyfull, thou that art onely a gracious kyng, onely liberall, onely iuſt. Almyghty and euerlaſtyng, thou that deliuereſt Iſrael from all trouble, thou that haſte choſen the fathers, and halowed them receiue the offring for the whole people of Iſrael, preſerue thyn owen portion, and halowe it, gather thoſe together, that are ſcatterd abroade from vs: deliuer theym that are vnder the Heathens bondage, looke vpon them which are deſpiſed and abhorred, that the Hethen may know and ſe, how that thou art our GOD. Punyſhe them that oppreſſe, and proudely put vs to diſhonour. Set thy people agayne in thy holy place, * lyke as Moſes hathe ſpoken. And the Prieſtes ſong pſalmes of thankeſgeuyng, ſo long as the ſacrifice endured. Now when the ſacrifice was brente, Nehemias commaunded the great ſtones to be ſprinkled with the reſt of the water. * Whiche whenne it was doone, there was kindeled a flame of theim alſo: but it was conſumed, through the light, that ſhyned from the altar. So when this matter was knowen, it was tolde the kyng of Perſia, that in the place wher the Prieſts which were led away, had hyd fyre, there appered water in the ſtede of fyre: and that Nehemias and hys company had purified the ſacrifices wythall. Then the kynge conſyderyng and pondryng the matter diligently, made hym a Temple to proue the thyng that was done. And when he found it ſo in dede, he gaue the prieſtes many gyftes and dyuers rewardes: yea, he toke them with his owne hande, and gaue them. And Nehemias called the ſame place Nephthar, whiche is as much to ſaye, as a clenſyng: but many men call it Nephi.

Ex. 30.a

Iud. 6.d
3.re. 18.c

The.ii. Chapter.

IT is found alſo in the wrytinges of Jeremie the Prophete, that he commaunded theym, which were caried away, to take fyre, * as it is ſaid afore. * He commaunded theym alſo, that they ſhoulde not forget the lawe and commaundementes of the Lord, and that they ſhould not erre in theyr myndes, when they ſee ymages of ſiluer and gold with their ornamentes. Theſe and ſuche other thynges commanded he theim, and exhorted them, that they ſhould not lette the lawe of God go out of their herts. It is writen alſo, howe the Prophete (at the cõmandement of God) charged them to take the tabernacle and the Arke with them: and he wente forthe vnto the mountayne, where Moyſes clymed vp, * and ſawe the heritage of god. And when Jeremie came there, he found an open caue, wherin he layde the Tabernacle, the Arke, and the alter of incenſe, and ſo ſtopped the hole. There came certayn men together alſo folowyng hym, to marke the place, but they coulde not fynde it. Whyche whenne Jeremye perceyued, he rebooued theym, Sayenge: As for that place, it ſhall bee vnknowen, vntyll the tyme that GOD gather hys people togyther agayne, and receyue theym vnto mercye. Thenne ſhall GOD ſhewe theym theſe thynges, and the maieſtie of the LORDE ſhall appeare, and the clowde alſo, lyke as it was ſhewed vnto Moyſes: and lyke as whenne Salomon deſyred, that the place myght bee ſanctifyed, and it was ſhewed hym. For he beyng a wiſe man, handled honourably and wyſely, offryng vnto GOD in the halowyng of the temple, whẽ it was fynyſhed. * And lyke as when Moyſes prayed vnto the Lorde, the fyre came downe from heauen, and conſumed the burnt offerynge: Euen ſoo, prayed Salomon alſo, * and the fyre came downe frome Heauen, and conſumed the burnt offerynge. And Moyſes ſayd: Becauſe the ſynoffryng was not eatẽ there-

2.ma.1.c
Jer.39.b
Bar.6.a

deu. 34.a

Ex. 13.d
2.re. 8.b

Leui. 19.

2.pa.7.b

therfore is it consumed. In like maner Salomon kept the dedication (or halowyng) eight days. In the Annotations and writyngs of • Jeremy, wer these thynges put also: and howe he made a librarie, and howe he gathered out of all countreis, the bookes of the Prophets, of Dauid, the Epistles of the Kynges, and of the presentes. Euen so Judas also, toke what he learned by experience of warre, and suche thynges as hath happened vnto vs, he gathered them altogether, and so wee haue them by vs: If ye desyre to haue the same, send som body to fetch them vnto you. Whereas we then are about to celebrate the purification, we haue writen vnto you. Therfore, ye shall doo well, yf ye kepe the same dayes.

We hope also, that the God (whyche delyuered hys people, and gaue them all the heritage, kyngdom, priesthode, and Sanctuarye, • that he promysed them in the lawe) shall shortly haue mercy vppon vs, and gather vs togyther, from vnder the heauen into hys holy place: for he hath saued vs from great perils, & hath clensed the place. As concernyng Machabeus, and hys brethren, the purificatron of the great temple: The dedication of the aultar: yea, and of the warres that concerne noble Antiochus, and • Eupator hys soonne, of the shynynges that camme downe frome heauen, vppon those, whyche manfully defended the Iewes. For though they were but few, yet defended they the wholle Lande, droue away the ennemies hoste, recouered agayne the Temple, that was spoken of thorroughout all the worlde: delyuered the Citie: doyng they best that the lawe of the Lord, which was put downe, myght with all tranquillitie be restored agayn vnto the Lorde that was so mercyfull vnto them. As touchynge Jason also of Cyrene, wee haue vndertaken compendiously to bryng into one boke, the thynges that were comprehended of hym in fyue. For we consyderyng the multitude of the bookes, and howe hard it should be for them that would meddle wyth

howe he gathered the bookes.

2.Mac.2.

Ps.6.

stories and actes (and that because of so dyuers matters) haue vndertaken so to comprehende the storyes: that suche as are dysposed to reade, myght haue pleasure and pastime therin: and that they whyche are diligent in such thynges, myghte the better thinke vpon theym, yea, and that whosoeuer reade theym, myght haue profit therby. Neuertheless, we our selues that haue medled with this matter for the shortening of it, haue taken no small labour, but great diligence, watchinges and trauayle. Lyke as they that make a feaste, wouide fayne do other menne pleasure: Euen so we also (for many mens sakes) are very well content to take the labour, where as we maye shortly comprehend, the thinges that other mē haue truly writtē. For hee that buildeth an house a newe, must prouide for many thinges, to the whole building: but he that paynteth it afterwarde, seketh but onely what is comly, mete and conuenient to garnish it withal: Euen so do we also in lyke maner. And why? he that begynneth to wryte a storye for the fyrste, must with his vnderstanding gather the matter together, set hys woordes in order, and diligently seke out of euerye parte. But he that afterwarde wyl shorten it, vseth fewe woordes, and toucheth not the matter at the largest: Let this be sufficient for a Prologe, nowe wil we begin to shewe the matter: for it is but a folysh thinge to make a long Prologe, and to be short in the storye it self.

The. iii. Chapter.

What time as the holy Citie was inhabited in all peace & wealth, and whē the lawes were yet very wel kept. For so was it ordeyned by Onias the hie preeste, and other godlye menne, that were ennemyes to wyckednes.) It came therto, • that euen the Kynges and prynces them selues did the place great worshyp, and garnished the tēple wyth greate gyftes. In so muche that Seleucus kynge of Asia of hys

1.Mac.1.

reuē

owne rentes, bare all the costes belon
ging to the seruyce of the offerynges.
Then Simon of the Tribe of Ben
Jamin, and ruler of the temple, labo-
red to worke some mischefe in the cy-
tie: but the hye prieste resisted hym.
Neuertheiesse, when he might not o-
uercome Onias, hee gat him to ✱ Ap-
2 macc 3. b polonius the son of Thersa (whyche
then was chefe Lorde in Celosyria
and Phenices) and told him, that the
treasury in Jerusalem was ful of in-
numerable money, and howe that the
common goods (which belonged not
vnto the offerynges) were exceading
great also: yea, and howe it were pos-
sible, that al these myght come vnder
the kinges power. Now when Ap-
polonius had shewed the king of the
monye, as it was tolde him: the kyng
called for Heliodorus hys steward, &
sent him wyth a commaundement, to
bring him the same money. Immedi-
atlye Heliodorus tooke hys iourney,
but vnder a colour, as though he wold
go through Celosiria & Phenices, to
visit the cities, but hys purpose was
to fulfil the kyngs pleasure. So when
he cam to Jerusalē, & was louingly re
ceiued of the hie preest into the cuy: he
tolde what was determined, concer-
ning the money, and shewed the cause
of hys comminge: he asked also if it
were so in dede. Then the hye preeste
told him, that there was suche money
layed vp for the vpholding of wydo-
wes and fatherlesse chyldren, & howe
a certayne of it belonged vnto Hyrca-
nus Tobias a noble man: and that of
the money (which that wicked Sy-
mon had bewrayed) there were foure
hundred talentes of siluer, and .ii. hun
dred of golde: yea, and that it wer vn-
possible for those mennes meaning to
be dysceaued, that had layed vp their
mony in the place and temple (which
is had in worshipp through the whole
worlde (for the mayntenaunce and ho
nour of the same. Whervnto Heliodo-
rus answered, that the king had com-
¶ maunded hym anye wyse, to bryng
him in the money. So at the daye ap-
pointed, Heliodorus entred into the
tẽple to order thys matter. But there
was no small feare throughoute the
whole cutie. The Prieستes fel downe
before the auiter in their vestimentes
and called vnto heauen vppon hym,
✱ which had made a lawe concerning
stuffe geuen to kepe, that they should
be safely preserued for such as commit
them vnto keping. Then whoso had
looked the hye Prieste in the face, it
would haue greued hs heart: For hys
countenance and the changing of hys
colour, declared the inward sorowe of
hys mynde. The man was al in hea-
vynesse,, and hys bodye in fear: wher-
by they that loked vpon him, myghte
perceaue the griefe of his herte. The
other people also came oute of their
houses by heapes vnto the common
prayer, beause the place was lyke to
comme into confusion. The wemen
cam together through ỹ stretes with
heapye clothes aboute their brestes.
The virgins also that were kept in,
ran to Onias, some in the walles, o-
ther some loked out of the windowes
yea, they all helde vp their handes to-
ward heauen, and prayed. Amiserable D
thing was it, to loke vpon the commē
people, and the hie preest being in such
trouble. But thei besought almighty
God that the goodes which wer com
mitted vnto theym, might bee kepte
whole, for those that hadde deliuered
them vnto their kepinge. Neuerthe-
lesse, the thinge that Heliodorus was
determined to do, that perfourmed he
in the same place, he himself personal-
nally being about the treasurye wyth
his men of warre. But the spirite of
almyghtye God shewed himselfe o-
penlye, so that all they whiche presu-
med to obeye Heliodorus, fel through
the power of God into a great feare-
fulnesse and dreade. For there appe- 2 mac. 1
red vnto them an horse, wyth a terri-
ble man sitting vppon him decked in
goodly aray, & the horse smote at Heli
odorus with his fore fete. Nowe, he
that satte vpō the horse, had harnes of
golde vpon him. Moreouer ther appe
red .ii. faire & beutifull yonge men in
goodlye araye, whyche stoode by him,

scourged

scourged hym of bothe the sydes, and gaue hym many stripes without ceasyng. • With that fell Heliodorus sodenly vnto ẏ ground. So they toke hym vp (beyng compassed about with great darknes) and bare hym out vpon a biere. Thus he that came with so many runners and men of warre, into the sayd Treasory, was borne out where as no myght helpe him: and so the power of God was manyfest and knowen. He laye styll domb also, by the power of god destitute of all hope, and syke. And they prayed the Lorde that he had shewed his power vppon his place and temple, whiche a lyttle afore was full of feare and trouble: and that thorow the reuelation of the almyghty Lorde, it was fylled wyth ioy and gladnesse. Then certain of Heliodorus frendes prayed Onias, that in all the haste he wold call vpon god, to graunt hym his lyfe, whiche was geuing vp the ghost. So the hie priest considerynge the matter, and leste the kyng should suspecte, that the Iewes had done Heliodorus somme euyll: he offred an helth offring for hym. Now when the hye priest had obteyned hys petition, the same yong men in ẏ same clothyng appeared, and stoode beside Heliodorus, saying: Thanke Onias the Hye priest, for • for his sake hathe the Lord graunted thee thy lyfe: therfore, seing that god hath scurged thee, geue him prayse and thankes, & shewe euery manne his myghte and power. And when thei had spoken these wordes, they appered no more. So Heliodorus offered vnto God, & made great vowes vnto hym, whiche had graunted hym his life, thanked Onias, toke hys host, and went agayn to the king. Then testified hee vnto euery man of the great workes of God, that he had sene with his eyes. And whenne the kynge asked Heliodorus, who were mete to be sent yet ones again to Ierusalē, he sayd: If thou hast an enemy or aduersary vnto thy realme, sende hym thyther, and thou shalt haue hym punished, if he escape wyth hys lyfe: for in that place (no dout) there is a speMac. 3. E

F 27. c

cial power and working of God. For hee that dwelleth in heauen, visiteth and defendeth that place: and all that come to do it harme, he punisheth and plagueth them. This is now the matter concernynge Heliodorus, and the kepyng of the treasory at Ierusalem.

¶ The .iiii. Chapter.

THis Simon now • (of whom we spake afore) beeynge a bewrayer of the moneye, and of hys owne naturall countrey, reported the worste of Onias: as thoughe he had moued Heliodorus vnto this, and as though he had ben a brynger vp of euil. Thus was he not ashamed to cal him an enemy of the realme that was so faythfull an ouerseer and defender of the Citie, and of his people: ye, and so feruente in the lawe of God. But when the malice of Simon increased so farre, that thorowghe hys frendes, there were certayne manslaughters committed: Onias considered the peryll that myght come thorowghe thys stryfe, and howe that Appollonius, (namely the chiefe Lord in Celosiria, and Phenices (was all set vppon tyranny, and Simons malice increased the same: he gat hym to the kyng, not as an accuser of the Citesyns, but as one that by himself intēded the cōmon wealth of the whole multitude. For he sawe it was not possible to lyue in peace, neither Simon to leue of from hys foolyshnesse, except the kyng did looke thereto. But after the deathe of Seleucus, when Antiochus (whiche is called the noble) tooke the kyngedome: Iason, the brother of Onias laboured to be hye priest. For he came vnto the kyng, and promised him thre hundrethe and .ix. talentes of syluer, and of the other rentes .lxxx. talentes. Besides this he promised hym yet an C. & fifty, if he might haue the scholé of the children, and that he might call them of Ierusalē, Antiochians. Whiche when the kyng had graunted, and he had gotten the superiorite, hee beganne immediatly to drawe his kinsmenne to the custome of the Heathen, put

2. ma. 3 A

B

put downe the thinges that the Jewes had ſet vp of loue, by John the father of Eupolemus whyche was ſent ambaſſatoure vnto Rome, for to make the bond of frendſhyp and loue. He put downe all the Jewes and Libertyes of the Jewes, and ſet vp the wicked ſtatutes. He durſt make a high ryng ſcole vnder the caſtell, & ſet fayre yonge men to learne the matters of whores & brothels. This was nowe the begynnyng of the heathenyſh and ſtraunge conuerſacion, brought in thorowe the vngracious & vnheard wickednes of Jaſon, whiche ſhoulde not be called a prieſt, but an vngodly perſon. Inſo much that the prieſtes wer nowe no more occuppyed about the ſeruice of the aulter, but deſpiſed the temple, regarded not the ceremonyes: yea, gaue their diligence to learne to fight, to wraſtle, to leape, to daunce, and to put at the ſtone, not ſetting by the honoure of the fathers, but lyked the glorye of the Grekes beſte of all: for the whiche they ſtroue perpiouſly, and were gredye to folowe their ſtatutes, yea their luſte was in all thynges to be lyke them, which afore were their enemyes and deſtroyers. Howbeit to doo wyckedlye agaynſte the lawe of God ſhall not eſcape vnpunyſhed: but of thys wee ſhall ſpeake hereafter.

D

Theſe wer kept enerye fyfthye yeare.

What tyme as the * Olympiades ſportes were played at Tyrus (the kinge him ſelfe beynge preſente) thys vngracious Jaſon ſent wicked men, bearynge frome theym of Jeruſalem (which nowe wer called Antiochias) iiii.C. drachmas of ſyluer for an offering to Hercules. Theſe hadthey that carted them deſired them vnder ſuche a faſhion, as though they ſhoulde not haue ben offred but beſtowed to other vſes. Neuertheles, he that ſente them ſente theym to the intente that they ſhould be offred vnto Hercules. But becauſe of thoſe that were preſente, they were geuen as to the makyng of ſhyppes. And Appolinus the ſonne of Meleus was ſet into Egipt becauſe of the noble men of kynge Ptolomye Philometor. Nowe when Antiochus perceaued that he was put oute from medlyng in the realme, he ſought hys owne profite, departed frome thence, came to Joppa, and then to Jeruſalē, where he was honorably receyued of Jaſon, and of the citie, & was brought in with torche light, and with greate prayſe: and ſo he turned his hoſt vnto Phenices. After .iii. yere Jaſon ſent E Menelaus, the aforeſayde Symons 1.ma.4 q brother, to beare the money vnto the kyng, and to bryng hym aunſwer of other neceſſary matters. But he (ſoone he was prayſed of the kyng for magnifying of hys power) turned the prieſthode vnto hymſelfe, layeng vp .iii.C. talentes of ſiluer for Jaſon. So whē he had gotten the commaundementes from the kynge (he came hauyng nothynge that becommeth a prieſte) but bearyng the ſtomacke of a cruell tyrant, and the wrath of the wyld brute beaſt. Then Jaſon (whyche hadde 1.ma.3 b diſceaued his owne brother (ſeeynge that hee hym ſelfe was begyled alſo, was fayne to flee into the lande of the Ammonites, and Menelaus gatte the dompnion. But as for the money that he promiſed vnto the kyng, he did nothyng therein, when Soſtratus the ruler of the Caſtell required it of him For Soſtratus was the man that gathered the Cuſtomes, wherfore they were bothe called before the kynge. Thus was Menelaus putte oute of the prieſthoode, and Lyſimachus hys brother came in hys ſtede. Soſtratus alſo was made Lord of the Cipryans. F

It hapened in the meane ſeaſon, that the Tharſians and Mallotians made inſurrection, becauſe they were geuen for a preſente vnto kynge Antiochus concubine. Then camme the kyng in all the haſte, to ſtyll them agayne, and to pacifye the matter, leauyng Andronicus there to bee hys debitie, as one mete therfore. Nowe Menelaus ſuppoſynge that he had gotten a ryghte conueniente tyme, ſtole certayne veſſels of gold out of the temple, & gaue them to Andronicus for a preſent: and ſome he ſolde at Tyrus, and in the cyties thereby. Whyche whenne Onias

knewe of a suertye, hee reproued him: but he kepte hym in a Sanctuary beside Daphnis, that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed hym that he wold slay Onias. So when he came to Onias, he counceled hym craftelye to come out of the Sanctuary, geuing him his hand with an othe (howebeit he suspecte hym) and then he slewe Onias, without any regard of righteousnesse. For the whiche cause not onely the Iewes, but other nacions also toke indignation, and were displeased for the vnrighteous death of so godly a man. And when the kynge was come agayne frome Cilicia, the Iewes and certayne of the Greekes went vnto him, complaynyng for the vnryghteous death of Onias: Yea, Antiochus him selfe was sorye in hys mynd for Onias, so that it pitied him and he wepte, remembryng his soberness and manerly behauour. Wherfore he was so kyndled in hys mynde, that he commaunded Andronicus to bee striped out of his purple clothing, and so to be led thorow out the citye: yea, and the vngracious man to be slayne in the same place where he committed his wickednes vpon Onias. Thus the Lorde rewarded him his punyshment, as he had deserued. Now when Lisimachus had done manye wycked dedes in the temple thorow the counceil of Menelaus, and the voyce came abrode: the multitude gathered them together agaynste Lisimachus: for he had caryed out nowe much gold. So when the people arose, and were full of displeasure, Lisimachus armed .iii. M. vnthryftes to defende hym: a certayne tyraunt beynge their captayne, which was growen bothe in age and woodnesse. But when the people vnderstode the purpose of Lisimachus, some gat stones, good strong clubbes, and some cast asshes vpō Lisimachus. Thus there were manye of theym wounded, some beynge slayne, and all the other chased away. But as for the wicked churchrobber him selfe, they, kylled hym beside the treasurye. Of these matters therfore ther was kept a courte agaynst Menelaus. Nowe when the kynge came to Tirus, they made a complaint vnto him of Menelaus, concerning this busines, and the ambassadours were three. But Menelaus went and promised Ptolomy, to geue him much money, if he would perswade the kynge. So Ptolomie went to the kyng into a court (wher as he was set to coole him) & brought him out of that mynd. Insomuch ỳ he discharged Menelaus from the accusacions, that notwythstandynge was cause of al mischefe, and those pore mē whiche yf they had tolde their cause, yea, before the Scithians, they shulde haue bene iudged innocente, theym he condemned to death. Thus were they soone punyshed, which folowed vpon the matter for the citye, for the people, and for the holy vessel. Wherfore, they of Tyrus toke indignacion, and buried them honorablye. And so thorowe the couetousnes of them that were in power. Menelaus remayned styll in auctority, increasing in malice to the hurt of the citesens.

The .v. Chapter.

At the same tyme Antiochus made hym ready to go agayne into Egipt. Then were there A
sene at Jerusalem forty dayes long, horsemen, runnynge to and fro in the ayre, which hadde rayment of golde, and speares. There were seene also wholle hoostes of men weaponed, and horses, runnyng in an order, how they camme together, howe they healde foorthe theyr shyeldes, howe the harnessed menne drewe out their swoordes, and shot theyr dartes. The shyne of the golden weapons was sene, and of all maner of armure. Wherfore euery man prayed, that those tokens mighte turne to good. Nowe when there was gone forthe a false rumour, as though Antiochus hadde ben dead, Jason toke a M. men, and came sodenly vpon the city. The citi- B
sens ranne vnto the walles, at the laste was the citye taken, and Menelaus fled into the castell. As for Ja-

ſon, he ſpared not hys owne cytesens in the ſlaughter, neither considered he what greatte euyll it were, to destroye the prosperytie of hys owne kynsemen: but dyd as one that hadde gotten the victorye of hys ennemyes, and not of hys frendes. For all this gatte he not the superiorytie, but at the laſte receaued confuſyon for hys mal-
2 mac.4.c ipye', • and fledde agayne lyke a vagabounde into the lande of the Ammonytes. Finallye, for a rewarde of hys wickednes he was accuſed before Are tha the kynge of the Arabians. In ſo muche that he was fayne to flee from cytye to cytye, beynge deſpiſed of euery man as a forſaker of the lawes, and an abhominable perſon. And at the laſte (as an open enemye of hys owne natural countrey and of the cytesens (he was dryuen into Egypte. Thus he that afore put many out of their owne natyue land, perysshed from home him ſelfe. He wente to Lacedemon, thynkynge there to haue gotten ſuccoure by reaſon of kynred. And he that afore had caſten manye one vnburyed, was throwen out hym ſelf, no man mournyng for him, nor puttyng him in hys graue: ſo that he neyther enioyed the buriall of a ſtraunger, neyther was
C he partaker of hys fathers ſepulcre.
Now when this was done, the king ſuſpect that the Jewes woulde haue fallen from hym: wherfore he came in a great diſpleaſure out of Egipt, • and
1.mac.1.c toke the cytye by vyolence. He commaunded his men of warre alſo, that they ſhoulde kyll and not ſpare, but ſlaye downe ſuch as withſtode them, or clymed vp vpon the houſes. Thus was there a great ſlaughter of yonge men, olde men, wemen, chyldren and virgines. In three dayes were there ſlayne. lxxx. M. fourty thouſande put in preſon, and no leſſe ſolde. Yet was he not content with this but durſt go into the moſte holy temple (Menelaus that traytoure to the lawes and to hys owne naturall countrey, beynge hys gyde) and with hys wicked handes toke the holy veſſell, which other kynges and cityes had geuen thyther for the garnyſhyng and honour of the place: them toke he in his handes vnworthelye, and defiled them. So mad D
was Antiochus, that he conſydered not, how that God was a lytle wroth for the ſynnes of them that dwelte in the citie, for the which ſuch confuſion came vpon that place. • And why: yf Judi.5.d
it had not happened them to haue bene lapped in manye ſynnes, this Antiochus (as ſone as he had come) had ſodenly bene punyſhed, and ſhut out for his preſumption, • lyke as Heliodo- 2.mac.3d
rus was, whom Seleucus the kyng ſent to robbe the treaſury. Neuertheleſſe, God hath not choſen the people for the places ſake, but the place for the peoples ſake: and therefore is the place become partaker of the peoples trouble, but afterward ſhall it enioye the wealth of them. And lyke as it is now forſakē in the wrath of almightye God, ſo when the greate God is reconciled, it ſhalbe ſet vp in hye worſhyppe agayne. So when Antiochus E
had taken a. M. and. viii. C. talentes out of the temple, he gat hym to Antioche in all the haſte, thinkyng in hys pryde, that he myghte make men ſayle vpon the drye lande, and to go vppon the ſea, ſuche an hye minde had he. He lefte debities there, to vexe the people: At Jeruſalem left he Philip a Phrygian, in maners more cruell then him ſelfe that ſet him there: At Garitim he left Andronicus and Menelaus, whiche were more greuous to the citezens then other. • Nowe as he was 1.mac.18
thus ſet in malice againſt the Jewes he ſent Apollonius an hated prynce, with. xxii. M. commaundyng hym to ſlaye thoſe that were of perfecte age, and to ſell the wemen, maydens and chyldren. When he came nowe to Jeruſalem, he fained peace, and kept him ſtyll vntyll the Sabboth daye. And then he commaunded hys men to take them to their weapons (for the Jues kept holy day) and ſo he ſlew all them that were gone forth to the open play, runnyng here and there thorowe the cytye with hys men weaponed, and murthured a greate number. • But 1.mac.1.f

Judas

• But Judas Machabeus, whyche was the tenthe, fled into the wylderneſs, led his lyfe there with his companye among wyld beaſtes, and vpon the mountaynes, dwellyng there, and eatyng graſſe, leſt they ſhould be partakers of the fylthyneſſe.

¶ The. vi. Chapter.

NOt long after this, ſente the kynge a meſſanger of Antioche, for to compel the Jewes to alter the ordinances of the fathers and the law of God, to defile the temple that was at Jeruſalem, and to call it the temple of Jupiter Olympius: and that they ſhoulde be in Gazarim, as thoſe whiche dwell at the place of Jupiter the harborous. Thys wicked ſedition of the vngodly was heauy vpon all the people: for the temple was full of voluptuouſnes, bybbing and bollyng of the heathen, of rybaldes and harlottes together. The women went into the holy place, & bare in that was not laufull. The aulter alſo was full of vnlaufull thynges, which the lawe forbiddeth to lay vpon it. The Saboths were not kept, the other ſolemne feaſtes of the lande were not regarded. To be plain, there durſte no man bee a knowen that hee was a Jewe. In the day of the kynges byrthe they were compelled parforce to offre: and when the feaſte of Bacchus was kept, they were conſtrained to weare garlandes of yuie, and ſo to go aboute to the honoure of Bacchus. Moreouer, thorowghe the counceil of Ptholomie, there wente out a commaundement in the next cities of the heathen, that they ſhold intreat the Jewes in like maner, namely, to compell theim for to do ſacrifice after the lawes of the Gentiles: and who ſo wouldе not, to put theym to death. A piteous thyng was it to ſee. There were two women accuſed to haue circumcided their ſonnes, whom when they had ledde round about the cittie, (the babes hanging at their breſtes, they caſt them downe headlynges ouer the walles. Somme that were crept in dennes, and had kept the Sa boath were accuſed vnto Philyp, and brente in the fyre: becauſe that for the feare of God, they kept the commandement ſo ſtyffely, and would not defend them ſelues. Now I beſeche all thoſe which rede this boke, that they refuſe it not for theſe falles of aduerſitie: and iudge the thynges (that are happened) for no deſtruction, but for a chaſtening of our people. And whyle whē God ſuffred not ſinners ſo long to folowe their own mynde, but ſhort ly punyſheth them, • it is a token of his great louyng kyndnes. For this grace haue we of god more then other people, that he ſuffreth not vs long to ſynne vnpunyſhed, like as other nations, that when the day of iudgement commeth, he may punyſhe them in the fulneſſe of their ſinnes. If we ſynne, he correcteth vs, but he neuer withdraweth his mercy from vs: & though he punyſhe with aduerſitie, yet dothe he neuer forſake his people. But let this that we haue ſpoken now with few wordes, be for a warnyng & exhortation of the heathen. Now will we come to the declaryng of the matter. Eleazar, one of the principal ſcribes, an aged man, and of a well fauoured countenance, was conſtreyned to gape with open mouthe, • and to eate ſwines fleſh. But he deſiring rather to die gloriouſely, then to lyue wyth ſhame, offred himſelf willingly to the martyrdom. Now when he ſaw that he muſt nedes go to it, he toke it patiently: for he was at a poynt with him ſelfe, that he would conſent to no vnlaufull thing for any pleaſure of lyfe. Thei that ſtode by being moued with pitie (but not aright) for the old frendſhip of the man, toke him aſide priuily, & praied him, that he wold let ſuch fleſhe be brought hym, as wer laufull to eate, & then to make a countenance as thoughe he had eaten of the fleſhe of the ſacrifice, lyke as the king commanded, for ſo he myght be deliuered from death, and ſo for the olde frendſhyp of the mienne, they ſhewed hym this kyndnes. But he began to conſyder his diſcrete and honorable age

his noble and worſhipful ſtocke, and howe that from hys youth vp, he had bene of an honeſt and good conuerſation: yea, and howe conſtantly he had kept the ordynances and lawes cõmaunded by God, wherefore he gaue them thys anſwere, and ſaid: Yet had I rather firſte be layed in my graue. For it becommeth not myne age, ſaide hee) in anye wyſe to diſſemble, whereby many yonge perſons mighte thynke, that Eleazar being .lxxx. yere olde and tenne, were nowe gone to a ſtrange life: and ſo through myne hypocriſie (for a litle tyme of a tranſitorye lyfe) they myght be diſceaued: by thys meanes alſo ſhoulde I defyle myne age, and make it abhominable. 1 mos. 1 a

For thoughe I were not delyuered from the torments of men, yet ſhould I not eſcape the hande of almyghtye God, neither alyue nor dead: wherfore I wyl dye manfully, and do as it becommeth myne age. Wherby I maye peraduenture leaue an example of ſtedfaſtnes for ſuch as be yong, if I wyth a ready minde and manfullye dye an honeſt death, for the moſt worthy and holye lawes. When he had ſaide theſe wordes, immediatly he was drawen to the torment. Nowe they that ledde him, and were mylde a litle afore, beganne to take diſpleaſure, becauſe of the woordes that hee ſaide: for they thought he had ſpoken them of an hie mynde. But when hee was in hys martyrdome, hee mourned and ſayde. Thou (O LORD) which haſt the holy knoweledge: knoweſt openlye, that where as I might be delyuered from death, I ſuffer theſe ſore paines of my bodye: but in my mynde I am wel content to ſuffer them, becauſe I feare the. Thus thys man dyed, leauynge the memoriall of hys death for an example, not only vnto yonge men but vnto all the people, to be ſtedfaſte and manly.

The .vii. Chapter.

IT happened alſo, that there were ſeuen brethren (wyth their mother) taken, and compelled by the king, againſte the lawe to eate ſwynes fleſhe: namelye wyth ſcourges and lethern whyppes. And one of them which was ye chiefe: ſaid: What ſekeſt thou, and what requireſt thou of vs? As for vs, wee are ready rather to ſuffer death, then to offende the lawes of God, and the fathers. Then was the kyng angrye, and bad heate cauldrons and braſen pottes. Whyche when they were made hote, immediatly he commaunded the tong of him that firſte ſpake, to be cut out, to pulle the ſkinne ouer hys heade, to pare of the edges of hys handes and fete: yea, and that in the ſyghte of hys mother and the other of hys brethren. Nowe when he was cleane marred, he commaunded a fyre to be made, and ſo whyle there was any breth in him, to bee fryed in the cauldron: In the which when hee had bene longe payned, the other brethren wyth their mother exhorted him to dye manfullye, ſayinge: The Lorde God ſhal regard the trueth, and comforte vs, lyke as Moyſes teſtifieth and declareth in hys longe, ſayinge: and hee will haue compaſſion on hys ſeruauntes. So when the firſte was deade after thys maner, they broughte the ſeconde, to haue him in deriſion, pulled the ſkyn wyth the heare ouer hys head, and aſked him, yf hee woulde eate ſwynes fleſhe, or he were payned in the other members alſo throughout hys bodye. But he anſwered boldly, and ſaide: I wyll not do it. And ſo was he tormented like as the firſt, and when he was euen at the geuinge vp the ghoſte hee ſayde: Thou mooſte vngracious perſon putteſt vs nowe to death, but the kinge of the worlde ſhall rayſe vs vp whyche die for hys lawes) in the reſurrection of euerlaſting lyfe. After him, was the thyrde had in deryſion, and when he was required, hee putte oute hys tonge, and that ryght ſoone, holdynge forth hys handes manfully and ſpake with a ſtedfaſt faith. These haue I of heauen, but nowe for the lawe of God I deſpyſe theym: for my truſt is, that I ſhal receaue theym of him agayne. In ſo much that the kinge and deu. 32. c. B Gen. 11 a

and they which were wyth hym, marueled at the pong mans boldnes, that he nothing regarded ẏ paynes. Now
C when hee was deade also, they vexed the fourth wyth tormentes in like maner. So when hee was nowe at hys death, he sayd: It is better that we being put to death of men, haue our hope
John. 5 c and trust in God, for he shall raise vs vp againe. * As for thee, thou shalte haue no resurrection to lyfe. And when they had spoken to the fyfthe, they tormented him. Then looked he vnto the king and sayde: thou haste power among menne, for thou arte a mortal man also thy selfe to do what thou wilt, but thinke not, that God hath forsaken our generation. Abyde thee, tary stil a while, and thou shalte see the great power of God, howe he wyl punyshe thee and thy seede. After him they brought the sixt, which being at the point of death, sayde: Bee not disceaued O king, for this we suffer for oure owne sakes, because wee haue offended our God, and therefore marueylous thinges are shewed vpon vs. But thinke not thou whiche takest in hand to striue agaynst God, that thou shalt escape vnpunished.
D Thys excellente mother (worthye to be wel reported of, and had in remembraunce) sawe her seuen sonnes die in one day, and suffered it pacientlye, because of the hope that she had in God, yea, she exhorted euery one of them in especial, and that boldly and stedfastly wyth perfite wisdome, waking vp her wymishe thought with a manlye stomake, and sayd vnto them: I canne not tel howe ye came in my wombe, for I neither gaue you breth nor soul, no nor life: It is not I that ioined the membres of youre bodies together, but the maker of the world, which fashioned the byrth of man, and beganne al thinges. Euen hee also of hys owne mercye shal geue you breath and lyfe agayne, lyke as ye nowe regarde not your owne selues for hys lawes sake. Nowe thought Antiochus that shee had despysed him, therfore he lette her go wyth her reysones, and began to exhorte the yongest sonne (which yet was left) not only wyth wordes, but swore vnto hym wyth an oth, that he shoulde make hym a ryche and welthy man (yf he woulde forsake the lawes of hys fathers) yea, and that he should geue him what soeuer were necessary E
for him. But whē the yong mā wold not bee moued for all these thynges, he called hys mother, and counceiled her to saue her sonnes life. And when he had exhorted her wyth many wordes, she promised him that she shoulde speake vnto her sonne. So she turned her vnto him (laughing the cruel tyrante to scorne) and spake with a bold voyce: O my sonne, haue pity vppon me, that bare the nine moneths in my wombe, ẏ gaue thee sucke, norished, & brought thee vp vnto thys age. I beseeche thee (my sonne) looke vpon heauen and earth, and all that is therein, and consider, that God made theym, and mannes generation of naught: so shalt thou not feare thys hangeman, but suffer death stedfastlye, like as thy brethren haue done: that I maye receaue thee agayne in the same mercye wyth thy brethren. While shee was yet speaking these wordes, the yonge man sayde: Whom loke ye for? Wherfore do ye tarye? I wyll not obeye the Leu. 11. a
kinges commaundemente, * but the F
lawe that God gaue vs by Moyses. As for thou that ymaginest all myschefe agaynst the Iewes, thou shalte not escape the hande of God, for wee suffer these thynges, because of oure sinnes. And thoughe God bee angrye wyth vs a litle while (for our chastening and reformation) yet shal he bee at one agayne wyth his seruauntes. But thou O shameful and moste abhominable person) Pryde not thy selfe through vaine hope, in beinge so malicious vpon the seruauntes of God: for thou hast not yet escaped the iudgement of the God which is almyghty, and seeth al thinges. My brethrē that haue suffered a litle payne, are nowe vnder the couenaunt of euerlastynge lyfe: but throughe the iudgemente of god, thou shalt be punished rightously

for thy pryde. As for mee (lyke as my brethren haue done) I offer my soule & my body for ỹ lawes of our fathers, calling vpon God, that he wil sone be
2.mac.2.c merciful vnto our people: yea, & with paine and punishmente • to make the confut, ỹ he only is God. In me now and in my brethrē ỹ wrath of almighty God is at an end, which ryghteously is falle vpon al our people: Then ỹ kinge beinge kindled in anger, was more cruel vpon him then vpon al the other, and toke indignation, that hee was so vyghtelye regarded. So thys yong man dyed vndefiled, and put hys trust stil in the Lord. Laste of all after the sons, was the mother put to deth also. Let this now be ynoughe spoke, concerning the offringes, and extreme cruelnes.

¶ The. viii. Chapter.

¶ THen Judas Machabeus, and they that wer with him went priuely into the townes, called their kinsfolkes and frends together, toke vnto them al suche as continued yet in the faythe and lawe of the Jewes, and brought foorth. vi. M. men. So they called vppon the Lorde, that he wold haue an eye vnto his people, whiche was troden downe of euerye man: to bee gracious vnto the temple that was defiled of the vngodlye: to haue compassion vpon the destruction of the citye, which was shortlye lyke to be layed waste, to heare the voice of the bloud that cryed vnto hym, to remember the moste vnryghteous deathes of yonge innocente children, the blasphemies also done vnto his name
1.mac.2.a and to punyshe theim. • Nowe when Machabeus had gathered thys multitude together, hee was to myghtye for the heathen (for the wrathe of the Lorde was turned into mercy) he fell vpon the townes and cities vnawares, brente them, toke the most commodious places, and slewe manye of the enemies. But specially he made such chases by nyght, in so muche that hys manlines was spoke of euery where. So when Philip sawe that the man encreased by lytle, and lytle, and that the matter prospered wyth him for the moste part: he wrote vnto Ptolemy (whych was a captayne in Celosiria and Phenices) to helpe hym in the kinges busines. • Then sente hee 1.ma.3.c
Nicanor Patrocli (a special frende of his) in al ỹ hast, and gaue him of the commen sorte of the heathen, no lesse then. xx. M. harnessed menne, to roote oute the whole generation of the Jewes, hauing to helpe him one Gorgias a manne of warre, whiche in matters concerning battails, hadde great experience. Nicanor ordeined also the tribute (which the Romaines should haue had) to be geuen vnto the kynge oute of the captiuitie of the Jewes, namely. ii. M. talentes. And immediatly he sente to the cityes of the Sea coste, requiring them for to bye Jewes to be their seruauntes and bond men, promising to sel them. lxxx. and tenne for one talente: but he considered not the wrath of almighty God, that was ¶ to comme vppon him. When Judas knewe of this, hee tolde the Jewes that were with hym of Nicanors comming. Nowe were there some of them fearefull, not trustinge vnto the ryghteousnes of God, and fled their waye. But the other that remayned, came together, and besought the Lord to deliuer them from that wicked Nicanor, which had solde theym or euer he came nie them: and though he wold not do it for their sakes, yet for the couenaunte that hee made wyth their fathers, and because they called vpon hys holye and glorious name. • And
1.mac.5.b so Machabeus called hys men together, namely about syxe thousand, exhortynge theym not to agree vnto their enemyes, • neyther to be afrayd deu.20.c for the multitude of their aduersaryes comming against them vnryghteously: but to fyghte manfully, considering the reprofe that they hadde done to the holye place wythoute cause, howe they hadde despysed and oppressed the Cytye, yea, and destroyed the lawes of the Fathers. • For they (sayde hee) truste in theyr weapons Jer.17.b

pſ.19.b pons, and boldeneſſe, but oure confy-
dence is in the almighty Lord, which
in the twinklyng of an eye may both
D deſtroye theym that come againſt vs,
and all the worlde. He exhorted them
also to call to remembrance the helpe
that God ſhewed vnto their fathers:
4.re.19 ℣ as when ther perished an. C. lxxxv.
Eſa.37 a M. of Sennacheribs people: And of
1.ma.7.c the battayle that they had in Babylon agaynſt the Galatians: howe all
the Macedonians that came to healpe
them, ſtoode in feare: and howe that
they beyng but only. vi. M. ſlewe an
C. and xx. M. thorowe the helpe that
was geuen them from heauen, wherby they also had receyued many bene-
fites. Thorow theſe words the men
toke good hearties vnto them, ready
to dye for the lawe and the countrey.
So he ſet vpon euery company a cap-
tayne, one of his owne brethren: Si-
mon, Joſeph and Jonathas: geuyng
echone. xv. C. men. Hee cauſed Es-
dras also to reade the holye boke vnto
1.ma.4.b them, and to geue theim a token of the
helpe of God. ℣ Then he hymſelf be-
ing captain in the forefront of the bat-
taile, buckled wyth Nicanor. And
God was their helpe, in ſomuch that
they ſlewe aboue. ix. M. men, and cō-
pelled the more part of Nicanors hoſt
E to flee, they were ſo wounded and fe-
ble. Thus they toke the money from
thoſe that came to bye theim, and fo-
lowed vpon them on euery ſyde. But
when the time came vpon thē, they re-
turned, for it was the Sabboth, and
therfore they folowed no more vppon
5.b them. So they tooke their weapons
and ſpoyles, and kepte the Sabbothe,
geuyng thankes vnto the Lord, whi-
Nu.31.b che had delyuered them that daye, and
20.6 1.re.30.d ſhewed them his mercy. After the ſab-
Deu.20. both, ℣ they diſtributed the ſpoyles to
the ſycke, to the fatherleſſe, and to wi-
dowes, and the reſidue had they them
ſelues wyth theirs. When this was
done, and they all had made a generall
prayer, they beſoughte the mercyfull
Lorde to be at one with his ſeruants.
Of thoſe also that were with Timo-
17.b theus and Bachides, whiche ſoughte
agaynſt them, they ſlew. xx. M. wan
hye and ſtronge holdes, and deuyded
mo ſpoyles: euer geuynge an equall
portion vnto the ſycke, to the father-
les, to wyddowes, and to aged per-
ſons. And when they had diligently
gethered theyr weapones together,
they layd thē all in conuenient places
℣ the reſidue of ỹ ſpoiles also brought
they to Jeruſalem. They ſlewe also
Philarches that wicked perſon, whi-
che was with Timotheus, and had
vexed many Jewes. And when they
helde the thankeſgeuyng at Jeruſa-
lem for the victorye, they brent thoſe
that hadde ſette fyre on the portes of
the Temple: namelye Caliſthenes,
whyche was fledde into an houſe: and ſoo they gatte a worthy reward
for theyr wyckednesſe. As for that
moſte vngracious Nicanor, whyche
hadde brought a thouſande marchan-
tes, to bye the Jewes, he was tho-
rough the healpe of the LORDE,
brought downe euen of them, whom
he regarded not, inſomuch that he put
of his glorious raymente, fled by ſea,
and camme alone to Antioche, wyth
greate ſhame and dyſhonour, whyche
hee gatte thorowe the deſtruction of
hys hoſte. Thus hee that promyſed
the Romaynes, to paye theym theyr
tribute, whenne he tooke Jeruſalem,
beganne nowe to ſaye playnely, that
God was the defender of the Jewes,
and therfore not poſſible to wounde
them, becauſe they folowed the lawes
which God had made.

¶ The. ix. Chapter.

AT the ſame tyme came ℣ An- ℣
tiochus agayne wyth dyſho- 2.ma.10.a
nour out of Perſis. For when
he camme to Perſepolis, and vnder-
tooke to robbe the Temple, and to
ſubdue the Citie, the people ranne to-
gether, and defended theym ſelues,
in ſo muche that he and his were fain
to flee wyth ſhame. And ſo after that
fyghte, it happened, that Antiochus
came agayne with dyſhonoure. But
when he cam to Egbathana, he gatte
knowledge what was hapened vnto
Nicanor & Timotheus. Howbeit he

was auancyng hymselfe in his wrath, hee thoughte hee was able to auenge the iniurie that was done to them, vpon the Iewes: and therfore cõmanded to make ready his charet, hastyng on hys iourney without ceassyng, the iudgement of God prouokynge hym, because he had spoken so proudly, that he would come to Ierusalem, & make it a graue of the Iewes. But the lord God of Israell, that seeth al thyngs, smote hym with an inuisible plague, whiche no man coulde heale. For as soone as he had spoken these wordes, there came vpon hym an horrible pain of his bowels, & a sore grefe of the armes. And that was but right: for hee had martired other mennes bowells with dyuers and strange tormentes: howbeit, he woulde in no wise ceasle from his malice. Yea, he was yet the prowder and more malicious against the Iewes. But whyle he was cõmandyng to make haste in the matter, it hapned that he fell downe violently frome the charet, so that it brooseb his body, and dyd hym greate payne. And so he that thought he myght command the flouds of the sea (so proude was he beyond the condition of man) & to wey ẏ hie mountaynes in a paire of balance, was nowe brought down to the grounde, and carped vppon an horslytter, knowledging the manifest power of God vpon hym: so that the wicked body of his was ful of wormes, which in his payn fell quick out of his flesshe: In soo muche that his hoste was greued with the smell and stinke of hym. Thus he that a lyttell afore thought he myght reache to the starre of heauen, hym myght no man nowe abyde nor beare, for the vehemence of stynke. Therfore, he beyng brought frome his great pride, began for to come to the knowledge of hym selfe: for the punyshment of God warned hym, and his payn increased euermore and more. And when he himselfe mighte not abide his owne stynke, he said these wordes: It is reason to bee obedient vnto God, and that a manne desyre not to bee lyke vnto hym.

Wet. 12. d

C

This wycked person prayed also vnto the Lorde, of whom he should haue obteyned no mercy. And as for the citie that hee camme vnto so hastily, to bryng it downe to the grounde, and to make it a graue for dead men: nowe he desyreth to deliuer it free. And as touchyng the Iewes, whome he had iudged not worthy to bee buried, but woulde haue cast theim out for to bee deuoured of the foules and wyld beastes, saying, that he woulde haue destroyed bothe olde and young: Nowe he promysed to make theym lyke the cittisens of Athens. And where as he had spoiled the holy temple afore, nowe he maketh promise to garnish it with great gifts, to increase the holy ornaments, & of his owne rentes to beare the costes and charges belongyng to the offrynge: yea and that he wold also become a Iew himselfe, to go thorow euery place of ẏ world, & to preache the power of God. But when his paynes wold not cesse, (For the ryghteous iudgemente of God was comme vpon hym) out of a very despayre, hee wrote vnto the Iewes a Letter of Intercession, conteynynge these wordes: The kyng and prince Antiochus wysheth vnto the vertuous Citesyns of the Iewes, muche healthe and good prosperitie: If yee and your chylderne fare well, and yf all thynges go after your mynd: wee geue great thankes. In my sycknes also doo I remembre you louyngely: for as I came out of Perſia, and was taken with sore dysease: I thoughte it necessarye to care for the common wealthe. Neyther despayre I in my selfe, but haue a good hope to escape this sycknes. But considerynge that my father ledde an hoste sometyme in the hygher places: and shewed whoe shoulde succeyne after hym, that (yf there happened any controuersye, or any harde thyng were declared) they in the lande myght know their chief Lorde, that there should be no insurrection. Agayne, when I ponder by my selfe, howe that all mighty menne and neyghboures rounde aboute, are lay-

D

leying wayt, and loke but for opportunitye to do harme: I haue ordeined
that my son Antiochus shall reygne after me, whom I oft commended to many
of you, when I was in the hier kingdomes, and haue written vnto hym
as it followeth hereafter. Therefore,
I praye you, and require you to remember the benefittes that I haue
done vnto you generally, and in especiall (that euery man will bee faithfull to me & my son.) For I hope that
he shal be of sober & louing behauour,
and if hee followe my deuice, he shalbe
Deu. 8.c indifferent vnto you. Thus that murtherer and blasphemer of God was
sore smitten: & like as he had intreted
other men: so he died a miserable death
in a strange country vpon a mountain.
And his body did Philip) that went
with him) cary away: which feringe
the sonne of Antiochus, wente into
Egipt to Ptolomi Philometor.

The. x. Chapter.

A
1.mac.4.e Machabeus now & his company (through the helpe of the
Lord) wan the temple & the
city againe, destroied the aulters and
chapels that the heathen builded thorough the stretes: clensed the temple,
* made another aulter of bricke stone,
Exo. 20.d and after two yeares they offred sacrifices, set forth the incense, the lightes
& shew bred. Whē that was done, they
fel downe flat vpon the ground, & besought the Lord, that they might com
nomore into such trouble: but yf they
sinned any more against him, he hym
self to chastē them with mercy, & not
to come into the handes of those aleantes & blasphemous men. Now vpon
the same day that the strangers polluted the temple, it hapned vpon the very same day it was cleased again: namely, * the. xxiii. days of the month called
1.mac.3.c Casleu. They kept viii. daies in gladB nes like as in the feast of the tabernacles: remembring that not long afore,
they held the feast of the tabernacles
vpon the mountains & in dennes like
beastes. And in the same token they
bare grene bowes, braunches and palmes, before him that had geuen them
good fortune to clēse hys place. They
agreed also together, & made a statute,
that euery yeare those days should be
solemnely kept of al the people of the
Jewes. Howe Antiochus then (that
was called the noble) died, it is sufficiently told. Nowe wil we speake of
Eupator the son of that wicked Antiochus, howe it happened with him,
and so with fewe wordes to comprehende the aduersitie that chaunced in
the warres. When he had taken in the
kingdom, he made one Lisias (which
had bene captayne of the hoste in Phenices and Siria) ruler ouer the matters of the realme. For Ptolomy that
was called Macron, beinge the ruler
for the Jewes (and specially, to sit in
iudgement for suche wronge as was
done vnto them) vndertooke to deale
peaceably with them. For the which
cause he was accused of the frendes be
fore Eupator: and when he was suspect to be a traytoure (because he had
lefte Cyprus that Philometor hadde
committed vnto him: and because hee
departed from noble Antiochus, that
he was come vnto) he poysoned hym
self, and died. Nowe when Gorgias C
was gouernour of the same places, he
toke straungers: and vndertooke ofte
times, to warre with the Jewes.
Moreouer the Idumeans that helde
the strong holdes, receaued those that
were driuen to Jerusalem, and tooke
in hande to warre also. * But they 1.mac.5.e
that wer with Machabeus besought
and prayed vnto the Lorde, that hee
would be their helper, and so they fell
vpon the stronge holdes of the Idumeans, and wanne many places by
strength: Such as cam agaynst them
they slew, and killed no lesse of all together (thē twēty thousand.) Neuer
theless, some no lesse then nine thousand were fled into two strong towres, hauinge all mauer of ordinaunce D
to withstande theym. Then Machabeus leauing Symon, Josephus,

Jathens, and those that were wyth them (which wer very many) wēt to besiege them, and to fyght where most nede was. Now they that wer with Simon, beyng ledde with couetousnes, were intreated for moneye, thorow certayne of those that laye in the towres, take. ixx. M. drachmas: and let some of them escape. But when it was told Machabeus what had happened, he called the captain of the people together, accusynge those persons that they had sold the brethren for money, and let their ennemies go. So he slew those traitours, and immediatly wente in hande with the. ii. towers. And when they had ordered themselues manly with theyr weapons and handes, they slewe in the two castels
1.ma.5.d mo then twentie thousande. * Nowe
2.ma.8. Timotheus, * whom the Jewes had ouercome afore, gathered a multitude of strange people, brought an host also of horsemen of the Asians, to wyn Jewry by strength. But whenne he drew nye, Machabeus, and they that
2.ma.11. were with hym, * fell to their prayer, sprinkeled ashes vppon their heades, beyng gyrded with heary cloth about theyr loynes, fell downe before the alter, and besoughte the Lorde that hee would bee mercyfull vnto theym, but an enemye vnto theyr ennemies, and to take part agaynst theyr aduersaries
Deu. 28 * accordynge as it is promysed in the lawe. So after the prayer, they went on further from the Citie, and when they came nie the ennemies, they prepared themselues against them. And betymes in the morning, at the breake of the daye, bothe the hostes buckled
Jer. 17.b together. * The one part had the Lord
2.pa.32.b for theyr their refuge, whyche is the geuer of prosperitie, strength, and victory. The other had a manly stomake which is a captain of warr. The bat-
3.reg.6.a taple nowe beyng greate, * there ap-
2.ma.3.a pered vnto the enemyes from heauen
and.11.b fiue mē vpon horsbacks with bridels of gold, leadyng the Jewes, and two of them, hauing Machabeus betwixt them, that kept hym safe on euery side with theyr weapons, but shot dartes and lyghtnynges vpon their enemies, wherethorough they were confounded wyth blyndenesse, and so soore afrayde, that they fell downe. There were slain of footemen twenty thousande, and fyue hundred, and syx hundred horsemenne. As for Timotheus hym selfe, he fledde vnto Gazar, a very strong holde, wherin Cereas was captayn. But Machabeus & his cōpany laid sege to it cherefully four dais. Nowe they that were wythin, trusting to the strength of the place, cursed and banned exceedyngely, and made great crakyng with wicked wordes. Neuertheless, vppon the fifthe daye in the mornynge, twentye yong men of Machabeus companye, beynge set on fyre in theyr myndes (because of the blasphemye) came manfully vnto the wall, and wyth bolde stomackes, they and theyr other companyons clymed vp vpon the towres, vndertakyng to sette fyre vpon the portes, and to bourne those blasphemous persones quicke. Two dayes were they destroyenge the castelle, whiche when they founde Timotheus, (that was crepte into a corner) they killed hym, and slewe Cereas hys brother, in lyke maner, with Appollophanes. When this was done, they song Psalmes, wyth prayses and thankesgeuynge vnto the Lorde, whyche hadde doone so greate thynges for Israell, and geuen them the victorye.

The. xi. Chapter.

NOt lōg after this, Lysias the kynges steward, and a kinsman of his (whiche had the gouernance of his matters) toke sore displeasure for the thynges that had happened, and when he had gathered ixxx. M. men of foote with al the host of the horsemen, he came agaynst the Jewes, thynkyng to wyn the citie, to make it an habitation for the Heathen * and the temple would he haue to bee
John.2.b an house of lucre, lyke as the other gods houses of the Heathen are, and to selle the priestes office euery yeare: Not consyderyng the power of God,

but

Esa. 6. a but was wild in his mind, • trustyng in the multitude of fote men, in thousandes of horsemen, and in hys .lxxx. Elephantes. ☞ he cam into Jewry and then to Bethsura (a castell of defence) lying in a narowe place .v. furlonges from Jerusalem, and wan it. Now, when Machabeus and his cōpanye knewe, that the stronge holdes 2 ma. 10 c were taken, • they fell to their prayers with weepynge and teares before the Lord. And al the people in lyke maner besought him, that he wouldе sende a good aungell to deliuer Israell. Machabeus him selfe was the fyrste that made him readye to the battell, exhortyng the other that were with him, to leopard them selues, and to helpe their brethren. And when they were going forthe of Jerusalem together with a 2. mac. 3 d ready and willyng mynd, • there appeared before them vpon horsebacke a man in whyte clothyng with harnes of gold, shaking his speare. Then they praysed the Lorde altogether, whiche had shewed them mercy, and were cōforted in their mindes: in so much that they were readye, not onely to fyghte with men, but with the moste cruell beastes, yea, and run thorow the wals of syon. Thus they went on wylling ly, hauing an helper from heauen, and the Lorde mercifull vnto them. They fell mightely vpon their enemies like lyons, brought down .xi. M. fotemen .xvi. C. horsemen, put all the other to C fyght, many of them beynge wounded, and some gat awaye naked. Yea, Lisias hym selfe was fayne to flee shamefully, and so to escape. Neuertheles, the man was not without vnderstādyng, but considered by him selfe that hys power was mynyshed, and vondred howe the Jewes beynge defended by the helpe of almighty God, were not able to be ouercome: wherfore he sent them word, and promised, that he would consent to all thynges whiche were reasonable, and to make the kynge their frende. To the which prayer of Lisias, Machabeus agreed, seinge in all thynges the commen wealth, and whatsoeuer Machabeus wrote vnto Lisias concernynge the Jewes, the kynge graunted it. For there were letters, wrytten vnto the Jewes from Lisias, concernyng these wordes. Lisias sendeth greting to the people of the Jewes. John and Absalon which wer sent from you, deliuered me writynges, and required me to fulfyl the thinges concerning their errand. Therfore loke what might be graunted, I certified the kyng therof: and whatsoeuer was conuenients, I agreed therto. If ye now wil be faithfull in the matters, I shall endeuour my selfe hereafter also to do you good. As concernyng other thinges by euerye artycle thereof: I haue committed them to your messangers, and to those whom I sente vnto you, to commen with you of the same, fare ye wel. In the .C. and .xlviii. yere, the .xxiiii. daye of the moneth Dioscorinthius. Now the Kynges Letter conteyned these wordes. Kinge Antiochus sendeth gretyng vnto his brother Lisias. For so much as our father, • is nowe dead, 2 mac. 9. b our will is, that they whiche are in our realme, lyue without anye insurrection, and euery man to be diligente in his owne matters. We vnderstand also, that the Jewes wolde not consent to oure father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they require of vs also, to let them remayne styll by their owne lawes. Wherfore, our mynd is, E that thys people shall be in reste: we haue concluded and determyned also, to restore them their temple agayne, that they maye lyue accordynge to the vse and custome of their forefathers. Thou shalt do vs a pleasure therfore, if thou send vnto them and agre with them: that when they are certifyed of our mynd, they may be of good chere, and loke to their owne weale. And thys was the letter, that the kynge wrote vnto the Jewes: Kyng Antiochus sendeth gretyng vnto the counsel, & the other people of the Jewes: If ye fare wel, we haue our desire: as for vs, we are in good health. Menelaus

laus came and told vs, how that your desire was to come downe to youre people, which are with vs. Wherfore, F those that will come, we geue thē free lybertye, vnto the.xxx. daye of the moneth of Aprill, that they maye vse the meates of the Jewes and their owne lawes, lyke as afore: and none of them by any maner of waies to haue harme for thynges done in ignorannce. Menelaus whom we haue sent vnto you shall commen with you at large, fare ye well. In the. Cxlviii. yere, the. xv. day of the moneth of Aprill. The Romaynes also sent a letter, concernyng these wordes. Quintus Mennius & Titus Manilius embassadors of the Romaynes, sende gretynge vnto the people of the Jewes. Loke what Lisias the kynges kynsman hath graūted you, we graunt you the same also. G But as concerning the things which he referred vnto the kyng, send hither some with spede, and pondre ŷ matter diligently amōg your selues, that we may caste the best to your profyte, for we must depart now vnto Antioche. And therefore write shortely agayne, that we may know your mynd: Fare wel. In the. Cxlviii. yere, the. xv. day of the moneth of Aprill.

¶ The. xii. Chapter.

A When these couenaūtes were made, Lisias went vnto the kynge, and the Jewes tylled their grounde. But Timotheus, Apollonius the sonne of Gemei, Jerome and Demophon the prond, Nicanor the captayne of Cypers, and they that laye in those places: wold not let them lyue in reste and peace. They of Joppa also dyd euen such a shamefull dede. They prayed the Jewes that dwelte among them, to go with their wiues and children into the shyppes, whiche they hadde prepared, and dyd with them, as though they had ought them no euyll will. For so much then as there was was gone forth a generall proclamacion throwe the city because of peace, they consented therto, and suspect nothynge, but when they were gonne forthe into the deepe, they drowned no lesse then. ii. C. of theym. When Judas knewe of thys crueltie shewed vnto hys people, hee commaunded those that were wyth him to make them redy, exhortyng thē to cal vpon God the righteous iudge: went forth against those murtherers of hys brethren, set fyre in the hauen by nyghte, brente vp the shippes, and those that escaped frō the fyre he slew wyth the swearde. And when he had B done thys, he departed as thoughe he would come againe, and roote out all thē at Joppa. But when he had gotten woorde, that the Jamnites were minded to doe in lyke maner vnto the Jewes which dwelt among them, he came vpon the Jamnites by nyghte, and set fyre in the hauē wyth ŷ ships so that the light of the fyre was seene at Jerusalem vpon a ii. C. and fortye furlonges. Nowe when they were gone frō thence. ix. furlonges, in their iourney toward Timotheus. v. thousand men of fote, and v. C. horsmen of the Arabians, fought wyth him. So when the battel was earnest, & prospered wyth Judas thrōugh the helpe of God: the residue of ŷ Arabians being ouercome, besought Judas to bee at one with thē, and promised to geue him certain pastures, and to doo hym good in other thynges. Judas thynking that they should in dede be profytable concerning many thinges, promised them peace: wherevpon they shoke handes, and so they departed to their tents. Judas went vnto a citie, which was verye faste kepte wyth brydges, fensed rounde aboute wyth walles, and dyuerse kindes of people dwelling therin, called Calpin. Thei C that wer within it, put such trust in the strēgth of the walles, and in their stoare of victuailes: that they were the slacker in theyr doynges, cursinge and reuylynge Judas wyth blasphemies, and speakynge suche woordes as it becometh not. But Machabeus callinge vpon the greate Prynce of the worlde (whiche wythout anye battel rams, or ordinance of war did *caste downe the walles of Jericho, Josu. 6.

in

in the tyme of Josue) fell manfully vppon the walles, toke the citie, (and thorowe the helpe of the Lorde) made an exceadynge great slaughter: In so muche that a lake of two fourlonges brode whiche laye thereby, semed to flowe with the bloode of the slayne. Then departed they frō thēce. viii. C. and. l. furlonges, and came to Caraea vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get hym there: for (not one matter dyspatched) he was departed from thence, and had left certaine men in a very strong holde. But Dositheus and Sosipater, whiche were captaynes with Machabeus, slew those that Timotheus had left in the house of defence, euen. x. M. men. And Machabeus prepared him with the. vi. M men that were about hym, set them in order by companyes, and went forthe against Timotheus, which had with hym an. C. and. xx. M. men of foote two. M. and fiue. C. horsemen. When Timotheus had knowledge of Judas commynge, he sente the women, chyldren and the other baggage vnto a castel called Carnion. (For it could not be won, and was hard to come vnto, the wayes of the same places were so narowe) and when Judas company came first in sight, the enemies wer smytten with feare, thorowe the presence of God: which seeth all thinges: In so much that they flying one here, another there, wer rather discomfyted of their owne people, and wounded with the strokes of their owne swerdes. Judas also was verye earnest in folowynge vpon theym, punyshynge those vngodly, and slew. xxx. M. men of them. Timotheus also him selfe fel into the handes of Dositheus, and Sosipater, whom he besought wyth many prayers, to let him go with his life: because he had many of the Jues fathers and brethren in prison, which (if they put hym to deathe) myght be disapointed. So when he had promised faythfully to delyuer them agayn, accordynge to the condycyon made, they let him go without harme, for the

Judi. 7. k
1 Re. 14 c

health of the brethren. And when Judas had slayne. xxv. M. he went from Carnion. Nowe after that he hadde chased away and slayne his enemies, he remoued the host toward Ephron a stronge citie, wherin dwelte manye dyuerse people of the heathen, and the stronge yonge men kepte the walles, defending them myghtely. In this tyme was much ordinaunce and prouysion of dartes. But when Judas and hys companye hadde called vppon almyghtye God (which with his power breaketh the strength of the ennemyes) they wanne the Citie, & slewe xxv. M. of theym, that were wythin. From thence went they to the Cytie of the Scithians, which lyeth. vi. C. furlonges from Jerusalē. But when the Jewes which were in the Cytye testified, that the citezins dealt louingly wyth them: yea, and intreated them kindly in the tyme of their aduersitie, Judas and hys companie gaue theim thankes, desiring them to be frendlye styl vnto them: and so they came to Jerusalem, the hie feast of the wekes being at hand. And after ỳ feast of Pentecost they went forth againste Gorgias the gouernour of Idumea, with thre. M men of fote, and four. C. horsmen. Which when they met together, it chaunsed a fewe of the Jewes to be slaine. And Dositheus one of the Bachenors a myghty horseman, toke holde of Gorgias, and woulde haue taken him quicke. But an horseman of Thratia fel vpon him, and smote of his arme, so that Gorgias escaped and fled into Moresa. Whē they nowe that wer of Gorgias side, had foughtē lōg & wer wery: Judas called vpō ỳ Lord, ỳ he wold be their helper, and captayne of the feld: and with that, he beganne wyth a mannelye voyce to take vp a songe of prayse, and a crye: In so much that he made the enemies afrayde, and Gorgias men of warre toke theyr flight. So Judas gathered his hoofte, and came into the cytie of Oduila. And when the seuenthe day cam vpon them, they clensed them selues (as the custome was, and kept

the Sabboth in the same place. And vpon the daye folowyng, Judas and his company came to take vp the bodyes of them that were slayne, and to burye theym in their fathers graues. Nowe vnder the cotes of certayne Jewes which wer slayn, they found Jewels that they had take out of the Deu.7.c. temple & from the Idols of the Jamniters: which thinge is forbidden the Jewes by the law. Then euery man sawe, that thys was the cause, wherfore they were slayne. And so euerye man gaue thankes vnto the Lord for his ryghteous iudgement, which had opened the thing that was hid. They fell downe also vnto their prayers, & besought God, that the sawte which was made, myghte be put oute of remembraunce. Beysdes that, Judas exhorted the people earnestly, to kepe them selues from suche synne: for so muche as they sawe before they eyes: that these men wer slaine for the same offence. So he gathered of euery one a certayne, in so much that he brought together two thousande drachmas of syluer, whiche he sente vnto Jerusalem, that there might a sacrifice be offered for the mysdede. In the whiche place he dyd well and right: for he had some consideration and pondrynge of the lyfe that is after thys tyme. For if he had not thoght that they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make anye prowe or sacrifyce, for them that were dead. But forsomuch as he sawe ỳ they which dye in the fauoure and belefe of God, are in good reste and ioye, he thoughte it to be good and honorable for a reconcilynge, to doo the same for those which were slayne, that the offence might be forgiuen.

A

The.xiii.Chapter.

1.mac.6d IN the .Cxlix. yeare gat Judas knowledge, that Antiochus Eupator was comming with a great power into Jury, and Lisias the stewarde and ruler of hys matters wyth hym, hauyng an.C. and.x.M. men of fote. v.M. horsemen. xxii. Elephātes, and thre.C charettes. Menelaus also ioyned him selfe with them (but with great dyscreate) and spake fayre to the kyng, not for any good of the countrie but because he thoughte to haue bene made some greate man of auctorite. But the kyng of kynges moued Antiochus mynde agaynst this vngodly person, and Lisias informed ỳ king, that thys Menelaus was the cause 2.mac.4d of all myschefe: so that the kynge commaunded to take him, and (as the maner of them is) to put him vnto death in the same place. There was also in the same place a tower of .L. cubites hye heaped with asshes: but aboue it was so made, that men myghte looke downe on euery syde. Whereinto the king commaunded that shamefull person to be cast among the asshes, as one that was cause of all vngraciousnes. And reason it was, that the vnthryft should dye such a death, and not to be buried, for he had done much mischefe vnto the alter of God (whose fyre and asshes were holye) therefore was it right, that he him selfe also shoulde be destroyed with asshes. But the kyng B was wood in hys mynde, and came to shewe hym selfe more cruell vnto the Jewes, then his father was. Whiche when Judas perceaued, he cōmaun- 2ma.10.8 ded the people to call vpon the Lorde night and daye, that he woulde nowe helpe them also, lyke as he had doone alwaye: For they were afrayde to be put from their lawe, from their naturall countrey, and from the holy temple: and not to suffer the people (whiche a lytle whyle afore began to recouer) to be subdued agayne of the blasphemous nacions. So when they had C done this together, and besoughte the Lorde of mercy, with weppng and fastyng thrce dayes longe, flat vpon the grounde: Judas exhorted them, to make them selues ready. But he and the elders together deuised, to go forth first with their people, afore ỳ king brought his host into Jewry, and afore he besyeged the cite, and so to commyt the matter vnto God. Wherfore he ascribed the power of all things vnto God the maker of the worlde, exhorting his people to fyghte manfully (yea, euen vnto

vnto death) for the lawes, the temple, the cityte, their owne native countrey, and to defend the citezens: and set hys host before Modin. He gaue them also that were with him, a token of the victory of God, chosing out of ỹ manyest yong men, wēt by night into the kinges pauilion, slew of the host. xiiij M. men, and the greatest Elephantes with those that sat vppon them. Thus when they had brought a great feare and rumour among the tentes of their enemyes: and all thinges went prosperously with them, they departed in the breake of the day, God being their helper and defender. Now whē the kynge perceaued the manlynes of the Iewes, he went about to take the stronge places by crafte, and remoued his host vnto Bethsura, which was a well kepte house of defence of the Iewes: but they were chased awaye, hurt and discomfited. And Judas sent vnto them that were in it, such thinges as were necessary. In the Jues host also there was one Rhodocus, which tolde the enemyes their secretes: but they sought him oute, & when they had gottē him, they put him in prison. After this did the kyng cōmen with thē ỹ were in Bethsura, take truce with them, departed, & stroke a battell with Judas, whiche ouercame hym. But when he vnderstode, that Philyppe (whō he had left to be ouerseer of his businesses at Antioche) began to rebel agaynst him, he was astonyed in hys mind: so that he yelded himself vnto ỹ Iewes, and made theim an othe to do whatsoeuer they thought ryght. Now when he was reconciled with theym, he offered, made muche of the temple, gaue greate gyftes vnto it, embraced Machabeus, makynge hym captayne and gouernour from Ptolomays vnto the Gerrenes. Neuertheles, when he came to Ptolomays, the people of the cytye were not contente with the bonde of frendeshyppe: for they were afraide, that he wold breake the couenaunt. Then went Lisias vp into the seat, & enformed the people, shewed them the cause why, and pacified thē. So he came again to Antioche. This is nowe the matter concernynge the kinges iourney, and hys returne.

The. xiiii. Chapter.

After three yeres was Judas informed how that Demetrius the son of Seleucus was come vp with a great power & ships, throughe the hauen of Tripolis, to take certaine commodious places and contreys, agaynst Antiochus and his captaine Lisias. Nowe Alcymus (which had bene hie preest, and wilfully defyled him selfe in the time of the mixting) seing that by no meanes hee coulde bee helped, nor haue anye more entraunce to the aultare: he camme to king Demetrius in the hundred and one and fyftye yeare, presenting vnto hym a crowne of golde, a palme and an olyue tre: which (as men thought) belonged to the temple, and that daye he helde hys tonge. But when he had gotten opportunitie for hys madnesse, Demetrius called him to coūcel, and asked him what thinges or counsails the Iewes leaned vnto. Hee answered: The Iewes that bee called Assidei (whose captayne is Judas Machabeus) maintayne warres, make insurrections, and will not lette the realme be in peace. For I beinge depriued of my fathers honor (I meane the hye preesthoode) am come hither: partlye because I was faithful vnto ỹ king, & partly because I sought the profit of the citezēs. And why, al our people throughe ỹ wickednes of thē are not a litle troubled. Wherefore, I beseech the O king consider al these thinges diligētly, & thē make some prouision for the land, & ỹ people, acording to ỹ kindnes ỹ ỹ hast offred vnto thē. For as lōg as Judas hath ỹ vpperhande, it is not possible ỹ wē can liue in peace. Whē he had spokē these wordes, other frēdes also hauing euil will at Judas, set ỹ kinge Demetrius on fyre against him. Which immediatly sēt Nicanor (ruler of ỹ Elephāts), a captaine into Iewry, cōmaunding him to take Judas hym self alyue, but to slay thē ỹ wer wt him, & to make Alcimus hie preest of ỹ great temple thē. Then they ỹ flew out of Iewry frō Judas

1 mac. 6. f D

1 ma. 11 B

C

1. mac. 7. C

came to Nicanor by flockes, thinking the harme and decaye of the Iewes to be their welfare. Nowe when the Iewes herd of Nicanors commyng, and the gatherynge together of the Heathen, they ſprynkled them ſelues
2 ma.10c with earth, * and beſought him, whiche made them hys people, and euer defended his owne portion with euidente tokens, that he would preſerue theym ſtyll. So at the commaundemente of the captayne, they remoued from thence, and came to a towne called Deſſau. And Simon Judas brother fell in hande with Nicanor, but thorowe the ſodayne commyng of the enemyes, he was afrayde. Neuertheleſſe, Nicanor hearyng the manlynes of them that were with Judas, and the bolde ſtomakes that they hadde to fight for their natural countrey, durſt not proue the matter with bloodſhedyng. Wherfore he ſent Poſſidonius, Theodocius and Mathias before, to geue and to take peace. So whē they had taken long aduyſement there vpon, and the captayne ſhewed it vnto the multitude, they were agreed in one mynd to haue peace. And they appoynted a day to ſyt vppon theſe matters quietlye amonge them ſelues, the ſtoles alſo wer brought and ſet forth. Neuertheleſſe, Judas commaunded certayne men of armes to wayte in conueniente places, leſte there ſhould ſodaynely aryſe any euyll thorow the enemyes. And ſo they commoned reaſonably together. Nicanor, whyle he
D abode at Jeruſalem, ordred him ſelfe not vnreaſonably, but ſente away the people that were gathered together. He loued Judas euer with his hert, and fauoured him. He prayed him alſo to take a wyfe, and to brynge forth children. So he maryed, lyued in reſt, and they led a commen life. But Alcimus perceauynge the loue that was betwyxte them, and howe they were agreed together, came to Demetrius, and tolde him that Nicanor had taken ſtraunge matters in hand, and ordeyned Judas (an enemie of the realme) to be the kynges ſucceſſour. Then the kynge was ſore diſpleaſed, and thorowe the wycked accuſations, which Alcimus made of Nicanor, he was ſo prouoked, that he wrote vnto Nicanor, ſayinge: that he was very angrye for the frendeſhyppe and agreemente, which he had made with Machabeus Neuertheles, he cōmanded him in all the haſt, ỹ he ſhould take Machabeus preſoner, and ſende him to Antioche. Which letters whē Nicanor had ſene E he was at hys wyttes ende, and ſore greued, that he ſhold breake ỹ things wherin they had agreed: ſpecially, ſeynge Machabeus was the man, that neuer did him harme. But becauſe he mighte not withſtande the kynge, he ſought opportunitie to fulfill his commaundemente. Notwithſtandynge, when Machabeus ſawe that Nicanor began to be churliſh vnto hym, & that he intreated hym more roughlye then he was wont, he perceaued that ſuch vnkindnes came not of good, and therfore he gathered a fewe of his men and withdrewe him ſelfe from Nicanor, which when he knewe that Machabeus had manfully preuented him he came into the great and moſt holye temple: and commaunded the prieſtes (which were doyng their vſuall offerynges) to deliuer him the man. And when they ſware that they could not tel wher the mā was whō he ſought, he ſtretched out hys hand, * and made 1.mac.7a an othe ſayinge: If ye will not deliuer me Judas captyue, I ſhall remoue thys temple of GOD into the playne felde, I ſhall breake down the aulter, & conſecrate this temple vnto Bacchus. After theſe wordes he departed. Then the Prieſtes lyfte vp their F handes toward heauen, and beſought hym that was euer the defendoure of theyr people, ſayinge: Thou, O Lorde of all, whiche haſte nede of nothynge, wouldeſt that the temple of thy habitation ſhould be amonge vs. Therefore nowe O moſt holy Lorde, kepe this houſe euer vndefiled, which lately was cleanſed. Nowe was there accuſed vnto Nicanor, one Raſis an

Elder-

Alderman of Jerusalem, a louer of the whole citie, and a man of good repoꝛt: which foꝛ the kynd herte that he bare vnto the people, was called a father of the Jewes. Thys man ofte tymes, when the Jewes were mynded to kepe them selues vndefiled, defended and deliuered them, beyng content stedfastly to spend hys bodye and
G his lyfe foꝛ hys people. So Nicanoꝛ wylyng to declare the hate that he bare to the Jewes, sent fyue hundred men of war to take him: foꝛ he thoght if he gate hym he shoulde bꝛynge the Jewes in great decay. Nowe when the people beganne to rushe in at hys house, to bꝛeake the doꝛes, and to set fyꝛe on it: he beyng nowe taken, wold haue defended hym selfe wyth hys swearde: choosynge rather to dye manfully, then to yelde hym selfe to those wycked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelty. Notwithstanding, what tyme as he mysled of his stroke foꝛ hast, and the multitude fell in violentlye betwyxte the doꝛes, he ranne boldely to the wall, and cast hym selfe downe manfully amonge the heape of them whiche gaue soone place to hys fall, so that he fell vpon his belly. Neuertheles, whyle ther was yet bꝛeath within hym, he was kyndled in hys mynde, and whyle hys bloode gushed out exceadyngly (foꝛ he was very soꝛe wounded) he ranne thoꝛow the myddest of the people, and gat hym to the toppe of a rocke. So when his blood was nowe gone, he toke out his owen bowelles with both hys handes, and threwe them vpon the people callyng vppon the Lꝛde of lyfe and spꝛete to rewarde hym thys agayne, and so he dyed.

¶ The .xv. Chapter.

A 1.mac.7d NOw when * Nicanoꝛ knew that Judas was in the countrey of Samaria, he thought with all hys powꝛer to stryke a fyelde with him vpon a Sabboth day. Neuertheleſſe, the Jewes that wer compelled to ge with hym, sayde: O doo not so cruelly and vnkyndly, but halow the Sabboth day, and woꝛshyp hym that seeth all thynges. Foꝛ all this, yet said the vngracious persone: 3.re.20c
* Is there a myghtye one in heauen, that commaunded the Sabboth daye to be kept? And when they sayd: yea: the lyuyng God, the myghty Lꝛd in heauen, * commaunded the seuenthe daye to bee kepte, he sayde: And I am myghty vppon earth, to commaunde them foꝛ to arme theym selues, and to perfourme the kynges busynes. Not withstanding, he might not haue his purpose. Nicanoꝛ had deuysed with B
greate pꝛide to ouercome Judas, and to bꝛyng away the victoꝛie: But Machabeus had euer a fast confidence and a perfect hope in God, that he wolde healpe hym, and exhoꝛted his people, not to bee afrayde at the commyng of the heathen, but alwaye to remembꝛ the healpe that had ben shewed vnto them from heauen: yea, and to be sure nowe also, that almyghty God wold geue them the victoꝛy. He spake vnto them out of the Law and Pꝛophetes, puttyng them in remembꝛance of the battailes, that they had stryken afoꝛe, and made theym to bee of a good courage. So when theyꝛ hertes wer pluckt vp, he shewed them also the disceytfulnesse of the Heathen, and howe they wouldе keepe no couenaunt noꝛ othe. Thus he weaponed theym, not wyth the armour of sheld and speare, but wyth wholsome wꝛdes and exhoꝛtations. He shewed them a dreame also, wherthoꝛowe he made theim all
C glad, whiche was thys: He thought that hee sawe Onias (whyche hadde bene hye Pꝛieste, a vertuous and louynge man, sad, and of honest conuersation, wel spoken, and one that had bene exercysed in godlynesse, frome a chylde, holdyng vppe hys handes towarde Heauen, and pꝛaysenge foꝛ his people. After thys, there appered vnto hym an other man, whyche was aged, honourable, and glozious. And Onias sayd: Thys is a louer of the bꝛethꝛen, and of the people of Israel.

This

This is he that prayeth much for the people and for al the holy citie: Jeremye the prophete of God. He thought also that Jeremy helde out the ryght hand, and gaue vnto Judas a sweard of gold, saying: Take this holy sword a gifte from God, wherewith thou shalt smite downe the enemies of the people of Israel. And so they wer wel conforted through the wordes of Judas, and tooke corage vnto thē, so that the yonge menne were determined in their mindes to fyght, and to bide stifly at it: In so much that in the thynges whiche they tooke in hande, their boldnes shewed the same, because the holy citie and the temple were in peril: for the which they toke more care, then for their wiues, children, brethrē and kynsefolckes. Agayne, they that were in the Citie, were more carefull for those which were to fight. Nowe when they were al in a hope that the iudgement of the matter was at hand and the enemies drewe nie, the hoste being set in aray, the Elephantes and horsemen euery one standinge in hys place: Machabeus considered the comming of the multitude, the ordenance of dyuerse weapons, the cruelnes of the beastes, and helde vp hys handes
D toward heuen, calling vpon the Lord
Jud.7.c. that doth wonders, • whiche geueth not the victory after the multitude of weapons and power of the hoste (but to them that please him) accordinge to hys owne wil. Therefore in his prayer he sayde these woordes. O Lorde,
Iuiac.7.e • thou that diddest send thyne Angell in the tyme of Ezekiah king of Juda and in the hoste of Sennacherib slewest in hundred foure score and fyue thousand: send now also thy good angel before vs, (O Lorde of heauens) in the fearefulnes and dreade of thy myghty arme, that they whiche come agaynst thy holy people to blaspheme them, maye be afraid. And so he made an ende of hys wordes. Then Nicanor and they that were with hym, drewe nye with shawmes and songes but Judas and hys companye with prayer and calling vpon God. With their handes they smote, but with their heartes they prayed vnto the Lorde, and slewe no lesse then .xxxv. M. menne. For through the presente helpe of God they wer gloriously cōforted. Nowe when they lefte of, and were turning agayne with ioye, they vnderstoode that Nicanor him selfe was slaine with the other. Thē they gaue a great shout and a crye, praising the almyghty Lord with a loud voice.
E And Judas (which was euer ready to spend hys body and lyfe for hys citezins commaunded to smite of Nicanors head, with hys arme and hand and to be brought to Jerusalem. Whē
F he came there, he called all the people, and the Priestes at the aulter with those that were in the castell, and shewed them Nicanors heade, and hys wycked hande, whiche he hadde presumptuously holden vp againste the temple of God. He caused the tongue also of that vngodlye Nicanor to be cut in lyke prces, and to be caste to the foules, and the cruel mannes hande to be hanged vp before the temple. So euerye manne gaue thankes vnto the Lorde, sayinge: blessed be he that hath kepte hys place vndefyled. As for Nicanors heade, hee hanged it vp vpon the hie castell, for an euidente and playne token of the helpe of God. And so they agreed altogether to kepe that day holye, namelye the thyrtenth daye of the moneth Adar, whyche in the Sirians language is called the next day before Mardocheus day.

Thus was Nicanor slayne, and frō that time forth the Jewes had the citty in possessi-on: And here wil I now make an ende.

☞ The end of the seconde boke of the Machabees.